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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, JANUARY 5, 1939. NUMBER 1.

The coming year offers us large things. It is to be one of the great years of God. We are entering upon a new era in the world's work and thought. Things will be said and done this year that may decide the destiny of this nation for a thousand years, and perhaps for the life-time of the world. Great problems have to be settled. Great reforms must be instituted. Old evils should be uprooted. Spiritual service must be rendered for and by the church.

Let me suggest three boon companions as you go out to face the great tasks of the coming year:

I. **Take faith with you.**—You will need it. Things will go against you. It takes no prophet to foretell that you will meet with sorrows and troubles that will try you, but faith will help you fight your way through them all. Have faith in yourself. Have faith in others. Have faith in Jesus Christ. He never fails or forgets. Do your best to bring out the best that is in yourself. Help the other fellow to be a better man.

II. **Take hope with you.**—Faith will start; hope will keep you going. Hope is at the bottom of nearly all the great things done for God and man. It is the mainspring of life. Hope will help you to wait until the clouds roll by.

III. **Take love with you.**—Love has had a hard time for the past few years. Give extra measure this year. Pour it out on a bruised and bleeding world. There is nothing like love to heal the aches and pains of the human heart. There are bushels of love in your heart that you have never given out. Give it to others. It is too good to keep to yourself.—Exchange.

LET THERE BE LIGHT

PERSONALS
NEWS FROM THE CHURCHES

Miss Pattie Lee Coghill, of Jacksonville, Fla., spent Christmas with her people near Henderson, N. C.

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requests for change of address, and materials for publication to THE CHRISTIAN SUN, at Elon College, N. C.

Rev. A. Lanson Granger, Jr., student at Yale Divinity School, preached at Holland Christian Church on January 1.

Miss Edna Fulcher, office secretary of the Board of Christian Education, is still ill at her home, 514 S. Main St., Norfolk, Va.

Rev. and Mrs. A. R. VanCleave of Piedmont College, Demorest, Ga., spent Christmas visiting Mrs. VanCleave's people at and near Elon College, N. C.

CHRISTMAS PROGRAMS.

THE CHRISTIAN SUN is grateful for the Christmas bulletins received from our churches. Many of them were very attractive in appearance, adding much to the meaning of the Christmas services. Some idea of the Christmas activities can be gained from reading these bulletins:

WINCHESTER, VA.

The Christian Church at Winchester had two services on Christmas Day. The first was unusual in that it was a sunrise service, held at six o'clock in the morning, preceded by a trumpet call to worship. In his Christmas message on the bulletin, Rev. R. A. Whitten said, "It was a weary world into which Jesus was born. The centuries have passed since that silent night but countless millions of souls have found the Babe, the Savior of mankind. He is the hope of the world and we need to discover the manger cradle. May the birthday of our Christ bring you the gift of His love."

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ELON COLLEGE, N. C.

The Christmas services at the Elon College Community Church were enjoyed for several weeks. On December 4 the College Choir, under the direction of Prof. Stuart Pratt, presented "The Messiah." On December 11 Dr. L. E. Smith brought his "Christmas Wishes" to the students. A Christmas offering was taken for Superannuation. That evening a pageant was presented by the students under the direction of Dr. D. J. Bowden. On Christmas Sunday Rev. I. I. Sears, graduate of Elon College who is studying at Andover Newton Theological Seminary, brought the Christmas message.

* * *

MASON CITY, IOWA.

The Christmas service was the first one following the installation service for the new pastor, Rev. Roy C. Helfenstein. The greetings from the new minister and his family were: "May this be the best Christmas you have ever known. May the angels sing anew in your hearts the music of joy, peace, and goodwill to all mankind. May this Christmas fill your souls with new love for God and His Church, new loyalty to the Christ whose birthday Christmas commemorates, and new hope for the days ahead. And may His Presence seem more real to you with each new day throughout the New Year."

* * *

SUFFOLK, VA.

In the last issue of this paper we shared with you Dr. Truitt's message, taken from the church bulletin. We are indeed sorry to learn that Dr. Truitt spent a week at Christmas time in the hospital, and that his father died during this time. We are glad that both Dr. and Mrs. Truitt are improving. Their many friends think of them often and remember them in their prayers.

* * *

TORRINGTON, CONN.

On Christmas Sunday the Church School, Junior Church, and Adults joined in one service. The program consisted of songs and presentation of White Gifts by the children; a Cantata, "Chimes of the Holy Night," by the Junior Choir; Senior Choir Music; and a story and poem by the pastor, Rev. Carl R. Key. The annual Church School Christmas tree and party was held on the preceding Thursday evening.

* * *

HANK'S CHAPEL, N. C.

Rev. W. J. Andes returned from his home in the Valley of Virginia for the Christmas services at Hank's Chapel Christian Church. The offering for Superannuation amounted to $11.00. It is reported that prospects are bright for progressive work in this good church.

* * *

SANFORD, N. C.

The Sanford and Shallow Well pastorate had fine Christmas services, with several additions to the churches during the Christmas season. The pastor, Rev. F. E. Hyde, will leave following the first Sunday in February for a new pastorate at Cortland, N. Y.

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PORTSMOUTH, VA.

The First Christian Church, Portsmouth, had excellent Christmas services, with six additions to the church and a Christmas Gift of $93.00 to the church by the members.

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WINTER PARK, FLA.

The Congregational and Christian Church had a splendid Christmas service on Sunday morning, under the direction of Rev. V. B. Chicoine. Twenty-seven members were received into the church, while two others who expected to join were unexpectedly absent that day. The morning collection amounted to $800.00. In the afternoon the young people had charge of a vesper service, presenting a Christmas play.

DANVILLE CHRISTIAN CHURCH.

The Fourth Quarterly Conference of the Third Avenue Community Christian Church of Danville, Va., met November 16, 1938, with the pastor, Rev. M. T. Sorrell, presiding.

Encouraging reports were received from all the organizations. God is greatly blessing the efforts being put forth to carry on His work. About 150 souls have been added to the church in the past year. The following financial report was given of the work for the year:

Paid out of church treasury	$ 6,201.58
Paid out of S. S. treasury	277.77
Paid to Missions	403.50
Paid for operation of Faith Home	2,604.00
Paid out through S. S. classes	765.00
Paid for radio broadcast	1,399.00
Total paid out	$11,650.85

With all bills paid to date, the treasurer's report showed a balance of $1,331.41. Faith Home, which is a home for underprivileged children, has been in operation one year and has cared for an average of 14 children through the year. We solicit your prayers for this work.

The new gospel tabernacle, being built by the church, is near completion. It will seat a congregation of 1,200, with seats for 100 in the choir. Pray for us that we may grow in grace and knowledge of our Lord and that this may be a soul-saving nation.

REPORTER.

"Think how many times thou hast been mistaken in thy own judgment; and learn by that experience, not to be positive and obstinate."

ELON COLLEGE FUND.

The churches and their various organizations contributed the following amounts to the Elon College fund during the year, 1937-1938:

North Carolina and Virginia Conference.

Church	Apportionment	Paid	Balance Unpaid
Albemarle	$ 20	$ 23.72	$
Apple's Chapel	88	91.21	
Asheville	45		45.00
Belew Creek	28	28.00	
Berea	68		68.00
Bethel	72	8.70	63.30
Bethlehem	88	88.00	
Burlington	400	439.00	
Carolina	20	5.00	15.00
Concord	40	7.50	32.50
Danville	88		88.00
Durham	460	407.85	52.15
Elk Spur	12	2.00	10.00
Elon College	320	320.00	
Greensboro, First	400	402.31	
Greensboro, Palm Street	88	37.61	50.39
Happy Home	68	71.34	
Haw River	88	10.00	78.00
Hebron	48	25.00	23.00
Hines Chapel	88	88.00	
Hopedale	24	7.20	16.80
Howard's Chapel	24	5.00	19.00
Ingram	88	93.20	
Ivy Hill	6		6.00
Kallam's Grove	24		24.00
Lebanon	48	14.21	33.79
Liberty	40	23.89	16.11
Long's Chapel	48	34.25	5.75
Lynchburg	48	48.00	
Monticello	40	11.68	28.32
Mt. Bethel	48	49.80	
Mt. Zion	48	48.00	
New Hope	12		12.00
New Lebanon	56	74.80	
Pleasant Grove	88	56.67	31.33
Pleasant Ridge	48		48.00
Reidsville	132	48.60	83.40
Rocky Ford	12	2.00	10.00
Salem Chapel	48	5.00	43.00
Salisbury	24		24.00
Shallow Ford	56	56.00	
Tryon	108		108.00
Union Ridge	68	73.00	
Union, Va.	88	98.05	
Winston-Salem	24	24.00	
Totals	$3,779	$2,828.59	$1,034.84

Eastern Virginia Conference.

Church	Apportionment	Paid	Balance Unpaid
Antioch	$ 50	$ 5.00	$ 45.00
Barrett's	15		15.00
Berea (Nans)	80	80.00	
Berea (Norfolk)	85	85.00	
Bethlehem	150	16.80	133.20
Burton's Grove	10	5.00	5.00
Centerville	7	7.00	
Christian Temple	550	510.00	40.00
Cypress Chapel	100	11.20	88.80
Damascus	50		50.00
Dendron	12	12.00	
Eure	100		100.00
Elm Avenue	50		50.00
First, Norfolk	150	158.00	
First, Portsmouth	150	97.41	52.59
First, Richmond	100	100.00	
Franklin	192	192.00	
Holland	191	197.48	
Holy Neck	150	150.00	
Isle of Wight	25	5.00	20.00
Ivor	7		7.00
Johnson's Grove	5		5.00
Liberty Spring	150	150.00	
Mt. Carmel	100	4.02	95.98
Mt. Zion	25		25.00
Newport News	185	185.00	
New Lebanon	30	8.50	21.50
Ocean View	30		30.00
Old Zion	150		150.00
Oak Grove	30	4.07	25.93
Oakland	100	100.00	
Rosemont	175	190.39	
Suffolk	989	659.20	329.80
South Norfolk	170	41.00	129.00
Spring Hill	25	11.49	13.51
Union, Surry	15	3.00	12.00
Union, Southampton	50	4.25	45.75
Waverly	80	60.95	19.05
Wakefield	27		27.00
Windsor	85	45.00	40.00
Totals	$4,645	$3,098.76	$1,576.11

The Valley of Virginia Conference, the Eastern North Carolina Conference, and the Western North Carolina Conference have not yet been sent to the college. The contributions from these conferences have not been very large. During the year 1936-37 they contributed the following amounts:

Virginia Valley Conference, $149.32.
Western North Carolina Conference, $ 28.78.
Eastern North Carolina Conference, $472.85.

L. E. Smith.

CHURCH PLANT TO BE ERECTED AT LITTLE CREEK.

A new Congregational - Christian Church is to be erected at Little Creek, in Princess Anne County. The recommendation for the new church, which came in the report of the committee of plans of the Eastern Virginia Christian Missionary Association, in whose province is the division and apportionment of money of the association, was adopted at the forty-seventh annual session of the association meeting at the Ocean View Congregational - Christian Church on December 6, 1938.

In the election which was the other principal business activity of the session, all officers were retained with the exception of the recording secretary. Rev. Robert Lee House, of Portsmouth, Va., was elected recording secretary to succeed Miss Edna Fulcher, formerly of Norfolk, and now of Elon College, N. C.

The Rev. J. H. Dollar of Newport News was reelected president; the Rev. T. Fred Wright, of Waverly, vice-president; J. C. Jones, of Holy Neck Christian Church, near Holland, treasurer; and the Rev. Joe A. French, of the Ocean View Church, financial secretary.

Congregational-Christians and others in the Little Creek section, whom the new church will house for services, have been holding services in an old building. The work for a church building was organized a little more than a week ago, and the C. M. A., adopting the report of the committee on plans given by Col. J. E. West, of Suffolk, made an appropriation toward it.

The principal addresses of the session were delivered by the Rev. F. C. Lester, Promotional Secretary of the Southern Congregational - Christian Convention, with headquarters at Elon College, N. C., and the Rev. M. S. Poulson, D. D., pastor of the Shelton Church in Portsmouth. Mr. Lester spoke on "Past Contributions and Future Prospects of the Christian Missionary Association." Dr. Poulson spoke on "Home Missions and the Local Church," urging the home church to help with the work of the C. M. A., which is mainly interested in the building of new churches and helping the weak churches.

An open discussion on the subjects "Some Things to Think About" and "Prospects of New Churches in Eastern Virginia" was conducted by the Rev. J. F. Morgan of Portlock, and "The C. M. A. and Our Rural Churches" by Rev. H. E. Crutchfield of Windsor.

STANDING COMMITTEES OF EASTERN NORTH CAROLINA CONFERENCE.

Executive—Rev. J. Ervin Hyde, Rev. E. M. Carter, Rev. S. E. Madren.

Educational and Ministerial Standing—Rev. R. T. Grissom, Rev. J. E. Neese, Dr. W. C. Wicker.

Superannuation—Mr. K. B. Johnson, Mr. D. I. Stephenson, Mr. C. D. Horton.

Foreign Missions—Rev. J. A. Denton, Mrs. Charles Dunn, Mrs. E. M. Carter.

Home Missions—Mr. L. L. Vaughan, Rev. S. E. Madren, Mr. A. H. McIver.

Apportionment—Mr. A. H. McIver, Mr. Rex Powell, Mr. W. J. Ballentine.

Christian Education—President of the S. S. and C. E. Convention, President of the Youth Fellowship, Mrs. Brookston Eaves.

Stewardship—Rev. J. Lee Johnson, Mrs. C. C. Coghill, Mrs. Marvin McCauley.

Evangelism—Rev. J. E. Franks, Miss Lillie Fowler.

Social Service—Rev. E. M. Powell, Mr. Marvin McCauley, Mr. L. L. Stainback.

Reporter—Rev. E. M. Powell.

Historian—Rev. J. E. Neese.

Program—Rev. R. T. Grissom, Rev. J. Ervin Hyde, Rev. E. M. Carter.

Finance—Rev. J. L. Foster, Mr. W. H. Hudson, Mr. W. J. Ballentine.

Religious Literature—Rev. S. E. Madren, Mr. E. W. Neville, Mrs. Frank Carroll.

Special Finance Committee—Rev. J. Ervin Hyde, Rev. S. E. Madren, Mr. W. J. Hudson, Mr. W. H. Ballentine, Mr. K. B. Johnson.

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A NEW YEAR IS OURS.

In the providence of God a new year has come to your home and mine. We have the richest heritage possible to any of God's creation—the privilege of life in a new day. The old year has passed away, and a new cycle of time dawns to draw us into new currents of life. From the far-away south comes the sun to warm the earth so flowers may bloom, crops grow, and life flows freely in the veins of all living things. We have passed the anniversary of the Birth of Jesus of Nazareth and find in our hearts a new assurance of spiritual grace sufficient for every moment of life. The same God that let humble shepherds hear angelic voices on Judean hills and led wise men from the east to worship at the borrowed cradle of a Baby will surely put music in our souls and lead us to the heights of worship and successful living, if we will let Him. The God who holds the stars in His hands and causes the sun to shine on the just and the unjust alike has given to us another year in which to receive His blessings and to do His work. Friends have given us excellent reminders of their friendship and love, but God has given us a Friend to walk with us down the days of a New Year.

What we do with the time before us depends upon us. We may bind ourselves about with the past and stumble as we walk around in circles. Those who gaze upon the beauties of things past are not safe drivers of cars and are equally as sure to wreck in the realm of ideas. There are some to be found in every church who feel that nothing should be undertaken that is different from the past. A church guided by such leaders has no future. It should have a funeral, for its past is perhaps worthy of grateful remembrance, and its future is likely to be worse than was the body of Lazarus when Jesus found that he had been dead four days. There are individuals who tell with a keen sense of delight what a wonderful experience of religious fervor and salvation they felt on a certain date many long years ago, but seldom, if ever, have they something to say of what God is helping them to do now to make the world a better place in which little children can live. The experiences of the past should help to guide in present activity and in plans for the future, but cords of the past bound about an individual or a group soon become like cords of iron that will not bend. Our New Year is fresh from the hand of God. In it is all the glorious coloring of the morning and evening sun, the freedom of life let loose, and the force of a mighty stream. Surely no one will want to bind himself with chains from the past and miss the changes of the future.

The New Year challenges us to forget, to break habits, to form new thoughts, to fashion new hopes, and to launch out on the sea of time with the expectation of landing on some new and unseen shore. God is doing His best to lead us on into new experiences that go deep in sympathy and high in appreciation. Around us surges life. Beyond the seas of doubt, fear, and failure, just beyond the human horizon lies the land of faith, and love, and success. God stands there in the distance, in the dim dawn, beckoning us to come. We will up and follow, nothing doubting, for the God who gives us a New Year will surely help us to make it worth the living.

THOSE RESOLUTIONS.

Perhaps it is a little old-fashioned to make New Year's resolutions, but there may still be real value in them. It is better to make them and break them than never to make them at all. Resolutions help to clear ideas, raise ideals, and strengthen the will. Why not try a few? Include some similar to these:

I Am Resolved—

To seek diligently by Bible study, prayer, and careful thought to know God's will for my life;

To obey the best impulses that come to me regardless of personal cost;

To be courteous and kind to everybody;

To do my share of the work of my church without complaining;

To give as God gives to me—freely and gladly;

To live like I think a Christian should at all times.

OUR CHURCH YEAR.

The Southern Convention has divided the year into periods for special emphasis. January and February are designated for education, and Elon College in particular. The next four months are for missionary emphasis. Then follows religious educational emphasis and stewardship and the Orphanage.

Within this month and next it is expected that every church will give serious consideration to the matter of educating young people. The work of our college at Elon should be studied, and an offering made for the support of the college. News of the college will appear in this paper from time to time in order that the members of the churches, who are the stockholders in this million dollar enterprise, may know what is being accomplished.

Some churches have put into their budget the amount the Convention asks for all enterprises and receive money through envelopes at every service. They will take no special offering, unless it is to give opportunity for those who wish to give an additional amount above the pledge. But many of our churches will receive special offerings for the various phases of our cooperative work. Those churches should make very definite and careful plans for the offering for Elon College, the offering to be received at the most convenient time during January or February.

Why the World Needs Religion

By JOHN B. HUTTON.

I want to speak on the practical value, the utility or usefulness of religion.

Maybe we have spent so much time thinking of the power and awfulness of God and the mystery of God and religion that we have failed to see the utility and beauty of religion. Maybe we have been so concerned in religion as a means to get us to heaven that we have failed to see that it is not to convey us to heaven but to show us how to live here on earth.

The pathway leads upon the earth, but it finally leads to heaven. It should not be considered strange that laymen are found discussing religions. Laymen discuss other matters—public health, education, social problems. Why should they not also discuss religion, really the most important subject of them all.

Does the world really need religion?

What do we mean by religion? There are many religions and many definitions of religion. The word means to bind or bind back. Some would say religion means praising God. It has been defined as "Any system of faith and worship," "The recognition of God as an object of worship, love, and obedience." A professional or theological definition is "Dedicating life in supreme devotion to that order of existence and possibility that provides the highest values that can ever be actualized." It has been defined in the Bible in the Book of James (James 1: 27) as follows: "Pure religion, and undefiled before God and the Father is to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world . . ."

Religion to be of value must be something practical. It is not a theory; it is not a philosophy only; it is more than a code of morals. In the New Testament and in the Old Testament both it has been described as a way of life. In the New Testament (Matthew 7: 12): "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the fulfillment of the law and the prophets." In the Book of Micah (Micah 6: 8), we find: "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God." This is the definition of religion which I choose to adopt for the purpose of this address.

Religion is not a matter for use only on special occasions. It is a way or program of life:

(a) To do justly. What is it to do justly? It is to do right and do justice between man and man, between nation and nation; it is to be just; to be fair and honest in our dealings with one another. To do unto others as we would have others do unto us. To do justly, to do right is the fulfillment of the law. He who does justly, who does right with his neighbors will do no wrong to them.

(b) In this program of life we are also to live mercy. Therefore, we are to be merciful. Blessed are the merciful, for they shall obtain mercy. We must go further than being simply just, fair, and honest with our neighbors. We are to be kind and merciful that we may obtain kindness and mercy and may receive the rewards of kindness, blessedness and happiness.

(c) We are also to walk humbly with God. This way of life has no place for pride and arrogance. These are the fruits of the Christian religion—justice, kindness, and service. Does the world need these?

What do we mean by the world? By the term we would include society and mankind. It would also include man's various activities—business and industry, political life, national life. It would also include the nations of the world. Do these need religion—the way of life emphasizing and requiring justice, kindness and service? Surely something is needed. The world and society are far from the ideal program of life outlined in the text. Strife, and controversy, strickes and riots involving business and industry indicate that something is radically wrong in the social and economic world. Wars, threats of war, distrust, suspicion, hatred and ill will in national life indicate that the nations are removed from this way of life. The trouble is that in industry and in international relations, instead of justice and mercy motivating our activities, we find greed and selfishness as the dominating influence. In many of the nations we find an entire disregard of the commandments that say, "Thou shall not covet, Thou shalt not steal, Thou shall not kill." To the nations, as well as to industry and the individual, is applied the same requirement—"Thou shall do justly, love mercy, and walk humbly."

(Where are these qualities that the world so much needs to be acquired?) They are the teachings of the Christian religion. Without the teaching of the Christian religion, the world would be controlled by greed and selfish interests and ill will. It would be controlled by hate rather than peace and love. What a deplorable condition there is in the world today.

The only solution for the problems of business and social life which are disturbing business and the social life is found in the program of the text. The requirements of Christianity is Thou shall go justly and love mercy and walk humbly. "All things whatsoever you would that men should do unto you, do you even so to them."

The nations of Europe are seeking power, seeking a place in the sun. They act on the principle that might makes right—that the nation that can may take what it wants. How can a nation become truly great? Surely not by such a course. "Righteousness exalteth a nation." Justice, right, truth, honor, righteousness in the dealings of a nation with its people, with its neighbors will exalt any nation.

America may not be entitled to be called a Christian nation. Many Americans show little interest in matters of religion. But this nation was founded by men who believed in God, and certainly the teachings of religion find a more sympathetic chord in America than in other nations. Here there is given consideration of the problems of social and economic justice. Here is exhibited much of the quality of mercy. These are all fruits of religion. This is why America is great among the nations. The world needs religion to ultimately solve the problems of war or peace. Nothing but the application of the principles of the Christian religion can change human nature so that greed (Continued on page 15)

CONTRIBUTIONS

SUFFOLK LETTER.

The old year is passing today. Accounts are being balanced. The books will soon be closed. Many people have been enriched by the experiences of this year; others have been disappointed, discouraged and distressed. Some have profits and gains to their credit; others have losses and failures to be entered upon the ledger.

In passing from the old year to the new, it may be well to keep in mind that life cannot be reduced to bookkeeping and ledger accounts. Profits and losses are commercial terms, useful in business, but misleading in computing spiritual values. Too much emphasis is placed to day upon making profits. Financial losses are magnified beyond their relative importance. Consequently society has fallen into the habit of measuring individuals by the profit and loss method. On this basis, the person who makes money is successful; those who lose money, or fail to make it, are marked as failures.

The paramount question, at the end of the year, should not be: "What have I gained in material things?" but, "what have I gained in spiritual personality, and what have I done for the kingdom of God?" It is important that material things have proportionate place in planning a personal or social program. Man is responsible for the stewardship of money. But he is also accountable for the stewardship of his time and personal talents. It is a fearful thing to live for the space of one year, and not be able to record some spiritual advancement in character and in service.

It is not difficult to record financial transactions. Every school boy and girl should be taught to keep records of what they receive, give and spend. In the writer's desk there are records running back to his college days. For example from September 1, 1897, to June 6, 1898, expenses in the Senior Year at Elon College amounted to $176.00. That seems incredible to College students in this year, 1938. Strict accounts were kept and rigid economy was practiced. It is a simple matter, at the end of the year to take an inventory and make a record of gains or losses. Every person should try to earn, learn to save and rejoice to give.

It is not easy to make an accounting of our spiritual life and service. Looking back over the years, it seems difficult to remember many good deeds. One does not know the influence of words and personal living. The minister preaches a sermon, and goes back to his study unable to make any reliable estimate of his labor. It is better for him not to know. He is not laboring for himself, but for his Lord and Master. The Lord knows and keeps the account. And if the man of God is faithful to his task, and sincere in his ministry, he may cheerfully leave the harvest accounts in the hands of a gracious God, who will, one day, open the books and give adequate reward where it is deserved.

And so we come to the end of this old year. Gratitude fills our hearts when we remember how good the Lord has been to us. Remorse and penitence brings tears to our eyes when we recall our mistakes, our sins and our failures. We plead to be forgotten. We renew our vows of consecration. They may be broken again tomorrow. If so, we will try again, hoping and trusting that we shall some day be triumphant and victorious. We say "Good-bye old year. Happy New Year." May it be more than happy for you. May it be rich in fellowship, fruitful in character building and comprehensive in service.

I. W. Johnson.

CONFERENCE APPORTIONMENTS NOT GOLDEN ANNIVERSARY.

It is the official plan of the Southern Convention of Congregational and Christian Churches to support her institutions largely by the apportionment plan. A budget for the Convention is determined. This budget is in turn apportioned to the various conferences composing the Convention. The conference in turn apportions its apportionment to the various local churches constituting that conference. Each interest of the Convention is given a share in the apportionments, and is assigned a period during the year in which these apportionments are supposed to be raised.

January and February is the college period. The total apportionment for the college is $12,500. This amount has been apportioned to the local churches of the several conferences. Each church, with the exception of the Western North Carolina Conference, is apprized of the amount it is expected to raise for the college. Earnest and honest efforts have been put forth by the college administration, hoping to induce every church to raise its apportionments in full. For the past five years, amounts contributed by the Sunday schools and churches for the college have increased gradually. This is most encouraging. However, indications are that the total amount received by the college from the churches for 1937-38 will be slightly less than that for 1936-37. The Eastern Virginia Conference and the North Carolina and Virginia Conference are the only ones that have reported to the college this year. The North Carolina and Virginia Conference shows a slight decrease. I am calling attention to these facts at the beginning of the College Period with the hope that the ministers, churches, and all who are interested may put forth special efforts to see that the college may receive its proper support from the churches. The college is in excellent condition financially and otherwise, which is the result of the faithful cooperation of pastors, churches and friends. I know all appreciate this fact and are willing to double their efforts that the college may be properly supported. I want to call attention, however, to the fact that at this particular time there are two campaigns on for the college. One is for the regular conference apportionments that go to the current funds for the support of the college. The other is the Golden Anniversary Campaign that is being conducted for funds with which to pay the remaining indebtedness of the college. These funds are for two separate purposes, and all contributions must be credited to the purpose for which they are given. The conference fund is a permanent and continuous plan for the support of the college. The Golden Anniversary Campaign is for a specific purpose and will terminate Commencement, 1940.

The purpose of this article is to call attention to the annual campaign for conference apportionments for the college and to urge ministers, churches, and all to cooperate in this one effort to raise the entire college apportionment. Heretofore we have raised barely half of the amount apportioned to the churches. The full amount is necessary if the college is to be properly supported.

L. E. Smith.

"If the crucifixion had been the last event in the life of Jesus, it is unlikely that more than the mere record of His death would have survived."

HAPPY NEW YEAR.

Many times you have heard this fine phrase, "Happy New Year." What do you think it means? You know what New Year is, of course. It means the beginning again. It means a new start. It means that we have had Christmas, which finished up with rejoicing all the work of last year, and now we are beginning another year full of hope and joy.

"Happy New Year" means that all through the coming year the things we do are to be kindly, helpful, so that joy can come to those who live about us. There will be nothing mean, cruel, and hateful in what we do and say. To be really happy one must try to be like Jesus, whose birthday we have just celebrated. He was a happy boy and a happy man and brought much happiness to other people.

It is a Happy New Year that the editor of your church paper is wishing for each of you boys and girls who read this paper this week and every week throughout the year.

F. C. Lester.

A NEW LESSON IN THE NEW YEAR.

The New Year was just a few days old, and all day long Paul had been teasing his sister, pulling her hair ribbon, hiding her doll and upsetting her blocks. She didn't cry. She only begged, "Please don't. I never treat you that way." Yet he went right on doing everything that he could think of to tease her.

"I've put your scrapbook in the goldfish pool," he taunted.

"Oh, Paul," the little girl ran to the pool. "I had pasted all my new post cards in it!"

She jerked the book out of the water. "All the colors have soaked out of the cards." She could hardly keep from crying while she spread the book out in the sun. "You can't have any of my cards," Paul boasted. "Now, I'll have more than you'll have."

"I'll give her some of mine," someone behind them spoke and surprised Paul. They turned and saw a neighbor boy coming toward the pool. "I heard you, Paul. I know you soaked her book."

Paul felt ashamed when he saw that his friend knew what he had done. He wouldn't let on, though, as if he cared. "I've seen you tease your sister," he began to quarrel with the boy.

"I used to do that," the neighbor said. "I don't any more. Once my sister was sick and I had to play by myself. I was so lonesome that I never did tease her again."

"Boys ought to be good to their sisters, oughtn't they?" Paul's sister spoke up. "I guess Paul will be when he is bigger."

"I'm almost seven now." Paul didn't want anyone to think that he wasn't big enough to take care of his sister.

"I'll come right back," the neighbor boy called as he ran home. In a very few minutes he returned. He brought with him a scrapbook pasted full of cards and pictures. He handed it to Paul's sister. "You can keep it. Sister and I fixed it. She said I could give it to you to keep."

"Give it back," Paul begged his sister. "You can have my book, because I spoiled yours." Paul was not going to let his friend pay for the wrong that he had done his own sister.

The little girl handed it back. "Mama always says that everyone must pay for his own naughtiness. If you gave me this book for what Paul did, that wouldn't be right."

"We'll fix more pictures in my book, do it together, won't we, sister?" Paul said was now going to see that his sister was treated fair. "Then we'll both own the book."

"Children!" Paul's Mother cried in alarm. "Whatever have you done to the goldfish? The fish are sick. All turned on their backs. Paul ran quickly to his mother. His fish sick, and how he had always enjoyed watching them. At first he thought that he'd not tell what had been done. "I dropped sister's—" his voice trembled. There were his sister and his neighbor looking him squarely in the face. He knew they'd not tell.

"What is it?" His mother's voice was firm.

"I put sister's scrapbook in the pool just to tease her."

"Run and bring a basin of fresh water," his mother told him. He quickly obeyed and helped put the fish in it, while his mother drained the colored water from the pool. It was almost half an hour before the fish were able to swim. Paul knew then that he had been punished for teasing his sister. He didn't say anything about it, though. He only thanked the neighbor boy for offering the book and he and his sister fixed their own book.—*Evangelical Messenger.*

THE BLESSED NEW YEAR.

Invest a little kindness
  In someone's life today.
Scatter a little sunshine
  Along some clouded way;
Drop a kind word, well-spoken,
  Till some tired face has smiled;
Give an unlooked-for blessing
  To some unfavored child.

Plant roses in some garden
  That is unused to flowers;
Weave a song through the silence
  Of some heart's songless hours;
Into the hands of longing
  Some little tribute lay,
And you will long remember
  One blessed New Year's Day.

—*Grace Edwin Flynn.*

A BOY'S FRIEND.

Aunt Julia thinks I ought to turn
  A new leaf New Year's Day,
While Mother says with such a son
  Her hair will soon be gray.
Poor Grandma claims my whistle
  Is the cause of all her woe;
But Grandpa smiles—he used to be
  A boy, too, long ago.

—*Roberta Davieau.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE PERFECT TRIBUTE.

One wonders how many Christian Sun readers are familiar with the incident which years ago in print bore the title given above: The Perfect Tribute. It is an incident worth knowing because of its far-reaching significance. Two days after President Abraham Lincoln had delivered his now famous Gettysburg speech (said to be the most perfect public address ever delivered before an audience in the history of our country and it was only three minutes in delivery) the President left the White House and went to the soldier's hospital in Washington to visit the wounded there. Entering a dark room where lay a soldier boy, blinded by a wound received on the battlefield, President Lincoln bent over him inquiring as to his condition. The soldier boy not knowing who it was said, "Mr., have you read, or has anyone read to you, the President's speech delivered at Gettysburg two days ago? It is in my opinion the best speech ever delivered on such an occasion and will live and is immortal." "Young man," said the President, "you are evidently mistaken for I was present on the occasion and when the orator of the day, the great Edward Everett, had finished his oration of an hour the applause was tremendous and continuous, and then when the President, following the great orator, arose and spoke his address of three minutes and sat down there was not even one handclap, or the first movement of applause, except that a great audience remained in absolute silence as if in sympathy with the President who had seemingly failed."

And then the young man forgetting his wounds and blindness said, "Mr., did you ever hear anybody applaud the Lord's Prayer? The perfect tribute is not in noise, but in the silence of and the deep emotions of the heart." It is told that the President quietly squeezed the soldier boy's hand and left the room in silence. This is called the Perfect Tribute.

One could but think of the Perfect Tribute now and then, especially during the happy Christmas Season now past. Thousands saw fit to express their feelings, their applause, their tribute with revelry. The explosion of fireworks even on the "Silent Night of the Child's Advent" into the world, and of course others so far forgot themselves and the occasion as to be boisterous in debauchery. At any rate Christmas was and remains the great event of the year. The children will have it no other way and after all in things that pertain to real life, "A little child shall lead them."

My good physician who still comes to me about once a week to discover, if he can, to what extent I am taking, or not taking his physic and other orders, called me over the telephone four days after Christmas stating that he himself was not very well and would not come unless I felt that his service was absolutely essential. I replied, saying that my grandchildren had spent the holidays with me and had just left, and if he would write and have them brought back for another week or two, my conviction was that I could dispense with his services altogether. Those precious children brought a joy and gladness into our home with their innocent and wholesome prattle and frolic that nothing else could give. The mother apologized on Christmas morning for their coming down so early to get their stockings and the toys and confectionery that they knew Old Santa had put in those stockings hanging by the open fireplace. My reply to that mother was that her apology was all out of order, since the joy and innocent conversation of those three children over the contents of their stockings and the goodness of Santa Claus was sweeter than any Christmas Carols I had heard over the radio. It was even so. It takes children in the home to make real Christmas there.

And so the Christmas spirit lives in the world and is increasing in volume and in expression. This morning I have a real Christmas gift of a money order for $40 from a young lady who earns her money and makes this donation to missions that she may share the message of our Lord, the real genuine message of Christmas, with some who yet do not know the Christ Child. Her's, too, is something of a perfect tribute, since she will not allow her name to be given and wishes only that this Christmas gift of hers shall be sent to help carry the story of the Christ Child, in whose name we celebrate Christmas, to those who have never heard that blessed message the angels sang to the shepherds on the Judean hills on that first Christmas Eve.

Cordially and gratefully,

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 17, 1938.

Sundays Schools.

Mt. Olivet (R), Elkton, Va.	$ 3.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Liberty, N. C.	4.59
Leaksville, Luray, Va.	5.14
New Elam, New Hill, N. C.	3.46
Mt. Olivet (G), March, Va.	3.29
Big Oak, Eagle Springs, N. C.	.79
Spring Hill, Waverly, Va.	2.62
Elm Avenue, Portsmouth, Va.	4.90
Total	$ 28.79

Individuals and Churches.

First, High Point, N. C.	$ 1.34
Isle of Wight, Windsor, Va.	1.00
Total	$ 2.34
Total for week	$ 31.13
Previously acknowledged	4,064.17
Total since Sept. 1, 1938	$4,095.30

WEEK ENDING DECEMBER 24, 1938.

Sunday Schools.

Elon Community Bible Class, Elon College, N. C.	$ 2.25
Pleasant Hill, Liberty, N. C.	5.31
Wake Chapel, Fuquay Springs, N. C.	4.58
Durham, N. C.	7.10
Suffolk, Va.	50.00
Rosemont, Norfolk, Va.	13.80
Mayland, Broadway, Va.	1.00
Berea (Norfolk), Hickory, Va.	8.00
Flint Hill (M), Biscoe, N. C.	.25
Berea (Nans), Driver, Va.	3.69
Palmyra, Edinburg, Va.	6.02
Pleasant Union, Lillington, N. C.	2.00
Happy Home, Ruffin, N. C.	5.45
Biscoe, N. C.	1.80
Bethel, Elkton, Va.	1.40
Total	$ 112.65

Individuals and Churches.

Pleasant Cross, Asheboro, N. C.	$ 1.08

Specials.

Bettie Gibson Class, Rosemont S. S., Norfolk, Va.	42.34
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Burlington S. S., Burlington, N. C.	30.03
Total	$ 75.37
Total for week	189.10
Previously acknowledged	4,095.30
Total since Sept. 1, 1938	$4,284.40

WEEK ENDING DECEMBER 31, 1938.

Sunday Schools.

Ramseur, N. C.	$ 3.83
Timber Ridge, High View, W. Va.	2.23
Ether, N. C.	2.14
New Lebanon, Elberon, Va.	5.00
Pleasant Ridge, Ramseur, N. C.	4.03
Dendron, Va.	4.40
Palm Street, Greensboro, N. C.	5.02
New Lebanon, Summerfield, N. C.	7.00
Total	$ 33.65

Individuals and Churches.

"A Friend"	$ 40.00
Wentworth, R. F. D. 3, Raleigh, N. C.	2.21
Total	$ 42.21

Specials.

I. W. Johnson Bible Class, Oakland S. S., Chuckatuck, Va. ..	$ 3.00
Conference Collections, S. C. C.	
L. L. Vaughan, Treasurer of S. C. C., Raleigh, N. C.	1,917.45
Total for week	$1,996.31
Previously acknowledged ...	4,284.40
Total since Sept. 1, 1938 ...	$6,280.71

J. O. Atkinson,
Secretary.

FIRST QUARTERLY REPORT.

The following is the first Quarterly Report of the North Carolina Congregational-Christian Conference, from October 1, 1938 to December 30, 1938, inclusive:

Women's Societies.

Amelia	$ 2.00	
Asheville, First Congregational	28.00	
Berea	2.72	
Beulah	3.00	
Biscoe	4.40	
Burlington	196.41	
Chapel Hill	3.75	
Church of Wide Fellowship	27.87	
Circular Cong. Church ...	7.00	
Danville, Va.	55.05	
Elon Cong.-Christian	110.03	
Erskine Memorial	30.00	
Ether Christian	3.70	
Flint Hill	1.20	
Fuller's Chapel	6.00	
Greensboro, First Cong.-Christian	89.70	
Henderson	18.76	
Ingram, Va.	5.00	
Lynchburg, Va.	17.80	
Monticello	17.30	
New Lebanon	6.70	
Palm Street, Greensboro .	7.50	
Park's Cross Roads	6.00	
Pleasant Hill	7.14	
Pleasant Ridge, Guilford .	8.00	
Raleigh, United	37.50	
Ramseur	8.35	
Salem Chapel	2.50	
Turner's Chapel	6.00	
Union Church, Virgilina .	14.20	
Youngsville	3.75	
		$ 737.33

Young People's Societies.

Durham Cong.-Christian .	$ 15.92	
Greensboro, First Cong.-Christian	7.86	
Hebron Christian	5.00	
Hine's Chapel	16.87	
Ramseur	1.60	
		47.25

Willing Workers.

Durham Cong.-Christian .	$ 4.30	
Elon College Christian ...	5.50	
Greensboro, First Cong.-Christian	7.87	
		17.67

Willing Workers (Juniors).

Durham Cong.-Christian		6.25

Cradle Roll.

Durham Cong.-Christian .	$ 4.73	
Greensboro, First Cong.-Christian	2.71	
		7.44

Miscellaneous.

North Carolina Conference Offering	$ 19.91	
Offering, Mrs. Harrell for Mrs. Key	58.20	
Balance in North Carolina Bank & Trust Co., Mrs. Sellars	7.81	
		85.92
Total		$ 901.86

Disbursements.

Expenses of Miss Hess, N. C. Woman's Conference	$ 10.00	
Expense of luncheon at Board Meeting	5.35	
Mrs. Carl Key	58.20	
Bank charges	.20	
A. D. Pate & Co., programs and letter heads .	8.50	
Mrs. H. S. Hardcastle, Treasurer of the Woman's Mission Board of the S. C. C. Conference ...	819.61	
		$ 901.86

Respectfully submitted,
Mrs. C. H. Stephenson,
Treasurer.

1410 Hillsboro St.,
Raleigh, N. C.

CHRISTMAS OFFERING FOR SUPERANNUATION.

The following amounts have been received on the Christmas Offering for Superannuation:

Elon Community Church, Elon College, N. C.	$ 50.00
Rosemont, Norfolk, Va.	16.55
Oakland, Chuckatuck, Va.	20.00
Kallam Grove, Madison, N. C. ..	3.30
Mt. Pleasant, Cameron, N. C. ..	5.31
Mt. Bethel, Stokesdale, N. C. ...	10.20
Hank's Chapel, Pittsboro, N. C.	11.15
Mrs. E. W. Graham, Burlington, N. C.	1.00
Hopewell, Va.	2.08
Christian Chapel, Corinth, N. C.	2.25
Newport, Shenandoah, Va.	6.81
Pleasant Hill, Benson, N. C. ...	3.06
Waverly, Va.	17.18
Victor Bible Class, Waverly, Va.	1.00
Needham's Grove, Steeds, N. C.	2.87
Elm Avenue, Portsmouth, Va. ..	17.00
Moore Union, Jonesboro, N. C. .	3.83
Newport News, Va.	40.80
First, Reidsville, N. C.	26.40
Pleasant Union, Lillington, N. C.	3.90
Pleasant Hill, Liberty, N. C. ...	2.62
Pleasant Ridge, Ramseur, N. C.	4.00
New Lebanon, Summerfield, N. C.	11.20
Total	$ 212.51

As stated in the previous issue of The Christian Sun one liberal-hearted layman knowing the need gave us his check for $100.00, which, as stated, had to be used immediately to meet the payments sent out December 23. We trust that all the churches that have taken the offering will kindly send it in and that all churches that have not done so will take the offering and see that the same is sent in.

Very gratefully,
J. O. Atkinson, *Chairman,*
Board of Superannuation,
Elon College, N. C.

GOLDEN JUBILEE ANNIVERSARY.

The First Congregational Church, St. Petersburg, Fla., Rev. John P. Jockinsen, minister, celebrated its Golden Jubilee Anniversary on October 7, by dedicating a bronze memorial tablet to those members and friends who had given large and generous gifts, reducing the bonded indebtedness from $83,124.50 to $37,900.00. Another bronze tablet was dedicated to the memory of Rev. David Gillison Watt, the first pastor from 1885 to 1889, under whose ministry the church was organized in a railway coach on October 7, 1888. This tablet was presented by his son, David A. Watt. The women of the church had a memorial candle lighting service which netted $1,700 toward the church indebtedness.

On December 8, the church commemorated the fiftieth anniversary of the incorporation of the church. A large and enthusiastic congregation greeted Dr. Kerrison Juniper, a former pastor, at the Wednesday evening service, which was followed by a happy reception in the parlors. On Friday evening Dr. Edwin C. Gillette, superintendent of the Southeast area, was the guest speaker at a lovely banquet served by the young people. Four charter members were present, and all those who had united with the church before 1900 responded to toasts with their reminiscences.

In his anniversary sermon the Rev. Mr. Jockinsen pointed out that the St. Petersburg Church with less than one-fourth of the membership of the larger churches and a very limited staff ranked fourth among the Congregational Churches of the United States in attendance as recorded in the 1937 Year Book. That it was also entitled to some distinction for its evening services, averaging 457 during the season, and its multiple services, meetings, and activities, averaging from 28 to 32 per week with a total attendance of 99,729 people. He also pointed out that the people had contributed $576,187 to the building and maintenance of the church, $19,333 to local benevolences, and $32,303 to missions. During its half century of existence 1,517 members have been received, 2,170 children reached through the church school, and 790 youth in the young people's organizations. The St. Petersburg church seeks not only to minister to the large numbers of winter visitors who come from the north, but also to build a real church for the people who live there the year round.

"A day of battle is a day of harvest for the devil."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*. Elon College, N. C.

HAPPY NEW YEAR.

We hope that each of you will truly have a *Happy New Year*. By this we mean one that will be made up of things which will give you *lasting* happiness—not merely a "good time" and momentary freedom from all cares, but activities which will provide a firm foundation for happiness in the years to come. Each of you has a "philosophy of life"—even though you may not recognize it as such—which is made of your ideas and ideals for yourself. As you plan to make the coming year one of happiness, it will help if you will take "time out" to consider seriously the direction in which you are going. A truly happy year must be one filled with service for others as you attempt to follow the example of Jesus.

One poet has expressed his philosophy of life thus:

"My Creed."

This is my creed: To do some good,
To bear my ills without complaining,
To press on as a brave man should
For honors that are worth the gaining;
To seek no profits where I may,
By winning them, bring grief to others;
To do some service day by day
In helping on my toiling brothers.

This is my creed: To close my eyes
To little faults of those around me;
To strive to be when each day dies
Some better than the morning found me;
To ask for no unearned applause,
To cross no river until I reach it;
To see the merit of the cause
Before I follow those who preach it.

This is my creed: To try to shun
The sloughs in which the foolish wallow;
To lead where I may be the one
Whom weaker men should choose to follow.
To keep my standards always high,
To find my task and always do it;
This is my creed—I wish that I
Could learn to shape my action to it.

—S. E. Kiser.

EASTERN VIRGINIA OFFICERS MEET.

The executive committee of the Eastern Virginia Pilgrim Fellowship meets at regular intervals to make plans for that group. At their recent meeting the officers began working on a plan whereby every church in the conference will have a young person as its representative on a sub-executive committee. It is hoped that this "Key-Workers' Council" can meet twice a year, in order to exchange ideals and make suggestions for the whole Fellowship.

Rev. Arnold Slater, pastor of the Holy Neck Christian Church, has been asked by the executive committee to serve as pastor-counselor, filling out the term of Rev. Carl R. Key, who has recently moved to Connecticut.

YOUNG PEOPLE HAVE NEW MEETING PLACE.

The young people's department of the Durham Christian Church has a new "home." Our church in Durham recently purchased an adjoining brick building, which is used by the young people under the direction of Mr. J. L. Crumpton, department superintendent. It is interesting to know that this annex was used years ago by the Methodists for religious services, has been a rooming house for thirty-two years, and now is being used for its original purpose. It is well suited for this, containing six class rooms and an auditorium.

More than sixty are enrolled in this department. A 10-piece orchestra has been organized, which adds much to the opening program each Sunday. The officers of the young people's department are: Ollie Jones, president; Paul Moize, first vice-president; Geraldine Elder, second vice-president; Stephen Harward, secretary-treasurer.

IN 1939 OUR YOUNG PEOPLE'S GROUP RESOLVES—

1. To have planned programs.
2. To broaden our interests by securing program materials from various sources including "The Pilgrim Highroad."
3. To study about and help support some missionary project.
4. To devote some time during Lent to the development of "personal religious living."
5. To bring new young people into our group—those who are not connected with any other church.
6. To cooperate with young people of other churches in programs and projects.
7. To become interested in the community in which we live and do something to improve it.
8. To contribute in time, money, and talents to the local church of which we are a part.
9. To become more familiar with the working organization of our local church and of our denomination.
10. To cooperate with our Conference Pilgrim Fellowship officers by answering their letters and by using the material they send to us.
11. To carry on some special activities during Pilgrim Fellowship Week, January 29 - February 5.
12. To share with other young people our accomplishments and goals through sending a report of them to "The Christian Sun."

FOR YOU.

[Especially for North Carolina and Virginia Conference Young People.]

No doubt you've been aware of the great activity of your officers of late! The materials which your local group has received, and the materials which are being prepared for you are the results of a great many hours of thought and work on someone's part. These people who have been so interested in *You* have made busy hours even busier by taking time to be of some service to your local group. In these days when time is at such a premium for everyone, don't you think the least we can do in appreciation of their interest is to spend some of our own busy moments in thought and work, so that well-rounded programs may be an actuality in our own groups? Booklets with suggestions for local Pilgrim Fellowship work have very recently been sent to each of our churches. Each of us can do his part toward seeing that these ideas are considered by the officers of our own group; and hence help our officers to make reality of that which is best in their dreams for Pilgrim Fellowship. Since a chain is only so strong as its weakest link, a great opportunity for service is YOURS!

If you would like to have material and information in addition to what you have already received, just call on your officers. They would like so much to be of real assistance to you.

THE NEW YEAR.

Who comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door, though the wild winds blow,
Take the child in and make him cozy.
Take him in and hold him dear,
He is the wonderful, glad New Year.

—*Dina Mulock.*

"Every time a man smiles, much more when he laughs, it adds something to his fragment of life."

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER COMMENDED AND REBUKED.

Lesson II—January 8, 1939.

Golden Text: *Thou art the Christ, the Son of the living God.*—Matthew 16:16.

Lesson: Matthew 16:13-25.

The writer of these Notes missed last Sunday's lesson—he took a vacation from writing notes at Christmas—and thus he did not have the opportunity to make comments on the Call of Simon Peter. Suffice it to say that in response to the call of Christ, Peter forsook all and followed him. It was the beginning of a long and honorable discipleship, although it was marred by Peter's denial of his Lord. But Peter became one of the most dependable and illustrious disciples of Jesus, and he has become one of the world's immortals. It is the thrilling, and oft-repeated story of Christ's transforming power and influence, his ability gradually to make men grow into a new measure of the statue of His fulness.

Today's lesson takes place some two years after the call of Peter. They had been years of high privilege, for Peter and the other disciples had been intimately associated with Jesus, had heard His words, seen His works, and had come to feel that in some way He was different, that in Him God had come near, that in Him God had made himself known in a hitherto unequalled way. This had not come all at once; it had been a process of growth. And then they came one day to Cæsarea Philippi, in the northern part of Galilee, in the foothills of Mt. Hermon. The time was ripe for the new advance of Christ and the new adventure for the disciples.

What Think Ye of Christ?

"Who do men say that the Son of Man is?" Men have given various answers as to who Christ is. Some look upon Him as a great Man, as a great Teacher, as a great Prophet—even the Mohammedans accept Him as a prophet, a great Philosopher, a great Example. He is all of these, but He is more. The denominations or divisions of Christianity which have taken the view that Jesus is anything less than the Christ, the Son of the living God, have never grown, or become vigorous factors in the religious life of the world.

The Christ, the Son of the Living God.

Thou art the Christ, the Son of the living God—thus replied Peter. It was not snap judgment, although it was probably spoken spontaneously. It came as a flash of divine insight—Jesus Himself said that God had revealed it unto Peter. Here is the evidence of Jesus himself to His divine character and divine mission. There is no use to look for another—Jesus was God's Anointed, the One-Who-Should-Come.

Upon This Rock.

"Thou art Peter, and upon this rock, I will build my church; and the gates of Hades shall not prevail against it." There is much division of opinion over the true interpretation of these words.

Here is one you can take or leave: It was not Peter upon whom the church was founded—Paul said the church was made up of the "apostles and prophets, Christ Himself being the chief corner-stone. It was upon that confession, that understanding of, and allegiance to Christ as the Son of the living God, that would give stability to the Church.

It is Christ's church. The word church was used only twice by Jesus. It means literally "the called out," and that is what it should mean, those who have been called out by Christ, who are in the world but not of it.

And Jesus says that the powers of death, of the unseen spiritual world shall not prevail against His church. The church is not dead and it is not going to die. God may have to purge it, punish it, purify it, but the church of Christ shall endure. It is His church, He is building it, the forces of death shall not prevail against it. Wherefore let us be of good courage.

The Keys of the Kingdom.

"I will give unto thee the keys of the kingdom of heaven." But not to keep men out, but rather to let men in. Nor in any exclusive sense. In the gospel of salvation which they were to preach, Peter and the other disciples as well, had the keys to the kingdom of heaven. There is no evidence that the keys which Peter received were transferable, and that he could or ever did give them to any supposed successor of his, as the Roman Catholic Church claims.

The Shadow of the Cross.

Already the shadow of the cross had fallen across his path. And He would have His disciples learn the deeper meaning of His Messiahship. "From that time began Jesus to show unto His disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed." God's plan of redemption involved a Cross. Saviorship involved suffering. Christ could only save others by giving Himself. But it all seemed so far-fetched to Peter. He and the disciples thought that Jesus was going to establish an earthly kingdom. The thought that this One whom they had just hailed as the Christ was to be killed, just did not fit in with their scheme of the eternal fitness of things. But it is the divine plan. It has always been the divine plan—Christ was the Lamb slain from the foundation of the world.

The Thing of Men, Not the Things of God.

For the moment the Tempter came back again to turn Jesus from the divinely appointed plan. Peter's suggestion that it should never happen to Jesus was an insiduous temptation. It was the wisdom of the world, "look out for Number One," "do not put yourself to any trouble for others," "realize yourself rather than sacrifice yourself." But Jesus knew it was the word of man and not the will of God. He promptly put the temptation—and how often temptations come from our inner circle of friends—behind Him, and with a kindly rebuke, he asserts again the divine plan and program.

The Condition of True Discipleship.

"If any man would come after me, let him deny himself, and take up his cross and follow me." The true disciple makes Christ not self the center of His life. He turns from self to Christ. He seeks to give, not to get. He loses life, but to find it.

PITY THE POOR PREACHER.

The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had experience enough. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she is not interested in her husband's work. If the preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on the poor, he is playing to the grandstand; if he calls at the homes of the wealthy, he is an aristocrat. Whatever he does, some one could have told him how to do better. —*Virginia Lutheran.*

MONDAY.

WANTED.

"In all thy ways acknowledge Him and He shall direct thy path."—Psalm 3:6.

This text needs no explanation. Simple obedience will be a revelation. But like the saying of grace at the table, we wonder if this religious exercise is being forgotten. We attended a birthday party recently which reminded us of this. Usually birthday parties and such like are occasions of merriment and fun-making and with no color of spiritual acknowledgement. This one also was a good time. But before the party began to break up, the hostess announced a little program. One of the party spoke religiously regarding the promise and power of youth. Another spoke on the force of parental training in youth, and prayers were said for the persons whom the party honored.

Prayer—Our Father, we beg forgiveness for our lack in acknowledging Thee in our ways. Help us to do better. Bless all who do. In His name we ask it. *Amen.*

TUESDAY.

THE COMPASSION OF CHRIST TODAY.

"He was moved with compassion for them."—Luke 9:35-38.

Our text is merely a statement covering the reference given. The sheltering homes of our country for the homeless, the invalid, the aged, the crippled, are caring for thousands of men, women and children. Lodging them, feeding them, clothing them, entertaining them and training them. The astounding fact is the preponderance of young people being so cared for—only twenty-two per cent being over fifty. This work is the work of our Lord Jesus Christ, and Christian culture is at a very low ebb when it fails.

Prayer—O Shepherd of humanity, give unto us a great measure of Thy love for men. *Amen.*

WEDNESDAY.

WHERE ARE WE GOING.

"Be still and know that I am God."—Psalm 46.

The following comment is taken from William T. Ellis in the *Christian Herald.* He says, "As one watches the ceaseless movement of automobiles all over the land, the conviction grows that this is an age of motion, and we are moving at a thrilling pace. But where are we going?"

The Scriptures have nothing to say about "hustling for God." But it abounds in injunctions to "Rest," to "Wait," to "Abide," and specifically states that "In quietness and confidence shall be your strength."

Prayer—Our Father, we love our automobiles and we love life. It is the life that Thou hast given us. But teach us the lesson of quietness, and calm our hurried souls. *Amen.*

THURSDAY.

FAITH WITOUT SIGHT.

"By patient continuance in well doing."—Rom. 2:7.

Faith is usually without sight, but we arrive at the object of our faith by the evidences along the way. We stand upon the peak of the mountain fifty miles away from the city, and we take one long look at its beauty and contemplate its interest. We descend the mountain to travel to the city knowing that we shall not see it again until we get close to it. Down in the valleys, winding midst the hills, we travel on. Over many difficult places, and around dangerous cliffs, we travel on knowing that we are closer and closer to the city.

Thus it is with the Christian life. There are mountain peaks where we have visions. But most of the time we are traveling the road of life in the valleys and midst the mountains that hide our objective. Difficult days come when there is nothing to lure us on. But still we are on our way. If we continue we shall get there.

Prayer—O God, for the dark and visionless stretches of life we pray that we may have the courage to continue. *Amen.*

FRIDAY.

"FRET NOT."

(Psalm 37:1.)

Forgetting heaven's viewpoint of life and the basic essentials of living, we are proned to fret over everything that does not click with our plans, and we exclaim, "You can't imagine the trouble I have."

When we pause to look at it aright, perhaps most of the cares that fret us look silly from the heavenly viewpoint. Sometimes it takes sorrows and the impression of major cares to reveal the triviality of the little things that worry us.

Prayer—O God, grant unto us a sense of humor that will disregard the little vexations of life. Open Thou our eyes to life's realities. *Amen.*

SATURDAY.

WE ALL BELONG.

"We have fellowship one with another."—I John 1:7.

William T. Ellis tells us of an effort of his to assist a widow woman in securing a job. At first she was received inhospitably. Then, the gentleman happened to notice her dress and the fraternity ring she wore, and managed to say, "I see, we both belong." She got the job.

It is good to belong to some organization that recommends us to others. On the other hand, we wish that every one could see others as man to man and soul to soul, and there recognize divine likeness and brotherly obligations.

Prayer—Our Father, we thank Thee for the helpful fellowship of friends. Help us to give more of ourselves to Thee and to them. *Amen.*

(Continued on next page.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

NONE OTHER NAME.

By REV. JOHN G. TRUITT, D. D.

"This is the stone that was set at nought of you builders; for there is none other name under heaven given among men, whereby we must be saved."—Acts 4: 11, 12.

Men have sought many ways to preserve their civilizations and themselves. By some other name than Jesus they have sought to be saved. Early in Genesis we hear men saying, "Go to it, let us build a city and a tower, whose top may reach unto heaven." And so they build. They are seeking a shorter route to the city celestial. And how well they build! For Babel is the beginning of great Babylon, whose walls were eventually, according to Heroditus, fourteen miles in length, and at least seventy-five feet high; walls eighty-five feet thick, and with bronze gates. And their buildings were in keeping with their walls. Their hanging gardens became one of the seven wonders of the world. But one night in a mighty feast, of all their royalty, and their high and mighty men, they saw written on the walls of the court above their heads in letters of light: "Weighed in the balances, and found wanting." Great builders they were, but they had rejected the true corner-stone of lasting civilization. Ancient Babylon has long since been trampled under dust.

The great Egyptians sought to immortalize their civilization in the great pyramids. They sought to preserve it in tombs. And so they built pyramids, great and small, at least seventy-five of them, and we are told that the greatest of them are now but smoldering mounds of Egyptian mud-blocks, weathering down to the level of the ground. Some of them still stand, but they, too, are yielding to time. The great pyramid of the Cheops, once 482 feet high is now only 451 feet, and so it goes. So great are they as to be called one of the seven wonders of the world, and yet the civilization which they sought to preserve has long since perished. You builders, you have missed the chief corner-stone.

The Greeks took another tack toward preserving their civilization. Education will do it, they said. Culture, learning, truth (if indeed they had found the whole, real truth) will do it. And so they taught the world. They were great builders. Much of their learning still lives, but their ancient, and wonderful civilization is gone. They furnished the world with their Socrates, and his disciples, Plato and Aristotle. They furnished the world with their mathematics, logic, philosophies; with their history, poetry, music, painting, and sculpture. If culture of the mind alone could preserve a civilization they were fast on the road. There was something they lacked.

Rome would build not only on the seven hills of their beautiful southern peninsular, but also on the seven hills of past civilizations. They, great builders as they were, had all that had gone on before with which to work. They would surely succeed in making an eternal city set upon its seven hills. Here at last was the direct route to the city celestial. They made slaves of the Greeks, and commanded them to teach their children all the culture of the past civilizations. They armed their young men, built their navies, built great roads through their colonies, and by law and force took possession all about. It was in a despised corner of one of their puppet nations that Jesus Himself, the chief corner-stone was born. Jesus lives, but their empire has long since yielded to the ravages of conquest. The chief corner-stone was set at naught by their great builders.

In quite another realm it is illustrated that their is "none other name under heaven given." There were those who gather themselves at the foot of the hill of God, Mt. Sinai, and received in stone the ten commandments, and the laws that went with them, which laws and commandments are still imperishably great, not destroyed by Jesus, but fulfilled by Him, however, even these ten commandments were not the name by which the world might be saved. They are not abrogated, but the civilization of even the Chosen Race has been scattered to the ends of the earth. We know that perfect obedience to the great ten commandments must have fulfillment in love of Jesus.

Even the organized religion of those God-confessing Jews became a stumbling block. How Jesus scorched their Pharisaism! Great builders, but they drove Jesus out of their synagogues, and out of their great temple. Indeed, they are the very ones to whom Peter was speaking when our text was uttered: "This is the stone which was set at nought of you builders, for there is none other name under heaven given among men, whereby we must be saved." They had set at nought Jesus. It does look like a religion that worshipped the one true God, had the ten commandments, and the law and the prophets, and the organized worship of the Judistic religion should have survived.

But more startling still is the fact that the church itself may "set at nought" the true corner-stone! Witness the Dark Ages, work of the church. Witness the selling of religion like a food commodity at the corner store! Witness the burning of Christians, and Bibles, by the church, witness the erection of crosses and the spilling of blood by the church. Yes, even the church, ah! but not the true church, lodged in the humble hearts of faithful men and women, even the ecclesiastical systems may reject the Christ, and become as decadent as Babylon.

Look now at the modern paneceas for the salvation of present civilization. What builders we have today! German nazism, Italian facism, Russian communism, Japan Emperor and empire worship, China ancestor worship, India's philosophy of Nirvana, the Western World's materialism, and its humanism, each one of these has its prophets, but none of them put their trust in the "only name under heaven given." We simply cannot escape it, the Name of Jesus is the Name for the world's salvation.

FAMILY ALTAR.

(Continued from preceding page.)

SUNDAY.

UP ABOVE THINGS.

"Seek those things which are above."—Col. 3: 1.

This Scripture is the secret of the new birth. This is the high day of the week for finding that secret.

I have a friend who says that when he goes to the city he loves to take a room on the top floor of the highest building, a room that is above the noise of the city and has a long view. "A little room on this floor is better than a suite down below."

Religion raises us above the disturbances of life and warms the heart to eternal things. Jesus found His expression in the elevation of the mountains or the desert retreats. Let us follow Him and live this day in trying to rise to the heights. *Amen.*

"If you would be somebody in the world begin being yourself."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This Christmas season was one of the happiest the children have had in a long time. The First Church, Norfolk, Va., and the Franklin Christian Church sent presents for each child. All of them got as many as two presents and different friends sent presents for some individual children also. All the buildings had a Christmas tree beautifully decorated. The children in each building had a really beautiful program of Christmas songs and readings, which added much joy and happiness to the occasion. Christmas Day here was clear and just cold enough to make it pleasant. All the children were well and able to enjoy it.

Different friends sent in candy, oranges, and apples so all could have plenty. We have some chickens that we did not use at Thanksgiving and we gave the children a good chicken dinner on Christmas Day. The behavior was almost perfect and nothing happened to mar the happy occasion.

We are grateful to the churches and individuals who had a part in making the Christmas season a happy one for all of our children. Our financial report this week did not push us up to our goal. We have one more report to make before we close our books for 1938. We hope our financial report will put us across the goal line.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 22 & 29, 1938, AND JANUARY 5, 1939.

Amount brought forward $17,714.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:

New Elam, Oct., Nov., & Dec.	$ 6.50	
Damascus	1.25	
Plymouth	3.92	
Henderson	4.82	
Auburn	2.55	
		$ 19.04

N. C. & Va. Conference:

Reidsville	$ 8.00	
Bethlehem	4.23	
Salem Chapel	2.00	
Belew Creek	2.68	
		16.91

Western N. C. Conference:

Ether	$ 4.77	
Liberty	2.88	
Bailey's Grove	1.10	
Pleasant Ridge	5.55	
Antioch (R)	1.00	
Big Oak	3.17	
Spoon's Chapel	3.25	
Randleman	5.85	
		27.57

Eastern Va. Conference:

Elm Avenue	$ 3.59	
Spring Hill	3.35	
Mt. Carmel	5.07	
Liberty Spring	7.00	
Cypress Chapel	5.52	
Suffolk, Oct. & Nov.	50.00	
Holland	6.05	
First, Richmond:		
Birthday Offering	7.10	
October	6.38	
November	5.93	
December	5.47	
Holy Neck	6.78	
Oakland, I. W. Johnson Bible Class	3.00	
Old Zion	5.00	
Waverly, Christmas gift	.50	
Dendron	4.70	
Oakland, Birthday offering	15.30	
		140.74

Valley Va. Central Conference:

Leaksville, Nov. & Dec.	$ 5.43	
Mt. Olivet (R), 4th Qt.	4.00	
Palmyra, semi-annual	6.47	
Newport	3.23	
Bethel	1.00	
Linville	9.34	
		29.47

Ga. & Ala. Conference:

Vanceville		1.00

Special Offerings.

Mr. & Mrs. Harold Barney	$ 5.00	
O. H. Lambert, support of Honeycutt children	12.50	
Alamance County	30.00	
M. B. Smith, Jr., Gdn., support of Whitten children	100.00	
N. C. Bank & Trust Co., last payment	13.25	
Mr. Stout, support of child	18.00	
Mrs. Dalton, support of child	6.25	
Eastern Va. Conference and N. C. & Va. Conference	244.50	
		429.50

Christmas Offerings.

Twiddy Bible Class, Norfolk, Va.	$ 5.00	
Woman's Missionary Society, Chapel Hill, N. C.	5.00	
Circle No. 1, Ladies Aid Society of Eure Christian Church	5.00	
Antioch L. F. Class, Windsor, Va.	5.00	

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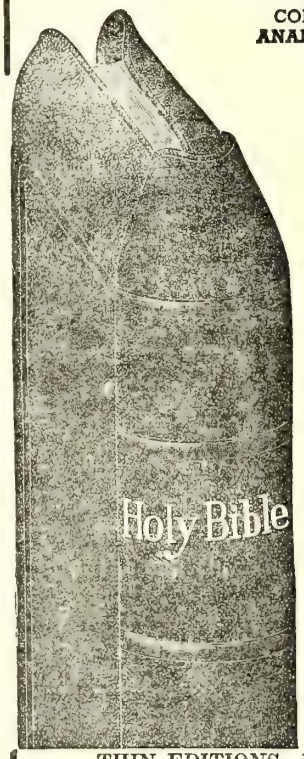

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 p For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Christian Chapel Church, Corinth, N. C.	2.50	
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		32.50

Thanksgiving Offerings.

Eastern N. C. Conference:		
Auburn	$ 4.43	
New Elam	8.00	
Lebanon	1.50	
Mt. Auburn	22.20	
Damascus	4.00	
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Antioch	3.00	
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Mt. Carmel	35.66	
Newport News	100.00	
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Sunday School	48.22	
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Spring Hill	3.00	
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Johnson's Grove	4.82	
Eure	5.00	
Dendron	10.20	
New Lebanon	12.00	
		774.23
N. C. & Va. Conference:		
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Liberty	10.15	
Union (Va.)	50.00	
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Shallow Ford:		
Church	15.00	
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Mt. Zion, Church	11.00	
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Elon Community Bible Class	2.25	
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Long's Chapel, Church	7.00	
Sunday School	7.38	
Lebanon	20.00	
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Greensboro, First, O'Kelly Bible Class	100.00	
Lynchburg	10.30	
Elon College	30.90	
		752.30
Western N. C. Conference:		
Pleasant Union	$ 5.08	
Liberty	18.52	
High Point, First	15.60	
Hank's Chapel Women's Missionary Society	10.00	
Pleasant Ridge	7.38	
Seagrove	20.00	
Liberty, T. W. Trogdon	5.00	
Mt. Pleasant	6.21	
Parks Cross Roads	12.50	
Smithwood	1.38	
		101.67
Valley Va. Central Conference:		
Antioch	$ 32.20	
Mt. Olivet (G)	15.15	
Timber Ridge	1.85	
Whistler's Chapel	1.42	
		50.62
Ala. Conference:		
Noon Day	$ 3.00	
Bethany	.96	
		3.96

Thanksgiving Offerings from Individuals.

J. B. Creswell, Hooks Mills, W. Va.	$ 5.00	
Mrs. Bessie Brill, Hooks Mills, W. Va.	2.00	
Wayne Longmire, Knoxville, Tenn.	10.00	
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Mr. & Mrs. J. W. Payne, Wedowee, Ala.	3.00	
Miss Lura Kennedy, Worthville, N. C.	2.50	
		404.50
Total for week		$ 3,014.88
Grand total		$20,728.90

THORSBY INSTITUTE NEWS.

On Friday night before the Christmas holidays the Helen Keller Literary Society of Thorsby Institute, under the direction of Miss Kathryn Foss, gave a beautiful pageant: "Christmas Stars." The public was invited.

Mr. H. R. Maddox, Registrar at Thorsby Institute for fifteen years, has resigned to become County Superintendent of Education, beginning January 1. Mr. Maddox is a graduate of Thorsby Institute and Piedmont College, Demorest, Ga. He holds a Master's Degree from the University of North Carolina.

Miss Onita Klingelhoefer, teacher of Mathematics and Bible at Thorsby Institute for ten years, was married on December 12, at Lanett, Ala., by Rev. L. L. Stanley, formerly pastor of Thorsby Congregational Church. The church in Thorsby is still without a minister.

School closed December 21 for the Christmas vacation, and reopened on January 4.

WHY THE WORLD NEEDS RELIGION.

(Continued from page 5.)

and selfishness shall be replaced by justice and mercy; and the application of justice and mercy alone can settle all the problems of business, social, industrial, and international life and the issue of war or peace.

When the Christian religion shall have been given a fair trial in the lives of men and nations, then it shall come to pass that this old world shall be changed to one great temple wherein shall dwell justice and righteousness and where peace and happiness shall be the possession of all.

It is in order to promote the peace and happiness of the world that the world needs religion.

Announcing the Convention's Educational Period

The Southern Convention of Congregational and Christian Churches in preparing its calendar has designated January and February as the Convention's educational period, the period in which emphasis is placed upon Christian higher education. This program culminates in Elon College, the Convention's institution of higher learning. The college was established by the church. The church owns and controls the college. Through the years the local churches of the Convention have been asked to support the college. Each church is apportioned a definite amount to raise. January and February are the months in which the local church is asked to raise its apportionment for the college. The local church is to decide its own method by which the required amount is to be raised. Some churches raise by assessments; others raise through benevolent budgets; others raise through public offerings on special days.

January 22 has been designated as Elon College Day on which all churches are asked to put forth a conscientious and persistent effort to raise their college apportionments. There are decided advantages in raising the college apportionments during this designated period. First, the college will have its money when it is needed most. Second, this particular portion of the conference apportionments will be raised and will not necessarily be considered further during the year. Third, it will encourage the church to raise its apportionments for other causes which will be most helpful for the entire program of the church.

The college gladly offers its facilities in assisting any church that may desire help in an effort to raise its apportionments during this particular period. Please do not hesitate to send in your request.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, JANUARY 12, 1939. NUMBER 2.

What Is the Coming Year?

It is a door
By which we reach new fields
Of service for our God and fellowman;
A door by which we may explore
Wide spheres of usefulness our world to bless
And reap the sheaves of God's word of witness yields.

It is a task
Set by the Master of our souls;
A little part of our life's work below,
And so we ask the holy wisdom which alone controls
Our labor, teaching what and where to sow;
That the year, at its end,
May show God's glory and man's profit blend.

It is a book,
With many pages and yet all white,
On which to write
The history of thought and deed and word,
In this new group of days.
We pray Thee, Lord,
As Thou shalt look
Upon the book, when written o'er,
May all be to Thy praise.

—N. C. Christian Advocate.

LET THERE BE LIGHT

PERSONALS

News from the Churches

All ministers and church workers who can reasonably do so should attend the Convocation of Churches in Durham, N. C., January 17-19. Highlights from the program will be found in this paper.

The mid-winter meetings of Congregational and Christian Church officials will be held at Evanston, Ill., January 20-27. The Southern Convention will be represented by its Promotional Secretary.

Every church will surely want to do its part for Elon College. Some will need to take an offering in order to reach the quota. Others write it into their budget. It is our college and we ought to support it.

Our ministers of North Carolina held their regular monthly meeting at Elon College Monday morning of this week. The discussion centered around Evangelism and the Negro problem of the South. It was a good meeting, but the attendance was small.

The Publications Committee met on Tuesday of this week and spent considerable time considering the problems of The Christian Sun and other matters. The Conferences have voted to work for new subscriptions. Your committee is hoping that the churches will take this matter seriously and get the number of subscriptions apportioned to each church.

THANKS.

I wish to thank the members of the Baraca and Philathea classes of Holy Neck Church for the nice basket of fruit sent us for Christmas, assuring them that it was very much appreciated, and is being enjoyed. Also I wish to thank the Missionary Society for the beautiful Christmas card which was much appreciated, and hope that all have had a very merry Christmas and that the New Year will bring us a greater joy and prosperity.

J. T. Cross,
Holland, Va.

NEWPORT (SHENANDOAH), VA.

On the evening of December 23, the Newport Sunday school presented a Christmas pageant entitled "Seeking the Heart of Christmas," which was directed by Mrs. A. W. Andes, who came and worked so faithfully with us. We enjoyed having our former pastor, Billy Andes, to visit us with his mother.

Our new pastor, Rev. S. C. Scannell, of Fairfax, Va., arrived on the field January 1, preaching at Newport Sunday morning to a large audience.

We are hoping the work in this group of churches under Brother Scannell's leadership will prove a blessing to the building up of God's kingdom here on earth.

We reorganized our Sunday school December 25, 1938; we reelected Leonard Higgs for superintendent, Willie Smith for assistant, Mrs. Maggie Hitt for treasurer, and Miss Trilla Housden for secretary. We have over one hundred pupils on roll.

Reporter.

AN APPRECIATION.

Just after Christmas Mr. E. A. Hillyard, his daughter, Miss Charlotte, and Mr. Ben Brannon, representing a group of friends of the Mayland community, visited us, bringing not only good will and friendship, but a quantity of good things for the pantry. As there were no names on the packages, we take this opportunity for thanking the donors. Words cannot express our appreciation of this showing of friendship.

We would also like to express our appreciation of every card received, as well as kind thoughts that we feel many of our friends have entertained.

We cannot see all our friends in the various communities in which we have lived. Nor can we write all of them, but we can hold them in kindly remembrance and remember them at the throne of grace. We pray that God may abundantly bless all of our friends (and everybody) during the year that will have dawned ere this is read, not only with temporal blessings, but with the richer spiritual gifts and blessings.

R. L. Williamson and Wife.

NEW PASTOR AT MT. OLIVET (R).

Some time has passed since there has been any news in The Christian Sun from Mt. Olivet (R), but we have been holding some very good news. For a time we thought we were very unfortunate in losing our former pastor, Rev. Roy D. Coulter, who has so faithfully served us. This was brought about by the grouping of the churches; but if we stick by this grouping, we will find that we have made the right step. It seemed hard to find a man capable of serving this group of churches of which Mt. Olivet is a member. After careful consideration we called Rev. Marvin W. Mann, a former Methodist minister of Ocracoke, N. C. Both Rev. and Mrs. Mann are very consecrated and earnest in their work already begun and have won many friends in this section of the Valley. They are residing at Elkton, Va.

Looking back over our activities in 1938, we can report much progress. The exterior of the church has been painted, a new heatrola purchased for the church auditorium, and a bulletin board placed in front of the church.

On December 25 the entire Sunday school was given a Christmas treat. A splendid program was given before a packed house. Attendance was fine during 1938. More people were present the first Sunday of 1939 than the first Sunday of 1938. All organizations of the church have been re-organized for the present year.

We are taking the opportunity here to express our appreciation for the faithful efforts of Rev. and Mrs. Coulter in promoting this work, and we are looking forward to much spiritual gain with Rev. and Mrs. Mann as our leaders.

Irene Hensley,
Reporter.

SUPERANNUATIONS.

Our report last week on the Christmas Offering from the churches for the beneficiaries of our Superannuation Fund showed a total of $212.51.

Since that report the following amounts have come in:

Ether, N. C.	$ 2.66
Union (Va.), Virgilina, Va.	5.93
Winchester, Va.	12.40
Hebron, Virgilina, Va.	3.16
Liberty (Va.), Virgilina, Va.	4.65
Bethel, New Hill, N. C.	4.01
Ramseur, N. C.	5.35
Flint Hill (M), Star, N. C.	1.71
Bethlehem, Altamahaw, N. C.	6.35
Berea, Altamahaw, N. C.	2.50
Mt. Gilead, Louisburg, N. C.	2.00
Mr. A. S. Dunn, Lynchburg, Va.	5.00
Pleasant Grove, Bennett, N. C.	1.80
Shady Grove, Ether, N. C.	2.00
Flint Hill (R), Sophia, N. C.	1.50
Happy Home, Ruffin, N. C.	6.35
Total for week	$ 67.37
Previously brought forward	212.51
Total to date	$ 279.88

We are indeed grateful for these offerings and feel sure that many churches taking the offering have not sent in, but will do so and if a church has services only once a month and did not take the offering on the Sunday nearest Christmas before that date will take the offering and send it in at the earliest possible date.

Very gratefully yours,
J. O. Atkinson, *Chairman,*
Board of Superannuation,
Elon College, N. C.

NORTH CAROLINA CONVOCATION OF THE CHURCHES.

The third annual North Carolina Convocation of the Churches will be held at the First Presbyterian Church in Durham, N. C., January 17-19, 1939. The theme is "The Living Church in a Wistful World." Highlights from the program include the following:

Tuesday Evening—January 17.

7:30 Worship through music, Durham Children's Choir assisted by choir of First Presbyterian Church, William P. Twaddell, Professor of Music, Durham Public School, Director.

8:00 President's Address—Bishop J. Kenneth Pfohl, President of the Southern Province of the Moravian Church, and President of the North Carolina Council of Churches.

8:35 "What This Age Is Doing to the Church"—Dr. Albert W. Palmer, President of Chicago Theological Seminary.

Wednesday Morning—January 18.

9:30 Worship: "The Living Body of Christ"—Dr. Hornell Hart, Duke University.

10:00 "Living Emphases Which Make for Union" — Bishop Clare Purcell. Methodist Episcopal Church, South.

10:45 "Experimental Frontiers of Churchmanship"—Dr. Roy A. Burkhart, First Community Church, Columbus, Ohio.

12:00 "What the Church Might Do for This Age"—Dr. Albert W. Palmer.

Wednesday Afternoon—January 18.

2:15 Group Institutes:

"A Clinic On the Conduct of Public Worship"—Dr. Albert W. Palmer

"Building a Youth Movement in the Local Church"—Dr. Roy A. Burkhart.

"Building a Children's Program for the Local Church"—Miss Mary Alice Jones, Director of Children's Work and Radio Education, International Council of Religious Education, Chicago, Ill.

"Practical Drama for the Local Church"—Dr. H. E. Spence, Professor of Religious Education, Duke University.

"After Madras—How Can the Church Best Meet Its Missionary Obligation?"—Dr. Gordon Poteat.

"The Recent Lima Conference and Its Bearing On World Peace"—Mr. Clark W. Eichelberger, Director of the League of Nations Association, New York City.

3:55 "Twilight or Dawn in World Christianity?"—Dr. Gordon Poteat, Crozer Theological Seminary, Chester, Pa.

Wednesday Evening—January 18.

7:30 Worship Through Music, Durham Senior High School Chorus, Professor William P. Twaddell, Director.

8:00 "After Munich—Is It Peace or War?"—Mr. Clark M. Eichelberger.

Thursday Morning—January 19.

9:30 Worship: "The Church Triumphant" —Dr. Hornell Hart.

10:00 "The Church and the Children"—Miss Mary Alice Jones.

10:50 "Preaching a Radical Gospel in a Conservative Church"—Dr. Halford E. Luccock, Yale University Divinity School, New Haven, Conn.

11:40 "The Deep Resources of the Church" —Dr. Albert W. Palmer.

Thursday Afternoon—January 19.

2:15 Group Institutes:

"In the Minister's Workshop"—Dr. Halford E. Luccock.

"Evangelism—the Will and a Way"—Dr. Carl C. Rasmussen, Pastor of Luthern Church, Washington, D. C., and President of the Evangelical Lutheran Synod of Maryland.

"The Family and Human Personality" —Dr. Ernest R. Groves, Professor of Sociology, University of North Carolina.

"Building a Children's Program for the Local Church"—Miss Mary Alice Jones.

"Keeping Souls Well"—Dr. Roy A. Burkhart.

3:55 "The Urgency of the Church"—Dr. John R. Cunningham, Minister of the First Presbyterian Church, Winston-Salem, N. C.

Thursday Evening—January 19.

7:30 Worship through Music. Massed choir from Durham churches and Duke University Chapel, Professor W. P. Twaddell, Director.

8:00 "The Church Meets the New Day"—Dr. Carl C. Rasmussen.

LEARNING AND SERVING.

Nothing affords us greater fellowship with life's higher ideals than the privilege of learning through active service. It seems that pioneers, with few books and limited advantages, in South Carolina as well as in many other states have not passed without leaving opportunities for the youth of our age who are objective. Our modern times with books and schools hold great advantages for the young men and young women of real purpose who have a desire to learn and serve. Books are tools with which our minds and our hands are engaged with the definite end in view of mental and spiritual development for knowledge is not picked up—it must be sought. It is often said that we do not hear as much of self-made men and self-made women as was said in the days of our parents when practical learning and intelligence developed Christian character and inspired more whole-hearted service than we seem to have in these days of restless ambition.

Somebody has well said that ideas are born in hours of diligent study and mental growth, and that they yield their powers to those who coin them into personality and service. It is positively true that the doors of opportunity are never closed against the ambitious, deserving youth of our age who are acquainted with books and have the will to master the lessons they teach and to convert those lessons into Christian service. The fruitfulness of our lives is found in the paths of the just, that which sinneth more until the perfect day. Idle, undiciplined minds of this age have been a curse to the growth of our people in Christian righteousness. It is believeable that life has been robbed of its hardening up process to which former generations were subjected. What can our religious institutions do about it?—is the question that is being asked by people of all Christian brotherhood.

(This article was written at the suggestion of Professor A. R. Flowers who is greatly interested in the growth of our paper.)

WILMA MCDANIELS,
Leo, South Carolina.

A Little Matter of Business

FOR THOSE INTERESTED

"The Christian Sun" will celebrate its 95th Birthday in February.

It is a child of the Southern Convention of Congregational and Christian Churches. The Convention loves it, and wants it to stay vigorous and active.

There are now 2,100 subscribers. Most of them are "paid in advance," but quite a number need to renew.

Last year there were 786 new and 892 renewal subscriptions, which gave the paper an income of $3,327.72.

It costs about $6,000 per year to publish the paper. The difference is paid by the Convention and its Boards.

PLEASE MEDITATE ON THIS BUSINESS

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MAKING THE WHEELS GO ROUND.

Part of the business of the pastor and leaders of local churches is to make the wheels of church machinery turn. The same is true of Conference, Convention, and denominational leaders. Every fellow has his job to do, if the wheels move. Without the turning machinery there is no progress in the Church.

Sometimes this may become very mechanical, so much so that the real spirit passes from the organization. Then the turner of the wheel may continue to spin but nothing important happens. Church work becomes dull, drab, monotonous. It is stupid to continue to turn the wheels when we are going no place.

IS THERE VITALITY IN OUR CHURCH?

Have we reached the place in local churches or larger groups when we are content to watch the wheels go round? Is it possible for life to break forth at unexpected places in the church? Have we something to do and to be that is vital, that seems to be and is important? Is there a spark that flies when the wheels turn? Is there a sense of necessity, of stern reality, in the activities of our churches?

Unless there is something sparkling with life in the body of the Church, it is certain that soon the wheels of machinery will stop—and they should. If the missionary society has simply become a collecting agency for the Mission Board, the days are not far distant when the agency will fail. But if the society is following in thought and prayer the activities of the Church and the needs of humanity around the world, the best days of that society lie ahead. If the finance committee begs money to pay the bills of the Church, including the amounts asked by the Conference, then the chances are good that within a few years the income of the church will dwindle and the activities of the church will decrease. But if the Church is really striving to do things that call for money in order to do them, then the committee becomes a vital part of a growing organism. If a meeting is held simply to enlist more members to make the financial burden less on the present members, there will be no revival. But if members of the church become so interested in the welfare of their neighbors that they want to take time out of other business to bring the Christian message to bear on the hearts of their friends, then souls will be born into the Kingdom of God and the church will glow with spiritual grace.

FOR WHAT SHALL WE WORK?

All around us and all over the world things are happening so fast that it seems to be impossible for us to make sense out of them. People are born, they serve and pass on in what seems but the twinkling of an eye. Churches that once flourished because of their service now stand closed. Communities grow, diminish, and grow up again. Inventions bring luxuries to the homes of paupers. Nations rise and fall. Undeclared war makes over the map of the world in our day. Customs change faster than we can get adjusted.

In the midst of the turbulent world stands the Church. Bombs may blow buildings to pieces, but other buildings are erected. Liberty may vanish in one part of the world, but it springs up in another place. The Church of the living God stands steady in the midst of all storms.

Now seems to be the time when the Church should really become "a mighty army" that goes forth to conquer new territory. In a day like ours it is pathetic to see church buildings standing idle even through the week. With all the heart-ache and misery of our world the doors of the Church should stand open for all who wish to enter for prayer. The day for a "Sunday only" church has well-nigh passed. When the crowds didn't come to Jesus during the week, He went out after them. The activities of every church should run through all the currents of community life.

It is time for us to reconsider just what we expect to accomplish. Is the preacher to give out soothing syrup to those who want it, or is he to be the leader of a new crusade to make this world Christ-like? Are we to keep on doing exactly the same old things in the same old way, or can our eyes see new ways to meet the new needs of a new day? Do we want to simply have a lovely little service of worship and close up for the week, or do we want to get the message of Jesus into the life of the schools, business, politics, statecraft, and all the areas of personal, national, and international life? What we expect to accomplish makes a tremendous difference in the things we do and how we do them.

For instance. If the churches of the Southern Convention expect to close up when the older people are dead, then there is no need to make an offering for Elon College. There will be no need for more and better trained ministers or trained church workers. But if the churches expect to continue to serve, if new preachers will be needed, preachers alert to what is going on in the world and prepared to lead an "army of the Lord," and if the churches are to be leaders in thought and activity through the years as they have been in the past, then the College must grow and it will be a joy for the churches to contribute. The same may be said about every other enterprise of the Church.

The plea of your Church paper is that every church shall have in it a living, growing, vital, spirit like that which was in Jesus. F. C. L.

The dear Christ dwells not afar,
The King of some remoter star;
But here amidst the poor and blind,
The bound and suffering of our kind;
In works we do, in prayers we pray,
Life of our life—He lives today.
—Whittier.

The Dangerous Opportunity in China

By WYNN C. FAIRFIELD.

The most dangerous opportunity in the history of missions in China confronts the Christian Church of the world today. Neither the court welcome to the early Nestorian missionaries nor the Mongol dynasty's invitation to the Pope compares in significance with the welcome which missionaries and Chinese Christian workers have won in the past year. The Boxer year and the 1927 revolution gave some magnificent opportunities for Christian witness of forgiveness and devotion even unto death, but even these do not compare with the opportunity now before us.

For the last year and a half, almost numberless Chinese communities have seen love in action. Christianity has been interpreted, not in words, but in deeds. There has been little or no time for "preaching." But every Chinese pastor who has stayed by his post in order to make his church yard a haven of refuge while shells burst overhead and machine guns chattered has preached a sermon more eloquent than words on the text "The Good Shepherd Layeth Down His Life for the Sheep." The missionary who has turned her own house into a dormitory for refugees until from cellar to garret there is hardly room to move has taught more effectively than through many a class-room hour the meaning of that second great commandment: "Thou shalt love thy neighbor as thyself."

Thousands of Christian individuals such as these have borne witness to the reality of convictions stronger than fear and the natural desire to save one's own life. A recent letter received from a missionary on her way back to her station says: "Foochow is yet spared the worst features of invasion, but it is the opinion of most friends here in Hongkong that our time is coming very soon—hence our haste in getting started to our own mission where we can be of some help to the people if such a crisis really comes." This is characteristic of the spirit which has taken so many missionaries back to China to the amazement of their friends who have thought them almost crazy.

One of the most potent factors in this new appreciation of Christianity is that in so many places the missionaries, Protestant and Catholic alike, have been able to say: "This food which we are giving you is made possible by people in faraway America and Europe who are moved by Christ's love to give in order that you may live. It represents not only our goodwill, but also the characteristic attitude of Christians everywhere who try to follow their Lord's order to do unto others as they would that they should do unto themselves." Christianity is personified, not only by ministering individuals in the situation of need and danger, but by those behind them in the churches who make their ministry possible.

This is where the opportunity and the danger come together.—If the people of the Christian churches in America make possible in even greater measure the continuation of this ministry of goodwill, that ministry will be greatly strengthened. If we fail to provide the means by which the missionaries can meet at least the most urgent needs of those around them, the reality of our Christian living will rightly be questioned and with it the power of Christ to make men and women over into his own image of sacrificial love. The missionaries will appear to be not representative of a host of Christians like themselves, but simply noble individuals who themselves do their best to exemplify Christ's teachings, but who are utterly unrepresentative of the people who send them out to China. Dare we admit by our indifference here that such a conclusion is true?

We Christians here in America are faced with a situation of need in China today which has no precedent for centuries at least. War in its most awful form has changed the lives of tens of millions and left millions of them helpless victims of circumstances over which they had no more control than the people of New England had over last September's hurricane. Now winter is fully upon the great majority of the sufferers, adding the need for shelter and clothing to the need for food. The area of suffering is steadily widening with the spread of occupation.

More than any other people on earth *we have the means* to save a large part of the lives that will otherwise end by starvation and exposure. Only $12.00 will save one life for a year and there are very few Christian homes in America that cannot find a way to save and contribute that amount or much more *if we will.*

At its heart, this is a spiritual issue. Faced with a situation of this sort, can we pass by on the other side? The Church Committee for China Relief was formed because the Foreign Missions Conference of North America and the Federal Council of Churches believe that we cannot pass by and still remain Christians. A steadily growing number of states and communities have given the same answer and formed committees, from Boston to Los Angeles. More and more individuals have responded with gifts sent directly to the Church Committee at its headquarters at 105 East 22nd Street, New York, N. Y. What is now needed is that *in every church,* a group of people make this their major responsibility for the coming months and use every means possible to keep this dangerous opportunity before their fellow-members. This ought we to do and not to leave our other duties undone.

Leaflets, collection envelopes, and other materials can be obtained directly from the New York office, which is also the regional office for the Northeast, and also from the four other regional offices:

Southeast: 703 Standard Building, Atlanta, Ga.

North Central: 140 South Dearborn Street, Chicago, Ill.

South Central: Kansas City Council of Churches, Y. M. C. A. Building, Kansas City, Mo.

Western: 129 West 2nd Street, Los Angeles, Calif.

As well as from most state and city councils and federations of churches.
—*In Missionary Herald.*

A TRIBUTE TO THE CHURCH.

Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church, alone, has had the courage and persistance to stand for intellectual truth and moral freedom.—Albert Einstein.

CONTRIBUTIONS

SUFFOLK LETTER.

It may be of interest to write about ministers this week. They are human. People talk about them. Why not write about such people. Laymen express themselves very freely, sometimes adversely and at other times, favorably, when the name of the minister is mentioned. It is fine to hear a layman praise his pastor. And preachers have a way of talking about each other, and sometimes, they are not always complimentary. They should be sympathetic.

Well, a good man to begin with is Rev. R. E. Brittle. He is the Pastor of Bethlehem, Cypress Chapel and Union (Southampton) churches. He reported to the 1938 session of the Eastern Virginia Conference that he had preached 192 sermons, received 72 members, married 48 couples, baptized 51 persons, conducted 34 funerals, and made 1,748 pastoral visits. Now that is a great record. He stands at the head in the number of members received and the number of pastoral visits. One wonders about the classification of those "visits." He was married just a few weeks after Conference adjourned. When did he have time to "visit" his young lady friend? Or did he include those visits in the list reported to Conference? If he included these visits, no wonder he had such a fine record. At any rate he is very happily married, and his wife, who was formerly a Methodist, is well qualified and suited to be a preacher's wife. Congratulations to both. Brother Brittle is a hard working pastor who is very popular with his churches and congregations. His churches are growing under his consecrated and efficient leadership.

Dr. John G. Truitt, the popular pastor of the Suffolk Christian Church, is another faithful minister of the Gospel. Having received his theological training at Princeton he is conservative in his views and evangelistic in his outlook. He has been a patient in Lakeview Hospital recently, suffering from an attack of "grip." His wife has been under treatment at the same hospital for the past eight weeks, suffering from a severe attack of pneumonia with other serious complications. It is a joy to report that Dr. Truitt is out again. And we are greatly relieved to know that Mrs. Truitt is able to be up in a rolling chair, and hopes to return to her home at an early date. These have been anxious days for these consecrated workers and their many friends. When sickness, with its attendant suffering and expenses, strikes at the home of the minister it is a calamity. But in the after years of life may be enriched by the tenderness of friends and loved ones in such a crisis.

Dr. C. Rexford Raymond and his good wife are new additions to the ministerial families of the Eastern Virginia Conference. They are located at Sunbury, N. C., where Dr. Raymond is serving Damascus, Oak Grove and Eure Churches as pastor. A great man is having a great opportunity in the open country. These churches offer a great opportunity for intensive development. Here is hoping that the churches will welcome their wise leadership.

Dr. N. G. Newman has been recuperating during the past six months. He has gained in weight and his normal strength is returning. He preached a great sermon at Liberty Spring Church the First Sunday in January. His wife is very feeble and is unable to attend church. They are very comfortably situated on their farm near Chuckatuck, Va. They appreciate the visits of their friends, and Dr. Newman is rendering a very fine service in assisting the writer and other pastors when his services are needed.

Space does not permit other references which might be made. The writer is happy to report that he continues to improve and is able to preach once every Sunday. Recovery is slow but the churches are very kind and patient with the limited services rendered under the present conditions.

I. W. JOHNSON.

WHY GIVE MONEY TO ELON COLLEGE.

When a person is asked to invest his hard earned money, he weighs very carefully the proposed investment. Before he parts with his money, he wants to make sure that the investment is economically sound and legally safe. The income from the investment must be sufficient to make the deal attractive.

When a person is asked to lend his money, before lending it he wants to be assured that the borrower is honest and that he will return the principal together with interest.

When a person is asked to give his money, that is another question entirely. In all probability he has labored hard for what he has, and why should he be expected to part with it without value received?

It may be that the ones who are asked to give for the support of Elon College feel that they are giving their hard-earned money to that which has meant nothing to them and with no assurance that it will ever be of benefit to them. There are values, however, that are not material. Such values may be created partially by contributions of a material nature, even though such values are not material. Elon College has made invaluable contributions to this church that is ours since the day of its founding until this good hour. The fruits of the college in the ranks of the church have been the church's greatest asset. Without leadership the church cannot go forward. Unless the church progresses, it cannot create values.

Elon College was born out of the consciousness of a great need. The ones who had to do with its beginning gave out of their limited means that the college might execute a thorough curriculum of training for the young men and young women of the church under Christian leadership and in the midst of a Christian environment. From the campus of Elon College have gone the leadership of our church in all of its departments. From its original faculty went our Mission Secretary. Under his influence the church has become missionary conscious and has greatly strengthened the home base by enlarged programs, the organization, and the building of new churches. It has sent its light into different sections of the world that those who walk in darkness might see. From the Elon campus has gone ninety percent of our active ministers who stand in their pulpits and fearlessly proclaim the eternal gospel. Under the influence of our ministers, the church has enlarged her program, increased her holdings, and multiplied her efficiency and influence. From her campus have gone young men and young women into the local church and have assisted in organizing the membership of the local church for greater achievements in the name of Christ. There are many of us today preaching and laboring in the Southern Convention who never would have been here had it not been for our college. There are institutions of the church today receiving much larger financial support than is the college that perhaps would never have been launched had it not been for the leadership produced by the college and the inspi-

ration resulting therefrom. It would be difficult indeed to determine to what degree the college and its fruits are responsible for the growth and development of the church to which it belongs. It would also be difficult to explain the church in its present state of development separate and apart from the college, nor can we easily think of the church continuing her progress in the future without the inspiration and assistance of the college itself.

It took money to launch the college and has required money to support it through the years. It is reasonable to expect that it shall require money for its continuance. We who constitute the church should count it a privilege to support that which is our own. When you are asked to give money to Elon College and the question is raised, "Why give it?" the answer might be, "After all, this is not a gift but the privilege of meeting an obligation incurred by the sacrificial service rendered the church by the college itself." Is it not possible that money sent to Elon College may be an investment that shall bear returns richer and far more satisfying than the gifts themselves? We give that which shall perish, and as a result of our giving there comes back to us that which shall never perish.

It is a fact also difficult of explanation that when we give generously and sincerely for the support of the church and her institutions, we rarely if ever miss what we give. In fact, we do not give. We simply invest, and the failure to invest means that we deny ourselves of the rich returns that would come from such investments.

The days and weeks of January and February offer golden opportunities for material investments that may result in spiritual blessings.

L. E. Smith.

LANGDALE MAKES PROGRESS.

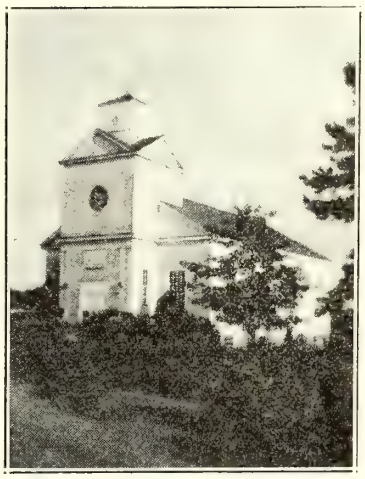
We began our work with the church at Langdale in October, 1937. The first year we gave only two Sundays per month to this work. The Lord blessed us and we had a very good year. Then the good people felt that our church must have full-time preaching. So we began in October, 1938, on full-time.

Last year we made some very much needed improvements in our church plant. We poured a concrete floor in the basement and made Sunday school rooms with a dining hall and kitchen.

Our Sunday school has grown from twenty-eight to one hundred and eight, and our church attendance has increased accordingly. During this time we have had forty-one additions to the church membership. Twenty of these have joined since the Association in October, 1938.

On Christmas Eve night we had a Christmas tree and a very impressive program and a wedding. Our second son, Leon Dollar, was married to Miss Doris Hill of Shawmut, Ala. On Sunday night we had a good service and baptized eight people. On New Year's Day, we had one hundred and eight in Sunday school and one hundred and fifty for preaching.

The paint has been purchased for the exterior of the building. The contract has been let, and as soon as the weather will permit the house will be painted. We are planning to seat our church house with new pews as soon as we can possibly raise the money. The purchase price of our pews will be $766.60. If some of our good friends want to make us happy in the beginning of this new year, just send us a nice contribution, and see if you don't feel better.



LANGDALE CHURCH.

Our people at Langdale are not rich in houses and lands nor in money, but they are rich in spirit and they are loyal and willing, and it is a real joy to work with them.

To God be all the praise and glory for what has been done in the past year. We are trusting and praying that God may lead us and have His way with us through this new year of 1939.

I wish for all of you of The Christian Sun family a very happy and prosperous New Year. I need your prayers.

J. D. Dollar,
West Point, Ga.

CHRISTMAS AT MT. OLIVET (G).

The most holy and sacred season of the church year has just passed and Mt. Olivet (G) Congregational-Christian Church considers it was well spent in its community.

The real Christmas Spirit was aroused when the pastor, Rev. M. W. Mann, preached a most inspiring Christmas sermon on December 18. If there is such a thing as a "new Christmas sermon," he preached it that morning, for he presented it in a very unusual, yet attractive way.

On the following Friday evening the Christmas Service was held, the main feature being the pageant: "The Greatest Gift," which was presented in a most worshipful and religious manner. It consisted of twenty-two characters, many voices in the choir, the pastor, pianist, and director. Everyone connected did his part in helping to make the service what it should be.

The choir had received a most cordial invitation to sing a Christmas Anthem at the Grace Episcopal Church during the mid-night service Christmas Eve. It was represented in the service most efficiently by a young lady and gentleman who sang a beautiful duet.

The worship service for Sunday school Christmas morning was most thoughtfully planned. It consisted entirely of carols and music—the Scripture being read to music and a prayer hymn being sung. It was a worship service that took one to Bethlehem along with the Shepherds and Wise Men.

While the classes were in session a tree was decorated and the "treats" were placed under it for the little tots when they came back to the auditorium. This surprise was enjoyed by the older ones as well as the younger, for the former were glad to see the children happy.

Sunday night, as there was no church service, a group of young people went caroling for the "shut-ins." If one thing during the holidays in the community could be said to be most effective and worthwhile, the caroling could be classed as No. 1.

The New Year came along and the first Sunday in January Mr. Mann preached an excellent New Year's sermon in which he urged that the things we had heard and seen during the celebration of our Lord's Birthday be remembered and that they ever keep us upon the mountain peaks in our spiritual lives as we enter upon a New Year.

While the young people were doing many of the things mentioned, the members of the ladies' aid were preparing baskets and gifts for the needy and a pounding for our new, yet beloved pastor and wife.

This was Christmas at Mt. Olivet —a little white church on a small hill in the Blue Ridge Mountains of Virginia.

Reporter.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

RESOLUTIONS.

As Edith Cavall said by patriotism "Resolutions are not enough." However, when made in the right direction they are helpful and if sustained by courage they become more than resolutions. Just as the merchant at the beginning of the year takes an inventory so all of us in our moral and spiritual activities do well to take periodic inventories. Here is one resolution that this writer could most heartily wish every non-church going member of our Christian Sun family could and would make; namely, "During this good year of 1939 as for me and my house we shall attend church, regularly." Some recent writer pointed out that if one waited till Sunday morning to make up one's mind to attend church, or not to attend, there would certainly be an excuse, seemingly valid, not to attend. One has worked harder and later at nights the past week and wants to rest Sunday; or one plans to go visit friends for the day and take the family; or one is expecting visitors and must stay at home to prepare to receive the visitors cordially. All of these seem valid enough and will easily suffice as excuses, if one waits till Sunday morning to make the resolution, or not to make it, to go to church. If, however, one resolves at the beginning of the year that by the grace of God one is going to church every Sunday during the year, unless providentially hindered by causes that cannot be overcome, then the way is open for church going, otherwise it is largely closed before Sunday comes.

It is a strange thing, this matter and habit of church going. When one goes regularly, one feels all out of place on Sunday morning, and that the day is largely lost, unless one has gone in keeping with his custom to church. On the other hand, if one begins to find excuses for not going, the habit of *not* going is very quickly formed, and one overcomes the habit of not going only with great effort. Not going to church indeed is a habit and course of conduct easily acquired. However, with the habit of not going to church, something gradually begins to slip out of that life. Sooner or later that something will reveal itself, not at once, nor with any degree of violence, but it will tell in the long run, and tell mightily in the life and the conduct of the one pursuing such a course. When our Sacred Scriptures said "Forsake not the assembling of yourselves together" it gave an injunction that all who care for the conduct of self and family should heed. We are not attempting to say that everyone who goes to church is better than everyone who does not go, but we are saying that everyone who goes to church is in line of receiving something and finding something that one who does not go is not in line to receive or to find. The habit of going to church is a most wholesome one, and very often those who neglect this habit are the very ones who need this helpfulness most.

Some years ago Dr. Fred B. Smith preached a powerful sermon to the graduating class of Elon. He pointed to two young men in the class and said, "Next Sunday when you get home, one of you will go to church and you will keep on going and twenty-five years hence when you return to your class reunion you will be strong in the faith and will have no doubts as to the worth and merit of the church and of the Bible and of religion. That other young man there by your side next Sunday on his return home will feel like taking a day off and not attending church and then he will find another excuse the following Sunday and for twenty-five years he will keep up that non-attendance, making all manner of excuses, if he cares to make any at all, and he will come back to his class reunion twenty-five years from now and in all probability he will be a skeptic, and will question the very validity of the church and the reality of God and of His Son Jesus Christ."

The way of church attendance is at least an open door to righteousness and salient habits; and the way of non-attendance opens up a wide area of possible activities without restraint and without proper guidance.

So we come back where we began by indulging the hope that one resolution backed and sustained by real courage that every member of our Christian Sun family has made, or will make, at the beginning of this good year will be "As for me and my house we will attend church."

In our missionary enterprise we are trying to plant churches to give those who haven't the opportunity, the high and holy privilege of attending church and of sustaining churches where they have been planted so that people may have this privilege. Every dollar for missions goes for this purpose and every effort put forth for missions has this in view, that all may have a church to attend and that all may attend church. This is that for which our Lord gave His life and gives practical interpretation to His message "Go ye and teach in my name."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 7, 1939.

Sunday Schools.

Class No. 4, Shallow Ford S. S., Elon College, N. C.	$ 2.00
Graham, N. C.	1.73
Mt. Bethel, Stokesdale, N. C.	2.15
Antioch, Harrisonburg, Va.	3.81
Mt. Carmel, Zuni, Va.	2.21
Newport, Shenandoah, Va.	2.72
Winchester, Va.	4.10
Wake Chapel, Fuquay Springs, N. C.	3.14
Mt. Herman, Garner, N. C.	4.00
Union Ridge, Burlington, N. C.	8.00
Franklin, Va.	7.00
Bethlehem, Broadway, Va.	1.56
First, Greensboro, N. C.	15.73
Total	$ 58.15

Individuals and Churches.

Erskine Memorial, Tryon, N. C.	$ 83.75
Monticello, Brown Summit, N. C.	7.66
Total	$ 91.41

Specials.

E. J. Cheatham, Franklinton, N. C.	$ 19.00

Conference Collections.

W. H. Freeman, Treasurer, Ether, N. C., Western North Carolina Home Mission Fund	400.00
Total for week	$ 568.56
Previously acknowledged	6,280.71
Total since Sept. 1, 1938	$6,849.27

We appreciate these donations and assure everyone who had a part in making them that the donations shall be used for the purposes intended, namely, that of building up the cause of righteousness and the kingdom of our Lord through the church.

Gratefully and sincerely,

J. O. Atkinson,
Mission Secretary.

STANDING COMMITTEES.

Eastern Virginia Christian Missionary Association.

Executive—Revs. Jesse H. Dollar, T. Fred Wright, Robert Lee House, Joe A. French, Mr. James C. Jones.

Membership—Rev. T. Fred Wright, Dr. M. S. Poulson, Mr. C. D. West.

Plans—Col. J. E. West, Rev. J. F. Morgan, Rev. J. E. McCauley, Mrs. J. E. Harrell, Mrs. I. W. Johnson.

Finance—Rev. Joe A. French, Dr. H. S. Hardcastle, Dr. John G. Truitt.

"I hate war, for it spoils conversation."

WOMAN'S MISSIONARY SOCIETY PROGRAM FOR FEBRUARY.

Call to Worship—

Leader: In the beginning God created the heavens and the earth.

Response: Lord, thou hast been our dwelling place in all generations.

Leader: Even from everlasting to everlasting, thou art God.

Response: For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Hymn—

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our Eternal home.

Under the shadow of thy throne,
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her fame,
From everlasting thou art God,
To endless years the same.

A thousand ages in thy sight
Are like an evening gone,
Short as the watch that ends the night
Before the rising sun.

Time, like an ever rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our Eternal home.

Prayer—

We praise and thank thee, O God, for our heritage of faith in Thee as the Creator of every living thing; we thank Thee for the evidence of Thy guiding hand on all the generations of the faithful; we thank Thee for the revelation of Thyself as our Loving Heavenly Father through Thy Son and our Savior, Jesus Christ; we thank Thee for His teaching that Thou art the Father of us all; we pray for wise and eager impulses to share Thy love with all mankind. Amen.

India—Ancient, Mystic, Poetic.

Can you believe that India has a civilization at least 5,000 years old? Yet, it has! Recent excavations of ancient buried cities have proved it beyond doubt; cities built in rectangular blocks similar to our modern American plan, with a system of sanitation, with shops and taverns, with gold, silver and pottery vessels, with toys for children, and script for money.

India is rich in ancient literature! Some of the earliest literature of the world is to be found in Indian hymns of the Rig-Veda, compiled between 1500 and 1000 B. C., but sung even today. These hymns, poems, forms of praise and worship were composed by the priests and never written down, but taught to the people from one generation to another. A faithful Hindu mother would recite line after line to her children, and a favorite time was at bedtime. The mother felt that the thought left in the mind of the child as it fell asleep would dwell through the night and become a part of the little personality. And so she would recite something like this: "'Who sees God in other beings, treating them as he treats himself, that man God loves.' Sleep well, blessed child."

The great majority of Indians are Hindus, although there are millions of Moslems. A Hindu worships God as his Creator, the All-Wise, the All-Powerful. And to the average Hindu, who is an illiterate, God is very far off; so he makes for himself and worships a lesser God, or a little God, one he can see, to whom he can offer a visible sacrifice and so secure his favor. He has not learned to know him as a Loving Heavenly Father, as he is interpreted to Christians by Jesus Christ. Can we imagine how we would be worshipping God if we did not have Christ and the New Testament?

It is the ancient caste system which gives form to the Hindu religion. The caste in which a man is born holds him to his duty. Certain tasks are performed by certain castes. Miss Ruth Seabury tells of going into a cobbler's shop in India and seeing a boy sitting sullen and silent, asked through her interpreter the cause for the boy's unhappiness. His mother replied, "Oh, he wants to be a doctor and he makes us all miserable! Doesn't he know that our father is a cobbler? And our grandfather? And were not all our family cobblers? So why cannot he settle himself and become a cobbler!"

"The Christians Come to India."

(From "Dianbandhu" by Miss Ruth Isabel Seabury.)

"Many Indians believe, and students of history are inclined at least partially to agree, that one of Jesus' own disciples, Thomas, the "doubting Thomas" of the Scriptures, landed on the southwest coast of India and told the story of Christ there for the first time. Whether he took a company of Christians with him, or whether, like St. Paul, he traveled alone on a missionary journey, is not certain. At any rate, he is credited with having built churches, ordained two pastors, and converted many Brahmans to Christianity.

"Through all the centuries of the Christian era, therefore, there have been Christians in India who have called themselves St. Thomas Christians, or Mar Thoma Christians. Their scriptures are in Syriac, the literary language of the Palestine of Jesus' day. According to the belief of this group of Christians, Thomas died in India a martyr, A. D. 58, and the place where he is supposed to have been buried is shown at Mylapore near Madras.

In the year 345 the patriarch of Jerusalem, that is, the head of the Syrian Christian Church, sent to the weak and struggling Indian Christians a missionary bishop, many priests, and seventy families of Christians, providing a strong Syrian influence which shows to this day. For over a thousand years no other Christians came to India, and when Christians came again it was unfortunately not as missionaries to share a faith, as did Thomas, but as tradesmen and conquerors."

A study of India results in a new appreciation of that great country, of her antiquity, of her beauties of architecture, of her poets and philosophers, and of her spiritual leaders. It is inevitable. India has given great gifts to the world. May we remember these and be grateful as we share with her God's greatest Gift to His world! One Indian leader says, "The contact of Christianity with Hinduism has thrown a white light upon the worst features of Hinduism and quickened the search of educated India for God behind the Gods."

The following verses are from the pen of Tilak, a Christian Indian poet, who died in 1919:

As lyre and the musician,
As thought and spoken word.
As rose and fragrant odors,
As flute and breath accord;
So deep the bond that binds me
To Christ my Lord.

As mother and her baby,
As traveler lost and guide,
As oil and flickering lamp-flame
Are to each allied;
Life of my life,
Christ bindeth me to his side.

As lake and streaming rainfall,
As fish and water clear,
As sun and gladdening days
Spring in union close appear;
So Christ and I are holden
In bonds now dear!

Prayer—Our Father, we thank Thee for this beautiful expression of a life opened to the love of Christ. May it inspire in us a fuller consecration and a desire for greater spiritual attainment, that we may be ever broadening in effectiveness in our service for Thee. In Jesus' name we ask it. *Amen.*

"A great country can have no such thing as a little war."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

YOUTH WEEK.

The week of January 29 - February 5 is known as "Youth Week" in many denominations, specifically as "Pilgrim Fellowship Week" in Congregational and Christian Churches throughout the country. In many churches January 29 will be considered as "Denomination Day" and February 5 as "Christian Endeavor Day." During the week special activities will be carried on by and for the young people of the churches. It is hoped that the effect of this week will be to make the church more conscious of its young people, and the young people more conscious of the values of the church.

We hope that many of the churches in the Southern Convention will give their young people an opportunity to share in the regular services of the churches in some definite and special way. We hope that the young people in our churches will consider seriously during this week the things which their churches mean to them and the things which the young people can do for their churches. We also hope that churches which carry on such special activities during this week will send THE CHRISTIAN SUN a write-up of them, so that their experiences may be shared with others.

ACTIVITIES DURING YOUTH WEEK.

There are many activities which could fittingly be carried on by a church and its young people during "Youth Week." Only a few are listed below. You may be able to work out a program for your church which will more nearly fit your needs; these are merely suggestions. *The Pilgrim Highroad* for January has excellent helps and reports of activities during "Pilgrim Fellowship Week" in some of our churches last year. For materials for "Christian Endeavor Day," write to International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass. These will be of great value as you plan your own activities.

We suggest that you try one or more of the following:

1. That you ask your minister to preach a sermon concerning youth and the church.

2. That the young people have charge of the worship service at Sunday school.

3. That the young people assist the minister in the Sunday morning service — read Scripture, pray, lead songs, etc.

4. That a young person or several young people give talks on Sunday, in place of the regular sermon by the minister.

5. That the young people have a candlelight consecration service on Sunday evening, to which the adults are invited.

6. That young people act as ushers for the church services.

7. That young people's choirs furnish music for the church services.

8. That the young people entertain the adults of the church at a "Family Night" party some evening during the week.

9. That the young people use as their topic: "We Believe in the Church!" (Program helps on this topic in January *Pilgrim Highroad.*)

10. That the young people learn about the history of both branches of our "united" church, study its principles, and renew their loyalty to it.

11. That the young people find out about the history and activities of their own local church—what contribution it is making and can make.

12. That the young people plan some specific contribution they can make to their own local church—hymn books, shrubbery, painting, pictures.

WAYS OF USING THE BIBLE.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 22, 1939.

SCRIPTURE: Luke 4:16-21; Psalms 119:97-104.

Daily Readings—

Monday—For Family Use—Gen. 18:19; Deut. 11:18-21.

Tuesday—Walking in the Light—Ps. 119:105, 130.

Wednesday—Searching for the Truth—Acts 17:10-12.

Thursday—Study for Correct Interpretation—II Tim. 2:14-16.

Friday—Showing the Way to Go—John 14:1-6.

Saturday—Applied to Daily Living—Matt. 7:24-27.

In many homes the Bible has decorated the table and become an ornament on the shelf to give an added appearance of religious fervor in the home life. The Book should be used not as a treasure for good luck, but to inspire and promote right living. In this meeting we should discover ways by which the Bible can be utilized.

The Bible is primarily a spiritual book. It is an important way by which God speaks out of His heart to the hearts of men. It shows the way of salvation, and gives a plan for daily living.

The Bible can be read aloud by one person to a group. It can be read in unison. Responsive readings are common. Certain passages may be given from memory.

Reading the Bible without a plan is better than no reading at all, but there should be some system in our reading. The daily readings for Christian Endeavor topics or for Sunday school lessons are suggestive

Certain printed helps as a concordance, Bible Dictionary, a Harmony of the Gospels and Bible Encyclopedia are fine in Bible study.

For Further Discussion—

1. Some individual should lead a discussion on "The Best Way to Observe the Quiet Hour."

2. How can we make our use of the Bible in Christian Endeavor meetings more inspiring?

3. How may leaders of Christian Endeavor meetings be trained so that the use of the Bible will be improved?

4. Ways to make personal Bible reading inspiring.

5. The use of printed helps.

6. Some one should be asked to report on some of the "living principles" which would help solve present-day problems.

7. Will the Bible influence our lives unless we determine to put its teachings into daily conduct?

Suggested Hymns—

"Lord, Speak to Me That I May Know."

"Sing Them Over Again to Me."

"Saviour, Like a Shepherd Lead Us."

S. E. M.

"To be a Christian one must believe in Christ. Christ is the foundation, or creed, of the church of Christ. A man can believe in other things and be a member of human institutions, but he must believe in Christ in order to be a Christian, a member of the church of Christ. Let us not try to add to the word of God. Christ is the creed, and we need no other."

"It is a poor compliment to anyone to say of him that he is no worse than someone that is bad."

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER SEES CHRIST'S GLORY.

Lesson III—January 15, 1938.

Golden Text: *We beheld his glory, glory as of the only begotten from the Father.*—John 1:14.

Lesson: Matthew 17:1-18; II Peter 1:16-18.

Unforgettable Experiences.

John and Peter never forgot the memorable experiences of the Transfiguration. When each of them, years after the original event, sat down to write a letter to their fellow Christians, they referred to it. Peter made special reference to it. Read II Peter 1:16-18. Happy is the man who has some unforgettable experiences with Christ. How they steady and strengthen and stimulate one through the years.

Spiritual Things Are Spiritually Discredited.

"Jesus taketh with him Peter and James and John." Not because he was playing favorites, but because these men were better prepared to enter into this rich experience. They evidently were more aware of his true mission, more sensitive to his spiritual nature. God would reveal to us richer experiences if only we would keep our souls more sensitive to him.

Mystery and Majesty.

There is, of course, mystery about the Transfiguration. The simple account, "And he was transfigured before them, and his face did shine as the sun, and his garment became as white as light," is an attempt to describe the indescribable. It seems that Christ's body was transformed, transfigured until it became luminous with a heavenly light. His essential spiritual nature stood forth in a glowing beauty. For the moment he seemed to have shuffled off the body and to have stood in all the freedom and majesty of the spirit, a majesty that overpowered the disciples. The full transfiguration experience is beyond us. But if we keep our hearts sensitive to his spirit, we too shall be changed from glory unto glory, even as by the spirit of the Lord. And eventually we shall be changed into his likeness, according to his power to transform us, or to change us.

Fellowship with the Saints.

"And behold there appeared unto them Moses and Elijah talking with him." Were they there as representatives of the law and of the prophets? Were they there because each of them had had a unique translation? Perhaps for both reasons. But is it straining a point to suggest also that here is an earnest of the fact that we shall know and be known in the house not made with hands, eternal in the heavens? The fellowship of the saints on earth is bound to become a continuing fellowship with the saints in heaven.

Talking When One Does Not Know What to Say.

Peter as usual spoke without thinking. With characteristic good-heartedness as well as impulsiveness, he suggested that it would be good to stay there, and he proposed to build there three tabernacles, or booths, one for Jesus and one for Moses and one for Elijah. In Mark's Gospel, which is really a record of Peter's preaching in a way, Mark adds, "for he wist not (knew not) what to say." It is a good thing to say nothing when one has nothing to say. There are times when it is good just to be silent, especially in the presence of great spiritual experiences. But Peter's heart was in the right place, and one can forgive much in one who is sincere, even though he makes mistakes.

A Voice Out of a Cloud.

"A bright cloud overshadowed them; and behold a voice out of the cloud saying, This is my beloved Son, in whom I am well pleased; hear ye him." God here again set his approval upon Jesus. Jesus was, as Peter later declared, "a man approved by God." Happy is the man who has the assurance that he is well-pleasing to the Father. Christ came into the world to do the Father's will, and to reveal the Father's character. In all this he was well pleasing to the Father. Never from the beginning of his life unto the very end of it, did he fail the Father in any respect. Surely this man was the Son of God.

"A voice out of a cloud"—here was mystery, but here was also certainty. It is one of the paradoxes of religion. There is much in it that we do not and cannot understand. But there is enough that we can understand to claim our highest moral endeavor and our spiritual allegiance. Whereunto a man has attained let him walk, and if in anything he is otherwise minded, God will reveal even this unto him.

No One, Save Jesus Only.

When the picture had been filled out in all its details, there was only one figure in it—Jesus. As always, he dominates the picture. Not by force, but by sheer power of character and spiritual power. And when Jesus is made central in life, all other things take their proper place.

Back to the Commonplace.

"And as they were coming down from the mountain . . . . and when they came to the multitude." One cannot stay on the mountain top all the time. Sooner or later one has to turn back to the common-place. This is true after the Christmas season. It is true after special evangelistic services. It is true even after the regular services of worship. But happy is that man who can go back to the common-place with a new spirit. He serves best who truly worships.

Impotent Disciples.

"And I brought him—this epileptic boy—to thy disciples, and they could not cure him." How powerless we are to do anything of ourselves in the realm of the spiritual without the spirit of Christ. Perhaps our primary need is not to do so much for Christ as to allow him to do things through us. And this is usually the more difficult, and hence the less frequent thing.

PERFECT ATTENDANCE.

The following members of the Rosemont Christian Church Sunday school did not miss a single Sunday during the year, 1938:

Stanley Mills, O. S. Mills, C. L. Gibson, A. M. Pugh, Nelson Bondurant, Roy Spencer, Miss Doris Spencer, Luther Bondurant, Miss Sarah Nell Gibson, Miss Jackie Hollowell, Mrs. J. D. Swink, John Earl Swink, Bruce Swink, Miss Mae Brickhouse, Miss Evelyn Herrington, and Mrs. Sallie Roane.

Of the above Mr. Stanley Mills carries off the banner with an unbroken record of attendance for the past ten years.

Mrs. J. D. Swink and her two sons, John Earl and Bruce, have not missed a Sunday from Sunday school for seven and one-half years.

Miss Doris Spencer and her little brother, Roy Spencer, have not missed for four years.

The Rosemont Sunday school is proud of the fine record made by these, and extends to them sincerest congratulations.

J. F. Morgan,
Pastor.

"It is as much the part of wisdom to know *when* and *how* to make efforts as to know *what* should be done. Avoiding unnecessary opposition is the shortest road to success.

MONDAY.

UNKNOWN HELPERS.

"I have planted, Apollos watered; but God gave the increase."—I Cor. 3:6.

The thirteenth chapter of I Corinthians has been called the masterpiece of literature on love. This chapter is a masterpiece on egotism—or on thinking of one's self more highly than he ought to think. There are great achievements, but it takes a lot of folk to make them. The Captain of the ship may have glory, and his name reach the headlines, but it takes a crew of seven hundred men, maybe, to put it over. Unknown helpers are often responsible for obtaining the goal. There is great strength in reading this whole chapter with this in view.

Prayer—O Lord, our spirits are made stronger by the confidence we have in fellow laborers. *Amen.*

TUESDAY.

A HARD LESSON.

"Bear ye one another's burdens." —Gel. 6:1, 2.

One of the hardest lessons of Christianity is to "return good for evil." Another hard one is, when stricken with adversity, not to brood. The duty of bearing one another's burdens is not only doing something to help the other fellow, but to realize that in time of trouble it is good to mingle more with friends. In so doing we learn that they have troubles also; and this fellowship saves one from feeling that his friends have deserted him. Fellowship was never more needed than when tempted to desert it.

Prayer—Our Father, through Jesus Christ, may we find the blessed fellowship of friends. *Amen.*

WEDNESDAY.

DIVINE HUMILITY.

"Patient in tribulation." — Rom. 12:12.

This is another chapter on egotism. It is also a blessing to read this chapter with a view of learning how humble we should be. Sorrows, trials and tribulations put something in one as well as take something from one. The word "tribulation" is derived from the classical word meaning "threshing instrument." If we would be what God would have us be, like Job, always blessing God's name, let come what will, we may say, "God has me on His threshing floor, clearing the good grain from the chaff."

Prayer—Our Father, teach us to recognize Thy comings to us in whatever form, and be glad. *Amen.*

THURSDAY.

"YOU CAN'T TAKE IT WITH YOU."

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

Our subject is the title of a motion picture which came out this year. It is a great sermon with our text as its text.

Life today seems to be a mad search for happiness, with so few evidences of its having been found. It teaches that life's realities are really apart from things; that inward peace is more satisfactory than wealth or entertainment. Happiness is a thing of the heart. All who seek happiness or satisfaction in possessions come to say with the wise man, "All is vanity and vexation of the spirit."

Prayer—O satisfy us early, O Lord, with Thy peace. *Amen.*

FRIDAY.

FINDING THE ROCK.

"Thou art Peter, and upon this rock will I build my church."—Matt. 16:18.

Another lesson from the picture: "You Can't Take It With You," is the "elevator" lesson. The elevator is used to take the man in his struggle for gold, but something happened to him and when the elevator reached the floor where he intended to do his dirty work and he said, "Down," and down he went to the life that was true to live in the hearts of men.

Peter was an "up and down man." But he finally became a man who could be counted upon. We also have the possibilities of Peter.

Prayer—Our Father, we are proned to be as changeable as the wind, yet Thou canst make us what we ought to be. We would be. Make us. *Amen.*

SATURDAY.

CHRIST'S IDEAL OF CHRISTIAN SERVICE.

*"If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. **For I have** given you an example."*—John. 13: 14, 15.

We have heard of a missionary by the name of Gilbert Bowles who when taking a trip in a 'rickshaw insists upon taking the coolie's place and let the coolie ride awhile.

It was after Jesus had done the servant's work that He said, "I have given you an example."

Prayer—Our Father, deliver us from all pride and make us helpful to our fellowman and right in Thy kingdom. In His name we ask it. *Amen.*

SUNDAY.

A PRAYER JUST FOR TODAY—O God, give me strength this day to fellowship Thee. I pray for strength today to help me in the difficulties of tomorrow. Keep me sweet and sound of heart, and to love honestly and fearlessly that no outward failure can dishearten men. Teach me to see the good in everything, and may the vision of Thy truth be ever before me. Make me strength to those who need help. In Christ's name I ask it. *Amen.*

"All journeys must some time end; all accounts must some time be settled. The greater the speed and the more sin one accumulates to his account the harder it will be to reform and the more certain he will not be able to escape punishment."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHAT DO YOU EXPECT OF GOD?

By DR. ROY C. HELFENSTEIN.

"My soul, wait thou upon God, for my expectation is from Him."—Psalm 62:5.

There are two kinds of atheism in the world today. The first is that of communism which seeks to belittle religion, opposes religion without apology, and hopes ultimately to destroy every vestige of religion throughout the world.

But there is another kind of atheism which is far more threatening to American life and ideals than is the atheism of communism. It is the atheism of indifference, insincerity, and passivity of those who profess to believe in God but live and act as if there were no God. The atheism of honest doubt is the religion of an angel compared with the atheism of indifference, and insincerity which characterizes some professing Christians.

Hypocracy is another name for this subtle atheism which is threatening the very life of the Church today and which is impelling the life of the nation itself—the atheism of indifference, insincerity, and inactivity. The Church of God has nothing to fear from those who boast that they do not believe there is a God. But the Church and the nation have everything to fear from those who claim to believe in God but do absolutely nothing about it.

No one has the right to expect God to do the impossible and there are many things that are impossible even for God. People cannot hope to break God's laws of health, spiritually and physically and expect God to bless with health no matter how much faith one may boast of having. Such profession is but blasphemous presumption.

As disciples of Jesus we have a right to expect great things from God if we meet the condition. We have a right to expect that God's laws will never fail and that the habits of the cosmic forces will not be changed. We have a right to expect that God will always be on the side of right and that the very stars in their courses and all the vanguards of heaven will always give defense to the person who is on the side of right with God.

We have a right to expect God's forgiveness if we make humble confession to Him and sincerely seek the good life. We have a right to expect God's guidance as we seek to find our way through the vicissitudes of our earthly life. He has promised never to leave us nor forsake us. We have a right to expect that if in all our ways we acknowledge God, He will direct our paths. That is His promise and He could not be God if He failed to keep His promise.—*Globe Gazette, Mason City, Iowa.*

WHAT I OWE MY PASTOR.

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of but for religious guidance.

I owe him trust, that he may be free to serve the church unhampered by criticism and fault-finding.

I owe my pastor prayer, that God may make his services a blessing to everyone with whom he comes in contact.

I owe my pastor the protection of kindly consideration by refraining from repeating in his presence the slander of unkind gossip that would worry him and prevent him from doing his best work.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my pastor my material support, so that his work will not be hindered by financial worry.

I owe him my loyal cooperation in his efforts to strengthen my church, and to promote the interests of the Kingdom of God in our midst.

I owe him my presence and close attention at the regular services of worship.

MY DUTY TO MY CHURCH.

My church represents Christ's best gift to me. I have united with it in solemn covenant that it shall have my best in attendance, in prayer, in service, in sacrifice, in zeal, in giving, in patience, and in love. To be loyal to God, I must be loyal to my church, for it is His church, too. I am duty-bound to help my church to do for others what she has done for me. To maintain my personal honor and the honor of my church, I must help her to keep aflame and aloft the Torch of the Living Faith in this community of which my church is a vital factor.

My church calls me to realize that the liberties I enjoy were in the mind and heart of Jesus. The best men and women in every generation have given their best to the church. Following their noble example, I pledge to my church my best.—*In Program of Installation Services of First Congregational Church, Mason City, Iowa, for Dr. R. C. Helfenstein.*

INSTITUTE AT FRANKLINTON COLLEGE.

Since Franklinton and Bricks Colleges closed some years ago the Negroes of Congregational and Christian Churches in the Southern Convention have had little opportunity for higher education. Recently there has been established a training school during the summer and an institute in January. The January Institute, now in session runs four days each week, beginning Tuesday mornings. It continues four weeks. This gives the pastors an opportunity to attend the Institute and carry on their regular church work.

The daily schedule of activities begins at 6:45 in the morning and closes at 9:30 at night. The first class period at 8 o'clock is "Christian Worship" taught by Miss Priscilla Chase of New York City. At 9:00 Rev. R. L. House, of Portsmouth, Va., teaches "The Old Testament—Its Contents and Values." Then follows a course on "Ways of Teaching" by Miss Phoebe L. Fraser of Atlanta, Ga., which is followed by a course on "The Christian Message for Our Present-Day World," taught by Rev. J. T. Stanley of Dudley, N. C. A twenty-minute worship period finishes the morning program. During the afternoon there is a course on "The Minister's English," taught by Rev. J. T. Dudley during the first week; and "The Church and Social Work" by Dr. M. Taylor Matthews of Raleigh, N. C., the second and third weeks. The fourth week there is a course on "Public Speaking," by Rev. R. L. House. The rest of the afternoon is filled with study and recreation. On Tuesday evenings there is a course taught by Rev. W. L. Lake, Graham, N. C., for students seeking licensure and ordination. On Wednesday and Thursday evenings there are feature programs.

The Institute costs the students $3.00 per week, which pays for board and room. Certificates of progress are awarded yearly. Attendance at three full-term Institutes and successful passing of a comprehensive examination makes one eligible for ordination.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This week closes our report for the year 1938. Our financial report carries us up to $23,604.48. We did our best to get it up to $24,000.00, but did not quite make it. In closing our report for 1938, I want to thank each and every one for the part you played during the year 1938. Your interest, your contributions, your prayers, and your loyalty have stimulated us to do our best. Remember, your money that you have contributed to assist in this work has been invested in the little boys and girls in our care. It is the one desire in our heart that they may be trained into useful men and women. We sometimes visit business men in their office and find they have a girl that has been reared in the Christian Orphanage for a stenographer or a secretary, making good, knowing that one day she came to the orphanage, a little helpless tot without a chance in life, and you, through your offerings, made it possible for her to have training, care, and education, and now she is paying back in faithful service what the orphanage did for her. It is a worthwhile work, isn't it?

CHAS. D. JOHNSTON,
Superintendent.

FINAL REPORT FOR 1938.

Amount brought forward $20,728.90

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Liberty Vance		$ 6.23
N. C. & Va. Conference:		
Shallow Ford	$ 13.33	
New Lebanon	7.00	
Union	21.40	
Bethlehem	3.32	
		45.05
Western N. C. Conference:		
Union Grove, Oct., Nov. & Dec.	$ 3.00	
Grace's Chapel	5.00	
Hank's Chapel	5.25	
Graham	.73	
		13.98
Valley Va. Central Conference:		
Winchester		4.41

Special Offerings.

Cash	$ 2.00	
Interest on Helmer Loan	75.00	
Mrs. Dalton, support of child	6.25	
Final payment, Page Trust Co.	3.61	
Cash	11.40	
Mrs. Phillips, support of children	30.00	
Mrs. Lasher, support of child	20.00	
		148.26

Willed.

T. Jeff Stephenson, Raleigh, N. C.	2,500.00

Thanksgiving Offerings.

Eastern N. C. Conference:		
Niagara		3.58
N. C. & Va. Conference:		
New Lebanon Church, additional	$ 1.50	
Durham	75.48	
		76.98
Ala. Conference:		
New Hope	$ 3.69	
Mt. Zion	5.00	
Langdale	7.00	
Corinth	2.50	
Lanett	3.25	
Noon Day	1.00	
Pisgah	1.65	
Rock Spring	1.00	
Forest Home	5.00	
		30.09

Thanksgiving Offerings from Individuals.

Mrs. J. M. Roberts, Windsor, Va.	$ 1.00	
Mrs. Sallie E. Holland, Franklin, Va.	1.00	
Standard Grocery Co., Burlington, N. C.	40.00	
Dr. J. A. Clarke, Elon College, N. C.	5.00	
		47.00
Total for week		$ 2,875.58
Grand total for year		$23,604.48

"The fulfillment of every detail of Jesus' prophecy respecting his death and resurrection is certain proof that his claim of being God's Son is correct, and also proof that what he promised about our resurrection and eternal life is also true."

"The temporary gratification of fleshly appetites that furnish the only excuse for drunkenness and reveling will never pay for the sufferings, disgrace, and condemnation that must follow as results."

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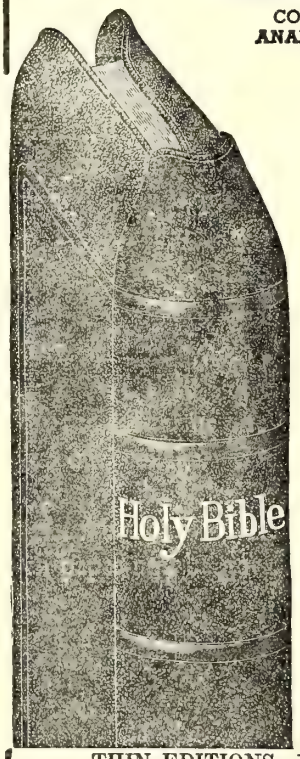

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [t]*even* all her living.

A. D. 33.

[i] 1 John 3. 17.

[a] Matt. 24. 1. [b] Luke 19. 44. [c] Luke 21. 7. [p] Deut. 28. 15.

18 And pray ye that your flight be not in the winter.

19 [p] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 3.50

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notice should exceed 250 words.

NEWS FROM THE SOUTH.

Dear Brother Editor:

I am giving you the rest of the report of my summer's activities.

We began our meeting at Mt. Zion the first Sunday in August. Brother Olin Ballard and the local talent furnished the music. Revs. Joe A. French and Staley Hunt preached one sermon each during the meeting. These sermons were greatly appreciated, and much good was accomplished by the meeting. No new members were added, but the old members were very much aroused to their responsibility. The pastor did the preaching.

Our next meeting was at Antioch Church beginning the second Sunday in August and continuing one week. Rev. G. S. Hunt, of Weeping Water, Neb., did the preaching. It was a great pleasure to have him and his family visit with us and preach to us during the meeting. Three new members were added to the membership—one by confession and two by letter. This church has a fine future. It is very well organized, has a good Sunday school, missionary, and Christian Endeavor Societies. It also has a prayer meeting on Friday night of each week. The pastor and his wife have moved into the community from Roanoke, Ala. We are very pleasantly located and will continue to serve a part of our same field for another year.

Our next meeting was with the church at State Line beginning the third Sunday in August. Rev. W. T. Meacham was with us here and did most of the preaching and led the song service. Four new members were received into fellowship—three by confession and one by letter.

The opportunity of this church and its influence have been gradually increasing since its reorganization. The road leading by the church, which has been closed for a number of years, is now being opened to the public, which will add greatly to the interest of the church and community. We have some very faithful members in this old church and they are devoted to the church and its interests.

The week following the fourth Sunday in August and the first week in September, I was with Rev. Joe French at Berea Church, Norfolk, Va. It was a great treat to me to have the opportunity of visiting this "old church." It has had on its roll the names of some of the most saintly men and women of our entire Church. As I stood in its pulpit I could but think of the great men who have served as pastor of this flock. The fellowship was sweet; their hospitality was all that could be desired. We had a great meeting. I had long desired to have a similar opportunity, but did not have the chance to go until this year. I am praying for God to richly bless the labors of Brother and Sister French in this historic church and community. Age has not impaired the usefulness of this church. Its possibilities are greater now than ever before. God help then to rise up in His strength and carry the program to success.

The week following the fourth Sunday in September I was with Rev. W. C. Carpenter at Vanceville, Ga. Here we had a great revival. I have rarely heard richer testimonies given and more fervent prayers offered than I heard among those people. Eight members were received to fellowship, all by confession. The meeting closed on Friday night. Rev. Mr. Carpenter has done and is doing now a great work for the Kingdom of God in that country. Many other things I should like to say, but this letter is already too long. I hope to write again.

G. D. HUNT.

CHURCH CELEBRATES TENTH ANNIVERSARY OF MINISTRY.

Sunday, November 20, was a great day at Reidsville Christian Church. There were three hundred and ninety present at Sunday school. The attendance at the morning worship service has been estimated at between six and seven hundred. The main auditorium was filled to capacity and there were many people in the balcony and Sunday school auditorium. The evening services were well attended also.

At the morning service Rev. J. L. Neese, who was celebrating his tenth anniversary as a minister in the Christian Church, gave a report of his ten years' service. This report revealed that Mr. Neese was licensed as a local preacher in the Methodist Church at High Point, on May 23, 1928. He preached his first sermon in the Palm Street Christian Church of Greensboro, November 11, 1928, using as a text "Be thou faithful unto death, and I will give you a crown of life"—Revelation 2:10. On recommendation of the chairman of the Board of Deacons of the Palm Street Church and the pastors of the Methodist, Presbyterian, and Baptist Churches of Bessemer (N. C.), Mr. Neese was granted a license to preach for one year in the Christian Church. On November 13, 1929, he was ordained an elder.

Since that time he has served the following churches: Palm Street, Greensboro, 6 years; Hines Chapel, 5 years; Monticello, 3 years; Pleasant Ridge, 2 years; New Labanon, 7 years; and Reidsville, 4 years. Two hundred and seventy-five members have been added to the Reidsville Church in the four years of his ministry there.

At the morning service the pastor spoke briefly on each of ten qualities which he has tried to develop and which have been of great assistance to him in his ministry. Eleven candles were lighted, the first representing the words Love, Joy, Peace, Meekness, Faith, Long-suffering, Gentleness, Kindness, Obedience and Thankfulness. Young ladies assisting in this beautiful serivce included: Jane Coleman, Catherine Coleman, Viola Wray, Dorothy Watkins, Ruby Wright, Stella Chilton, Eloise Haizlip, Ruth Clapp, Matilda Stanley, and Rebecca Stanley.

At the close of the service J. L. Wray presented a surprise birthday cake to the pastor.

Special offerings for the benefit of the parsonage debt fund received in Sunday's services amounted to $349.48.—*Reidsville Review.*

Announcing the Elon College Issue

The value of the printed page has not yet been fully realized. Ideas, plans, and purposes are communicated to those who otherwise would not be informed. All progress is conditioned by information and instruction. Today the press becomes our medium to convey information, to give instructions, and to present plans.

The next issue of "The Christian Sun" will be a special Elon College issue. Officials of conferences and church representatives will express their own personal interest in the institution that is ours and will call upon every member of every local church in the Convention to express his interest in Elon College by personal contributions for the support of the institution. The paper will also carry certain photographic news of the church and campus, presenting cuts of some of our church leaders and some striking views of our beautiful campus.

We listen to instructions regarding other matters of interest to the church by those whom the church has placed in responsible positions. We shall not err greatly if we follow their suggestions in the matter of offerings from the churches for the support of our college. Such offerings have been authorized and apportioned by the Convention itself. Everyone should give careful attention to the contents of this special issue of our church paper and be governed accordingly.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

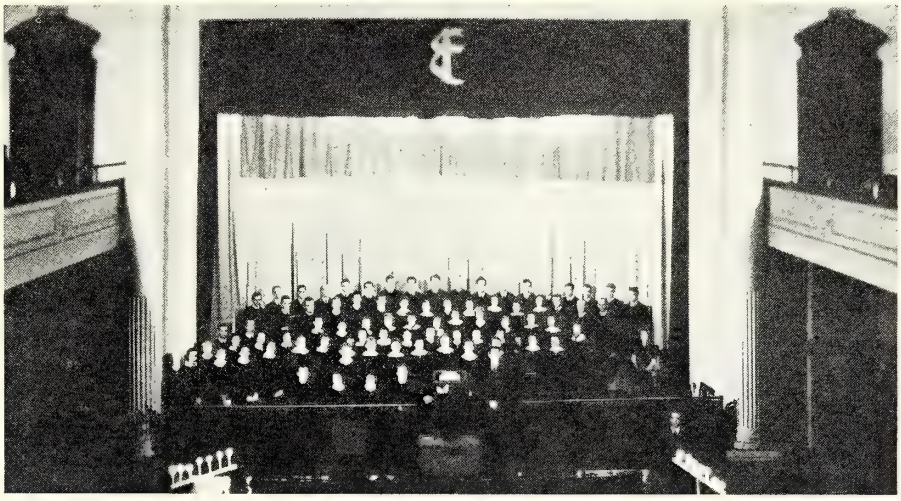
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, JANUARY 19, 1939. NUMBER 3.

ELON COLLEGE ISSUE

RELIGION AT THE HEART.



"Music is the child of prayer,
the companion of religion."

Each Sunday morning the Elon College Choir fills the large stage back of the pulpit at the altar of the beautiful Whitley Auditorium, and by its fine music aids students, towns-people, and visitors in their worship of God.

The above picture was made when the choir presented "The Messiah" just before Christmas. The director is Professor Stuart Pratt. The organist is Professor Robert Morgan. The pianist is Miss Helen Boone, student from Burlington, N. C.

PLEASE READ OF OUR COLLEGE ON INSIDE PAGES.

LET THERE BE LIGHT

PERSONALS
News from the Churches

Dr. H. S. Hardcastle, pastor of the Christian Temple of Norfolk, Va., has recovered from a recent attack of influenza.

Dr. L. E. Smith, President of Elon College, was in the office of publication on Tuesday of this week, enroute to New York City, on business for the College.

Dr. William B. Neill of Moravia, N. Y., was the preacher at the Christian Church of Holland, Va., on last Sunday. He had large and appreciative audiences.

Dr. A. W. Palmer, President of Chicago Theological Seminary, will occupy the pulpit at Elon College on Sunday, January 22, in the absence of Dr. L. E. Smith.

Our church at Henderson, N. C., is in need of more space for Sunday school rooms and social activities. In the near future they hope to enlarge their plant so that they can do better work.

It seems good to see Dr. J. O. Atkinson walking about the town of Elon College, N. C., after a long siege of illness. His many friends rejoice with him in his returning health.

Dr. J. U. Newman fell in his home at Elon College, N. C., some weeks ago and hurt himself rather severely. We are glad to report that he seems to be on the road to complete recovery.

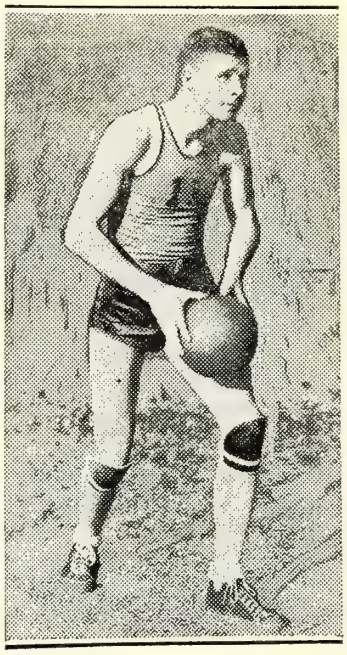
Rev. J. S. Johnson has resigned as pastor of Dendron (Va.) Christian Church. That church, New Lebanon and Union (Surrey) have been in a pastorate, and hope to be again in the near future.

The Christian Endeavor society of Mt. Olivet (Rockingham) gave their pastor, Rev. M. W. Mann, a year's subscription to The Christian Sun for a Christmas present. "Go thou and do likewise."

The Franklin (Va.), Christian Church is holding vesper services Sunday afternoon at five o'clock during the winter. The editor, a former pastor, and his wife, enjoyed greeting friends there last Sunday. The pastor, Dr. Elwood W. Jones, makes a fine report of this good church.

The Elon Summer School of Leadership Training will be held June 19-24, 1939. Plan now to attend. Rev. W. E. Wisseman of Greensboro, N. C., the efficient Dean, announces a fine program in the making.

Dr. M. S. Poulson, pastor of Shelton Church, Portsmouth, Va., is in a hospital in Baltimore, Md. He had a heart attack while on his way to a sanitarium in Pocomo, Pa. His many friends wish for him a speedy recovery.



CAPTAIN OF BASKETBALL TEAM.

Pictured above is Ike Fesmire, senior and captain of the 1939 basketball squad. Ike is a native of Greensboro and the second member of his family to attend Elon. Standing 6 feet 5½ inches in height, a hard worker and a good eye for the basket makes Ike a very valuable man.

The Christian Sun office, Elon College, N. C., has received two dollars from Burlington, N. C., with no name attached. The money was sent for a renewal subscription with the recent statement. The sender will please notify our office, so proper credit can be given.

Wouldn't it be fine if all the churches of the Southern Convention would really take seriously the matter of supporting our college? An offering from every church would certainly put new heart into those who make the college effective. Will your church be among the faithful?

During the Christmas holidays Dr. W. C. Wicker spent some time in Duke Hospital, Durham, N. C., and underwent a serious operation. We are glad to report that he is back on the job as a teacher of Elon College and is feeling fine.

BASKETBALL SCHEDULE.

Dec. 13	McCrary	there
Dec. 15	Morris-Harvey	Elon
Jan. 10	Apprentice	there
Jan. 11	Randolph-Macon	there
Jan. 12	Catholic U.	there
Jan. 14	Roanoke	there
Jan. 21	*E. C. T. C.	Elon
Jan. 23	*Lenoir-Rhyne	there
Jan. 24	*Appalachian	there
Jan. 26	*Guilford	Elon
Jan. 27	*Lenoir-Rhyne	Elon
Jan. 31	*W. C. T. C.	Elon
Feb. 2	*Catawba	Elon
Feb. 4	*High Point	there
Feb. 6	*A. C. C.	there
Feb. 7	*E. C. T. C.	there
Feb. 10	*A. C. C.	Elon
Feb. 11	*Catawba	there
Feb. 13	*Appalachian	Elon
Feb. 16	*Guilford	there
Feb. 18	*High Point	Elon
Feb. 22	*W. C. T. C.	there

*Denotes Conference Games.

All home games called at 8:00 P. M.

Reserved seats 25c above regular admission.

NOTICE.

There will be no Day of Mission Study this year for the women of the Southern Convention, according to announcement by Mrs. L. E. Smith.

NOTICE.

The second meeting of the Dan River District will be held at Third Avenue Christian Church, Danville, Va., at 2:00 P. M., Sunday, January 29, 1939. The seven churches of this district are expected to have representatives present. Look for the program next week.

B. J. Earp, *President.*

BANQUET OF ELON COLLEGE ALUMNI OF EASTERN VIRGINIA.

The Annual Banquet of Elon College Alumni Club of Eastern Virginia will be held at Hotel Elliott, Suffolk, Va., on Friday night, February 17th, at seven o'clock. Dr. Sidney B. Hall, Superintendent of Public Instruction of Virginia, from Richmond, Va., will be the speaker of the evening. Rev. H. S. Hardcastle, D. D., of Norfolk, Va., is president, and will preside.

ON RAISING THE COLLEGE APPORTIONMENT.

Rev. J. Everette Neese.

Being a member of the Congregational-Christian Church means more to me than just having my name on some local church roll. It means a definite concern for, and an affiliation with, the various enterprises which our church supports. To be more specific it means definite allegiance to, and concern for Elon College, the educational institution of our Fellowship.

It seems to me that every pastor should feel that his work is incomplete unless he raises the apportionments allocated to his church or churches. The religion of Christ expects something of its followers and to the same degree the Church expects something of the ministers serving within its ranks. To me the raising of Conference Apportionments constitute a very definite contribution which one can make to the Fellowship in which one serves. No church or pastor should be satisfied with the raising of Conference Apportionments in part. They should labor at the task and exert every ounce of energy necessary until success is attained.

It is true that Superannuation, Missions, Christian Education, the Orphanage, the Convention and Conference enterprises, are important, but I believe above these should be the interests of our College. Without the College to train our ministers and laymen we could never centralize our interests into denominational activities. No other college is going to train our ministers to care for the interests of the Congregational-Christian Church.

About a month and a half ago I heard one of our energetic ministers say, "During the Conference year 1938-1939 I am going to raise the Conference Apportionments for my church as they come due." With this in mind I was anxious to see the first issue of The Christian Sun for the New Year to find out if he was keeping his promise. Sure enough, there it was, Superannuation overpaid.

Now that the College Period is at hand I am sure that the above mentioned minister will do equally as well for this prominent institution of our Church.

The College has made remarkable progress under the leadership of Dr. Smith—progress far beyond our expectation, but he needs our help and cooperation. Elon faces a new semester and this calls for additional funds. Let us put forth special effort during this period and herewith express our loyalty to him and the College. If the amount of each church's apportionment is raised now, there will not be that later anxiety and possible failure in raising it.

The clouds of the future, so far as Elon College is concerned, will have gilt edges and silver linings if more of our ministers and churches will get behind their College Apportionment during January and February and raise the entire amount. It can be done if we will work hard enough and trust God for the results.

REV. J. EVERETTE NEESE.

"Is it not a rather strange bit of phenomena the way our perspective of the World War has changed in such a short time? At the close of the war we said, 'America won it,'' ten years later we asked, 'Who won it?' and now we ask, "Was it won?"

UPPER ALAMANCE FELLOWSHIP.

The churches of the Upper Alamance Fellowship are called to meet with the Elon Community Church, Elon College, Sunday, January 29. The hour will be 3:30 o'clock and the session will adjourn at 5 o'clock.

The Ministers Association of Elon College will be asked to conduct the devotional service and the president will preside at the business period. Dr. Stanley C. Harrell, pastor of our church at Durham and president of the Southern Convention, will be the speaker of the afternoon and his subject will be "The Local Church and the Convention Program." Here is a timely subject presented by a pastor of a local church who is also the administrative head of the Convention. Dr. Harrell knows this problem from both ends and all angles. Following the address an open forum will be conducted on the subject presented and Dr. Harrell will endeavor to answer questions and solve problems.

Not since the first meeting of the Fellowship have we had every church represented. Attendance has increased and interest has grown, but could we have every church represented at Elon on the fifth Sunday.

The member churches are Bethlehem, Berea, Elon, Shallow Ford, Union, Burlington, Graham-Christian, Graham-Providence, Long's Chapel, Haw River, Carolina, Hopedale, Mebane, Bethel and Concord.

"It is a thing of no great difficulty to raise objections against another man's oration, but to produce a better in its place is a work extremely troublesome."

THE STUDENT COUNCIL.

This body deals with matters concerning the conduct of young ladies in their college life. It is composed of representatives from each of the classes.

EDITORIAL STAFF
F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHY HAVE A CHURCH COLLEGE?

Is a Church college a necessity or a luxury? Should those give to the college who cannot attend? What does Elon College do especially for the churches? These are questions which fill the minds of those who are now called upon to consider the claims of Elon College.

Unless the State can produce Christian character in its colleges, it is necessary for churches to have colleges of their own. Because the State does not deal in religion, does not train church workers and ministers, it becomes necessary for the Church to do this training. Hence a Church college is a necessity rather than a luxury.

It is unfortunate that many people cannot attend college. There are some who perhaps could not do college work, but there are many who are quite capable and yet are not permitted to attend. Why should they give to the support of an institution of higher education? The answer is easy. They want to help those who are more fortunate to have the kind of a college that will give them the needed preparation for their life's work. Into the churches filled with people who are not college graduates go ministers with college and seminary training, who are—because of their schooling—more able to minister to the needs of the people in the Church. In like manner, there are lay-leaders who also contribute much to the happiness and well-being of churches, whose training comes from colleges supported in part by those who were never permitted to attend. Yes, every member of the Church—rich and poor alike—should contribute to the Church college.

The churches have a perfect right to expect a definite return from the institutions they support. What does Elon College do especially for Congregational and Christian Churches that no other institution does or may do? This answer could be lengthy, but space forbids it here. The primary aid that Elon College gives to the churches is a trained ministry. Ministerial students who live on the campus pay no tuition. Those who live off campus pay only half tuition. There are loan funds available at our college which help ministerial students. Courses are planned particularly for ministers and for those who are to be leaders in the Church. Every Freshman studies the Bible. A Leadership Training Conference is held at the college annually for young people and pastors. The college furnishes, without charge, office space, light, heat, and janitor service for the Mission Board, "The Christian Sun," the Board of Christian Education, and the Promotional Secretary. At present it gives $500 a year to the support of "The Christian Sun." In these and other ways the college returns definite dividends to the churches.

THE PRESENT SITUATION.

The present status of Elon College is good. There is a growing student body, which is likely to reach 600 before the end of the year. The faculty is commended by the Southern Association of Colleges as being of high quality. We have a plant worth approximately a million dollars with excellent equipment for studies in science, religious education, commercial work, home economics, art, and music. Class rooms and library facilities are adequate for all types of literary work. The reputation of the college is excellent. The debts have been greatly reduced and plans are under way for eliminating all indebtedness.

Two things are now badly needed. The college needs to have all the rights and privileges of an accredited institution. A recent survey shows that practically everything is in readiness for this accreditation except financial support.

The second great need of the college is increased support from the churches. During recent years the support has increased greatly. The Convention is obligated to the college for at least $10,000 per year. President Smith says that we failed by $3,000 during 1938. It is very important that we succeed in 1939. The contributions made within the next few weeks will largely determine whether we will succeed or fail. The church paper wishes to appeal to every pastor and the people of every church to see that the College Apportionment is paid in full. Use your own plan for securing this fund, but please be sure that this greatly-needed institution of our Church has the necessary financial support from the churches, so it may be properly accredited and take its place with the best colleges in the land.

DO NOT GET MIXED.

The fourth Sunday of January is designated as Elon College Day. On this day it is hoped that every church will have a program that presents the college and its claim for support. Most churches will need to receive an offering in order to raise the needed funds to meet Conference Apportionments for the college.

On the fifth Sunday of January the Sunday schools are expected to present a program and receive an offering for the college. This money will count on the Apportionment for the college.

Plans are in the making for paying off the college debts in 1940. This is called the Golden Anniversary. Contributors are expected to give (or get and give) fifty dollars—one dollar for each year of the college life. A thousand committees of three each are being formed. If this effort succeeds, and it must, the college will be free of debt, worth a million dollars, have considerable endowment, and be in the best shape it has ever been. Then it can really serve the Church in a fine way.

Do not get the offerings mixed. They are different. But all are necessary, and fit into the whole program of the Church as voted by the Southern Convention of Congregational and Christian Churches.

F. C. L.

To Pastors, Sunday Schools, and Churches of the Southern Convention

January and February is our college period. Sunday, January 22, is the day set for information regarding the college and its program to be given to members of the Sunday schools and church congregations throughout the Convention. It is hoped that the churches will respond generously at this time and that every church will lay plans to raise its entire apportionment. These are the facts:

PRESIDENT OF ELON COLLEGE.

In the past six years, during which time Leon Edgar Smith, M. A., D. D., has been president, the student body has increased 300% and the debts of the College have greatly decreased.

First—The Convention has apportioned to the several conferences and through the conferences to the local churches the total amount of $12,500 to be raised for the college.

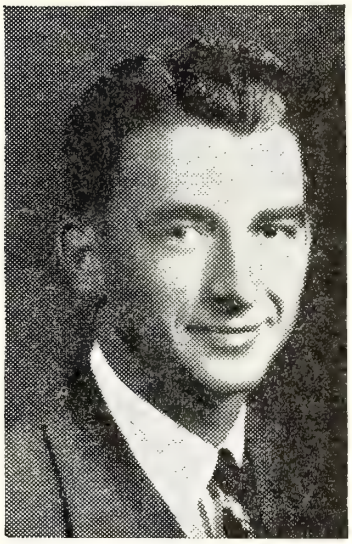
Second — $10,000 of the above amount is a legal obligation incurred by the Convention in the form of a note for $250,000 at 4 per cent interest, total $10,000. This note was authorized by the Southern Convention in session at Suffolk, Va., 1936, and constitutes a part of the college's endowment. The Southern Association of Colleges and Secondary Schools is entirely willing to accept this note as a part of our endowment assets provided the amount equal to $10,000 is paid to the college by the churches. Unless this amount is raised, the college cannot hope for favorable consideration by the Association.

PRESIDENT OF STUDENT COUNCIL.

Gwendolyn Tillmanns, Bridgeport, Conn., a member of the Congregational - Christian Church, is President of the Student Council for the school year 1938-39. Miss Tillmanns is an outstanding student and is making good as a student leader on the campus.

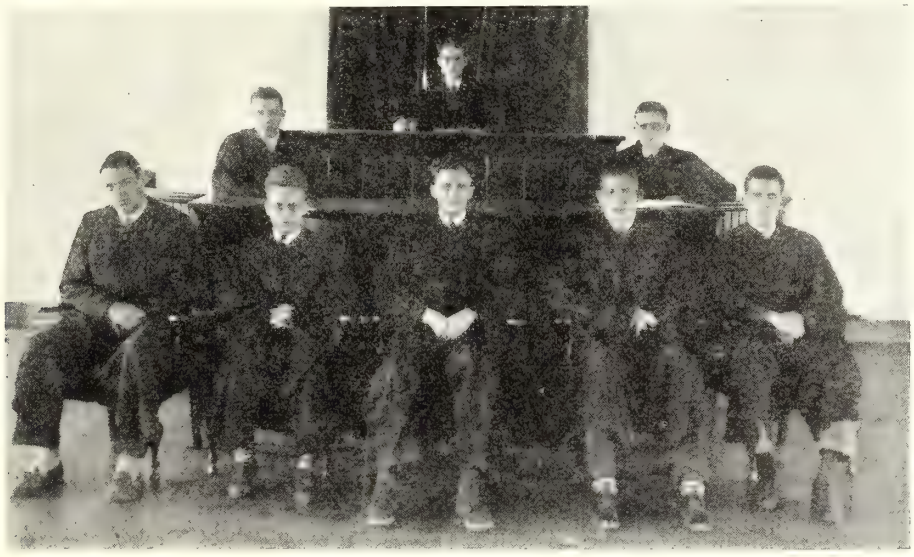
Third—The entire amount sent to the college for the year 1937-38 is a little less than $7,000. This money came in from Sunday schools, Dollar-A-Month Club dues, church offerings, and Conference apportionments. This still leaves the amount of $3,000 to be raised. If the pastors, churches, church officials, and Sunday schools could realize what a serious situation this presents, I am sure that everyone

(Continued on page 9.)



PRESIDENT OF STUDENT BODY.

Walter Fonville is President of the Student Body and presides over all student meetings. He is the son of the late and Mrs. J. W. Fonville of Burlington. Walter is a first cousin to Mr. D. R. Fonville who is a member of the Board of Trustees.



STUDENT SENATE IN SESSION.

For twenty years Elon students have governed themselves. The Senate is composed of students of strong personality and high morals. It meets weekly and disposes of any irregularities among the student body. It has the power to fine, suspend, and expel.

CONTRIBUTIONS

SUFFOLK LETTER.

The financial plans adopted by the Southern Convention for the guidance of the various Conferences and the local churches, includes two phases: First—A definite Apportionment for each department; and Second—A designated period for special emphasis of the specified department. This plan of finance and promotion has a number of advantages over the united budget formerly used by the Convention. Every church has an opportunity to contribute intelligently to the various causes, and to disseminate valuable information concerning the work of the Convention. The combined budget plan made it difficult for the various churches to know just how much support they were giving to each of the departments.

The Education Period is to be considered by the churches during the first few months of the year, 1939. Elon College is the center of this Period of Promotion. During these weeks every minister has the privilege of presenting the claims of Elon College, not only for the sake of raising the Conference Apportionment for the Elon College Fund, but also for enlisting the cooperation of parents and young people in patronizing the College. Elon College needs money—but it needs students as well as financial support.

The churches have different methods of raising the Conference Apportionments. Some churches include the Conference Apportionments in their general budget for the year. Other churches make an effort to raise their various Apportionments during the designated period of promotion. There is no arbitrary plan to compel any church to adopt a certain method. The important thing is to promote the interest of the various departments and attempt to raise the suggested apportionment. There is some difficulty in making a proportionate apportionment for the various churches. Some apportionments are relatively larger than others. But the great majority of churches can raise all the apportionments if they will begin in the early part of the year. Very few churches can raise all the apportionments if they wait until next October.

As a pastor the writer has not found it an easy task to raise the Conference Apportionments. But it is much easier now than it was thirty years ago. When the churches learn that the pastor is in earnest about this matter they respond more readily to his appeals. Liberty Spring and Oakland Churches have already raised their apportionment for Superannuation. Many other churches have done likewise. The Apportionment for the Elon College Fund is needed by that institution. During the Education Period every church should present the claims of Elon College in a definite way, and this promotional work will make it easier to raise the Apportionment regardless of the method used in securing the money.

REV. I. W. JOHNSON, D. D.

People will not give their money to any cause unless they are informed about the needs in a very definite way.

Education, as well as religion, has been drifting towards some dangerous rocks in recent years. Unless Christianity can turn the course and stem the tide, civilization is in danger. Atheistic and pagan influences have sought to undermine the very foundations of modern life. Irreligion has attempted to substitute pagan idols for God. There is an imperative need for institutions, such as Elon College, to keep the true light of liberty and life shining on a hill. This cannot be done without the moral and financial support of the church. The country is safe as long as education and religion are free and loyal to the truth. The kingdom of God rests upon truth and righteousness. The Church College has a large place in the advancement of religion and civilization.

I. W. JOHNSON.

TWO PASTORS EXPRESS THEMSELVES REGARDING THE QUESTION OF CONFERENCE APPORTIONMENTS FOR THE COLLEGE.

Recently I had the privilege of visiting two of our more active churches, both for the Sunday morning service. In both instances I found excellent congregations, fine spirit, and an excellent sermon. On both occasions I was asked to speak. I had gone for worship at these churches without invitation and unannounced. I did not desire to interfere with the regular program but preferred to sit quietly and worship with the congregations, which I did.

At the conclusion of the service I spoke to the minister of the church where I first attended and told him that I appreciated what his church had been doing but inquired if it would not be possible for his church to raise the college's part of the Conference apportionments this year as it had been raising apportionments for other interests of the church. He expressed himself as being greatly interested in the college and said that his people were becoming more interested in the college and that he had already made up his mind that he would do his best to have his church raise the entire apportioments for 1938-39.

At the close of the service of the other church in question, I had a long talk with the pastor. We had dinner together. I found him in fine spirits and anxious to do what he could for his church and denomination. He said very frankly that some of his people had not been particularly interested in the college but that he felt that the attitude in his congregation toward the college was becoming more favorable, that his people greatly appreciated my joining them in worship, that he would talk with them, and that he felt certain that sometime during the year they would pay their full college apportionments.

The attitude and assurances of these two pastors are encouraging. I appreciate their personal interest, and I am confident in my own mind that they will transmit that interest to their churches and that from these churches will come to the college the support that the Convention has planned.

I won't have the time to share the worship period with every pastor and

congregation in the Convention, but I am privileged to take this opportunity to assure them of my personal interest, of my love for my church, of my high hopes for the college as an institution of the church, and my own belief that the constituency of the college, pastors, church people, and alumni, will at this time come to the assistance of the college that the church's obligation may be met so that the college in turn may be able to meet adequately its obligations. If the church could know for itself the healthy condition of the college, the fine spirit that is in evidence on the campus, the high grade of work that we do, and how exceedingly moderate are our requirements and how urgent are our needs, small though they be, I am sure that there would be a most hearty response upon the part of everybody. How happy and rejoiced we would all be if every church paid its entire apportionments which would greatly encourage the college and enable it to meet its obligations promptly to faculty and creditors alike. Here's expressing the hope that every pastor will feel his responsibility and not miss this privilege with his church and people during this Educational Period.

L. E. Smith.

"The man who spends more time selecting an automobile than he does learning the character of the girl he marries has a big soft spot above his ears."

TO THE PASTORS AND CHURCHES OF THE EASTERN VIRGINIA CONFERENCE.

Dear Fellow Pastors and Churches of the Eastern Virginia Conference:

As President of your Conference, I wish to call your attention to the fact that we are now in the Elon College Period of our church year. This is the time to do our best for Elon. January 22 is College Day in our churches. Let us observe, not only College Day, but the entire College Period this year in our announcements, programs, and especially by receiving an offering for Elon. It would be fine if each church could raise its entire apportionment for the College at this time. The need is great, and the cause is most worthy, and the faculty at the College has proven itself sufficiently efficient, to deserve our very best for them. Our Conference should raise all its apportionments for Elon, and we can do it, if we plan well and work our plans.

With every good wish, I am,

Gratefully yours,

J. F. Morgan.

TO THE PASTORS AND CHURCHES OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

We are in the midst of our College Period and this is the time for all loyal pastors and congregations to come to the aid of our College. During the months of January and February, through announcements and programs and finally, with an offering, each pastor is asked to keep the claims of the College before his members. Our Conference is asked for $3,779 and if the College pays its faculty and the running expenses, it is necessary that we raise that amount in full. The pastor is the one on whom the responsibility of putting this across in each local church rests. I am asking you, then, to come to the aid of the College, see that your church's part of the obligation is met, and thus speed the College on to greater achievements.

January 22 is designated as College Day. Some of our churches, perhaps, will not have worship on that Sunday, but will observe it on whatever Sunday services are conducted. These various requests that come to us cannot be met unless we take them seriously. They call for thought and action and a decision that we will put forth an honest effort. If we are interested enough to do this, something will be accomplished. The College needs every dollar asked for and our churches need to raise every dollar asked from them. We must not fail to meet our apportionment in full.

W. E. Wisseman, *President*,
N. C. and Va. Conference.

"If Sunday had not been observed as a day of rest during the last three centuries, I have not the slightest doubt that we should have been at this moment a poorer people and less civilized."

HOME ECONOMICS CLASS ENJOYING TEA.

Home is a big word. It is the place to live. It is where one finds shelter, food, fellowship, and love. Elon College believes in the American home and tries to train young people for happy home life.

Elon College stresses the practical side of life. The picture shows a typical group of young people who are preparing themselves for the duties of home-making.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

THE CHURCH COLLEGE.

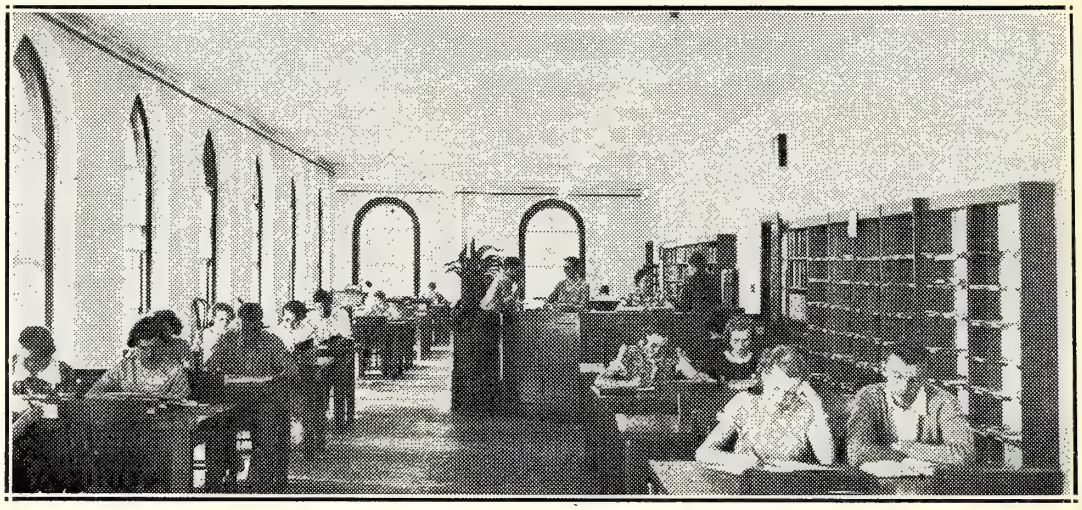
It is impossible to over estimate the merit and the worth of Elon College to our Church. The one thought of the college, or the sole thought that should control the minds and hands of those in charge of the college, should not be what the church could, or should, do for the college, but what is the college doing for, and contributing to the church? In brief, what is the contribution of the college to the church? What has the college contributed to the church? To ask that question is to answer it.

From the beginning until this day the chief concern of those most deeply interested in the college has been that of making the right sort of contribution to the church. This is most apparent and obvious in the ministry. If a strong, capable and consecrated minister goes out from college and gives good account of himself his parishoners are ready to admit that here is a product of the college and he reflects honor and credit upon the institution. On the other hand, if he falls down in his ministry, has defects in the use of proper language in the pulpit, or in the social circles, or if his intellectual and moral standards are not without reproach, immediately the fault is laid to the college. The strong minister reflects credit upon the institution; the weak discredit. Thus showing from positive and negative side that the world evaluates the college through the individuals who have received their training or the lack of it, in their church college. On this basis, church and college with us become one. In the Sunday school, as well as in the pulpit the school itself, or the class taught, evaluates the institution from which the superintendent, or teacher, if a graduate, has come. This is stated as a mere matter of fact well known to everyone. The church college, therefore, is always on trial and is being tested by, and through, the life, conduct, victories and defeats of those who have received their training at the church college.

Those in charge of the institution are well aware of these things, and this motive has been a predominate one on the part of the trustees as well as presidents and faculty of our Elon. From its inception till this good hour, the contribution that Elon has made to the church cannot be estimated in terms of material, or spiritual values. While the church has tried to help Elon, the sole claim to the help on the part of the college is the fact that the college itself is helping to build the church, to make and build the church by working together in the spirit and fellowship of Him, Who said, " I will build my church and the gates of hell shall not prevail against it."

Only Christian men and women, or those professing to be so, are thought of in selecting a faculty as well as a Board of Trustees and others charged with the responsibility of conducting the college. So we shall evaluate the college and realize something of its worth and merit only as we make an inventory, more or less complete, of the gains and progress to the church from the conduct and the life of the college. So far our Elon has proven its worth and merit by the contribution it is making to the church and on this account, it behooves the church, to support and sustain the college by every means within its reach. If we wish, and are to have a strong church, then we must continue to have a strong and well supported Elon.

J. O. Atkinson.



STUDENTS STUDYING IN CARLTON LIBRARY.

The Carlton Library is a fitting memorial to a fine family of the Christian Church. The stack room shelves are filled with more than 24,000 well-selected volumes. The reading room will accommodate 100 persons and is supplied with 120 periodicals. Mrs. Oma U. Johnson is the librarian. Students are assistants.

In this building are seminar rooms for faculty members, and offices of the Board of Christian Education, "The Christian Sun," and the Promotional Secretary of the Southern Convention.

MADAM CHIANG KAI-SHEK TRAINS STUDENTS WHILE ARMIES BATTLE FOR HANKOW.

When the Youth Corps asked Madame Chiang Kai-Shek to take charge of the training of the women's units, they little expected that China's First Lady would find time to do it herself. Ninety girls from middle class homes, fresh from a course of military and political training, are now being instructed in First Aid, Rural Economics, Nursing, Singing, Mobilization of Women for War Work, and the principles of the New Life Movement.

Madame Chiang believes in practical education for those who are to be the leaders of China's youth. Washing dishes, cleaning out wash rooms, polishing windows, mopping floors, keeping the kitchen spotless, and making sure that the sleeping quarters are always neat, are considered by Madame Chiang to be important factors in the education of women. Not that she believes that the only place for women is in the home. She does not. In an interview today, Madame Chiang said, "These girls will doubtless have servants to take care of their homes, so it is all the more necessary that they know how to

direct the servants. First of all they will go to the villages to improve the life of the women and girls. The more they know about the problems and drudgery of women, the better. They will then be able to do something about improving the livelihood of the masses."

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 14, 1939.

Sunday Schools.

Biscoe, N. C.	$ 1.80
Christian Light, Fuquay Springs, N. C.	1.10
Youngsville, N. C.	2.00
First, Norfolk, Va.	4.00
Bethlehem, Suffolk, Va.	2.45
Union Grove, Asheboro, N. C.	2.00
Union (Southampton), Franklin, Va.	3.63
New Hope, Harrisonburg, Va.	2.87
Elm Avenue, Portsmouth, Va.	3.45
Auburn, Raleigh, N. C.	2.55
Holland, Va.	13.38
Pleasant Grove, News Ferry, Va.	7.27
Total	$ 46.50

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 3.70
Isle of Wight, Windsor, Va.	1.00
Shelton (First Congregational), Portsmouth, Va.	34.00
Mt. Olivet (G), March, Va.	3.00
Mrs. J. Davis Reed, Jr., Portsmouth, Va.	1.00
Total	42.70
Total for week	$ 89.20
Previously acknowledged	6,849.27
Total since Sept. 1, 1938	$6,938.47

We are grateful indeed for these donations.

J. O. Atkinson,
Mission Secretary.

CHRISTMAS OFFERING FOR SUPERANNUATION.

Albemarle, N. C.	$ 5.00
Mt. Auburn, Manson, N. C.	7.00
Youngsville, N. C.	4.00
Mt. Carmel, Franklinton, N. C.	1.75
Pope's Chapel, Franklinton, N. C.	2.00
Pleasant Cross, Asheboro, N. C.	4.61
Biscoe, N. C.	3.10
First, Norfolk, Va.	16.65
Shallow Well, Jonesboro, N. C.	5.85
Sanford, N. C.	7.30
Monticello, Brown Summit, N. C.	3.25
Big Oak, Eagle Springs, N. C.	7.40
Mt. Olivet (G), Dyke, Va.	12.00
Pleasant Union, Lillington, N. C.	3.75
Catawba Springs, Apex, N. C.	15.10
Hines Chapel, McLeansville, N. C.	17.60
Piney Plains, Raleigh, N. C.	7.00
Suffolk, Va.	80.75
Holy Neck, Holland, Va.	11.29
Total for week	$ 215.40
Previously acknowledged	279.88
Total to date	$ 495.28

Very gratefully yours,
J. O. Atkinson, *Chairman,*
Board of Superannuation.
Elon College, N. C.

TO PASTORS, SUNDAY SCHOOLS, AND CHURCHES OF THE SOUTHERN CONVENTION.

(Continued from page 5.)

would resolve in his heart to see that at least the $10,000 obligation on the part of the Convention through the churches would be met. This is vital. May I appeal to all interested please to plan to do something definitely about this situation. There may be some churches in the Convention who can raise beyond their apportionments to help with weaker churches who feel unable to raise the amount asked for. I hope that the pastors will take the matter of Conference apportionments for the college up with the churches during this period and have the churches to vote to raise this amount. It may be raised now or sometime during the year. If all the churches would take this action, it would assist the college greatly in its approaches to the Association.

When the entire offerings are in, I think that we shall find that we are a few dollars ahead of last year, though one of our main Conferences fell short of last year's payments. It is always encouraging when we can make a slight advance, but with everybody interested and everybody doing what they can, we can certainly bring our Conference apportionments at least to the $10,000 mark. This would leave us still $2,500 short of the goal.

My dear pastors and readers, won't you please take this matter up with the churches and acquaint them with the fine work that the college is doing, its wholesome condition, and its great need, and urge upon your church to obligate itself definitely for the college apportionments. This is essential and vital. I know that you will be glad to do something about it.

L. E. Smith.

STUDENTS LEAVING CHAPEL.

Chapel and church services are regular requirements of Elon students. These services are conducted by leading ministers in the Congregational-Christian Churches and by leading ministers living near Elon College.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor,* Elon College, N. C.

ANNUAL PILGRIM FELLOWSHIP WEEK.

405 E. Whittington St.,
Greensboro, N. C.

Dear Pilgrim Fellowshippers:

January 29 to February 5 is Pilgrim Fellowship Week, and young people all over the nation will be observing the week in various ways. Each of us is a definite part of the Pilgrim Fellowship, and we will certainly want to give some special emphasis, during these days, to rethinking the purposes, plans, and activities of our national, state, and local work.

The two Christian Life Topics suggested for these two Sundays seek to strengthen the active loyalty of young people to the Church, and to give them a sense of the power of united Christian youth." The topic for January 29 is "We Believe in the Church," and the suggestions for this program have been prepared by Miss Lucy Eldredge and appear on page 52 of the January *Pilgrim Highroad.* The topic for February 5 is "Ten Million Protestant Youth in America—What of It?" We really can make something of these topics!

It may be an excellent time to have a Fellowship Banquet of the young people in your church during the week. And perhaps you can get the Pilgrim Fellowship Wall Chart (25c) and pledge cards (35c per dozen) from the Young People's Department, 14 Beacon Street, Boston, Mass., for distribution and use. Whatever you do, write me about it, because it will be interesting to exchange experiences with other groups.

Next summer we are hoping to have nine representatives of Pilgrim Fellowship in Amsterdam, Holland, for the World Christian Youth Conference. Several can go and bear all expenses, but some may need help. The National Council is proposing that each local Pilgrim Fellowship group receive an offering on one of the Sundays during Pilgrim Fellowship Week to help towards this worthy cause. We are hoping that we may raise a fund of $1,000 from all over the United States. Every little bit will help. Miss Lucy Eldredge, 223 South Ludlow Street, Dayton, Ohio, will gladly receive your offering. Please mark it *Amsterdam Fund,* and from what church it comes.

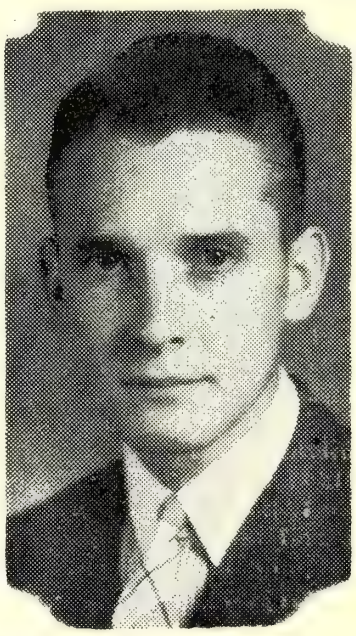
Let's help as much as we can, and observe Pilgrim Fellowship Week in a noble and fine way!

Sincerely,
DOROTHY TRUITT, *Ass't Sec'y,*
National Pilgrim Fellowship.

ELON STUDENT CHRISTIAN ASSOCIATION.

The Student Christian Association sponsors many of the religious activities that take place among the students at Elon College.

Every morning there are two "Morning Watch" periods in the auditorium—one immediately preceding each breakfast "shift." Those students who feel the need of a few moments of quiet meditation at the beginning of the day gather for a brief devotional period.



PRESIDENT OF CHRISTIAN ASSOCIATION.

Pictured above is Jack Neese, President of the Student Christian Association. Jack is a senior this year and has already been admitted to the School of Medicine, Duke University. He is the son of Rev. J. L. Neese, pastor of the Reidsville Christian Church.

Vesper services are held each Sunday evening. One Sunday a month the music Department furnishes the program; another Sunday the members of the Ministerial Association present the program; the other Sundays are in the direct charge of the Student Christian Association. Many students take advantage of this opportunity for a half hour of worship on Sunday evenings.

The vice-president of the Student Christian Association, James Parker, is the superintendent of the Sunday school department for upper classmen. The Freshmen meet in a separate group for their Sunday school class.

Believing that Christian fellowship is important, the Student Christian Association directs many of the social activities at Elon College, including having charge of the games in the Y. M. C. A. and the Y. W. C. A.

OUR CHURCH.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 29, 1939.

SCRIPTURE: Ephesians 5:25-27.

In preparation for this meeting study the hymn book for materials on the Church and look up as many refernces as possible in the Bible concerning the Church. Get somebody to present these different materials. For instance, one person could well be prepared to discuss "The Church's One Foundation." Another could tell of Paul's idea concerning the Church as recorded in the fifth chapter of Ephesians.

The major purpose for this meeting is to become acquainted with our own Church. Your pastor can give you help along this line. Study about the beginning of Congregational churches, and the Christian Church as it was started in Virginia by Rev. James O'Kelly, in New England by Rev. Elias Smith, and in Kentucky by Rev. Barton W. Stone. But do not be content with origins. Think of the colleges, orphanages, and other institutions established. Find out about the home and foreign missionary work now being done by our united Church. Have someone tell about Pilgrim Fellowship, which is just getting started in our denomination. Think of the Conference organization and churches within the Conference of which you are a part. A member of the Women's Missionary Society would gladly tell you of the work they do. Think of the opportunities for service as presented in "Our Church."

Make a study of your own local church. A poster could be prepared giving the officials. Another poster might show the activities of your church, and still another the contri-

(Continued on next page.)

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER DENIES HIS LORD.

Lesson IV—January 22, 1939.

Golden Text: *Let him that thinketh he standeth take heed lest he fall.*—I Cor. 10:12.

Lesson: Luke 22:31-34; 54-62.

The Man In the Making.

When Jesus first saw Simon he said that he should be called Peter, which meant a "rock." But Simon, the impulsive, impassioned fisherman was not to become the steadfast apostle overnight; it was to be a process of becoming. Thus, it is that in today's lesson Jesus calls him *Simon*. "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat." There were still elements of instability in his character; there was still dross to be refined as by fire. Let no man accept anything less than Christ Jesus as his ideal, and let him consistantly and persistently refuse to compromise voluntarily his ideal. But let no man become discouraged if he does not reach his ideal at once. It is going to take a whole eternity to come to the measure of the fullness of the stature of Christ. We must keep this fact in mind, too, in dealing with children and young people. They are in the process of becoming, they are to be judged in terms of that rather than simply in terms of what they are. It is not primarily a question of how far they have come, but in what direction they are going.

The Arch Enemy.

"Satan asked for you, that he might sift as wheat." The devil looks upon every person as fair spoil for himself. He takes delight in wrecking every life and ruining every character. He goes up and down like a roaring lion, seeking whom he may devour. Let no man think that he can go along blithely in life, unassailed or unassailable by the devil. Jesus, who knew the wiles of the devil warned us to watch and pray. Paul said we did not fight against flesh and blood, therefore we ought to take the whole armour of God.

The Divine Defender.

"But I have made supplication for thee, that thy faith fail not." No man and the devil himself, is not able to pluck us out of the Father's hand. They that be for us are more than they that are against us. It helps to know that in the hour of trial and temptation there is One who intercedes for us. He will not suffer us to be tempted above that we are able to bear. He is able to deliver us. But not unless we yield ourselves to Him and let Him have His way with us.

That Thy Faith Fail Not.

"But I have made supplication for thee, that thy faith fail not." Not that he should not fail, not that his courage should not fail, not even that his love might not fail, but that his faith fail not. His faith in himself, his faith in God, his faith in the church—if these had failed Peter would have failed indeed. Alas for the man whose faith has died!

Too Much of a Good Thing.

It is a good thing, a necessary thing, for a man to have confidence in himself. Confidence is about seventy-five per cent in swimming, so teachers of swimming tell us, and it is perhaps seventy-five per cent of life, too. But it is possible to have too much of a good thing, or at least too much of the wrong kind of confidence. Peter felt too sure of himself. He asserted vehemently that he was willing to go to prison and even to die with Jesus. And he meant it, too. But he was blind to his own weaknesses. He was depending too much on his own strength. He was under-estimating the power of the enemy. Let every man who thinks that he stands take heed unto himself lest he fall. Pride too often goes before a fall.

Following Afar Off.

"And Peter followed afar off." These words are usually used as a text for half-hearted devotion or discipleship to Christ, and of course they lend themselves to that interpretation. Half-way discipleship is the hard way of discipleship indeed. But these words also bear witness to Peter's love for and loyalty to Jesus. He undoubtedly followed from afar, hoping against hope that even yet he could do something in behalf of Jesus, trying to show that when he, with the other disciples, forsook him and fled in the garden, it was not his best self. One has to keep near to Jesus if he is to be victorious.

But He Denied.

Three times Peter denied his Lord. And lied in the bargain. When later he comes to write about it in Mark's gospel—Mark's gospel is closely connected with Peter inasmuch as it is Mark's account of Peter's preaching—Mark makes no excuses on behalf of Peter. Whatever other weaknesses Peter had, he was not given to making alibis. He simply denied his Lord, that was all there was to it. This boasting, swaggering disciple who only a short while before had boldly declared that he would even die for Jesus, was completely bowled over by a servant girl, a little maid. How weak we sometimes are when we think we are strongest.

The Look of Jesus.

Immediately upon the third denial—accompanied by the way with an oath and a lie—the cock crew. Then it all came back to Peter—how Jesus had said it would happen just that way. He must have wondered if Jesus would remember. He looked up from the courtway to the upper level on which Jesus stood, and lo, his Lord was looking at him. He did remember. But there was no scorn, no condemnation, no bitterness in the look of his Lord—only a great compassion, a great tenderness, a great yearning. That look broke Peter's heart.

Godly Sorrow.

With breaking heart, Peter rushed out and away from it all. With great sobs he wept bitterly. How ashamed of himself he was. His pride was broken. His boastfulness was gone. From that hour he was a different man. But what anguish he suffered in the process.

OUR CHURCH.

(Continued from preceding page.)

butions which you make for local expenses, local benevolences, Conference and missionary gifts. Compare what you are doing with opportunities as you see them. When the meeting closes try to be sure that your members know something of our own denomination and its place among other denominations. We have something to be proud of. Try to find out what this is. We have tasks to be shared. Become familiar with them and think of them as opportunities.

You may want to invite the pastor, the chairman of the deacons or official board, the treasurer, or some of the other officials of your church to be present for this meeting and present briefly the work which they do. Another way to get at this idea is to have young people themselves represent these various officials.

The Board of Christian Education, Elon College, N. C., can furnish some helpful materials for this and other meetings. Be sure you use the Board whenever help is needed.

F. C. L.

"Why do people use money they haven't earned to buy things they don't need to impress people they don't like?"

MONDAY.

A Devouring Monster.

"Woe . . . to the drunkards . . . whose glorious beauty is a fading flower. . . . They shall be trodden under foot.

"In that day shall the Lord of Hosts be for a crown of glory, the residue of the people."—Isa. 28 : 1-10.

And so the prophet tells us that drunkenness doth not inherit the kingdom of God, and that the glory of the Lord is to the residue who shall be advanced in the kingdom of Christ. He is the sure foundation which is promised from the foundation of the world.

Whenever we see a drunken man, we are reminded that he is a fine man made in the image of God, a child of God, a child of God being ruined, and our gorge rises anew against the devouring monster which ruins so many of our strongest men. Drink spells disaster.

Prayer—O, our Father, kindle in our hearts an ever-burning indignation against the curse of strong drink, which blights so many fair lives. *Amen.*

TUESDAY.

What Difference Does It Make?

"I have learned in whatever state to be content."—Phil. 4 : 11.

"Having food and raiment, let us be content."—I Tim. 6 : 8.

Contentment is another hard lesson among the Christian graces. Life offers so many glorious things to the mass of humanity that they who cannot have and they who are unfortunate feel the pinch and the comparison makes it hard. And yet the same old gospel of the ages that makes one content with what he has is still effective. Only look to Him who can do this.

A legless man used to count his blessings and thank God. He said, "What are legs? They make no essential difference."

Prayer—O Father, what sinners we are is our own urge to be comfortable and to have what others have. Send us Thy Holy Spirit through Jesus Christ, to be more like Him. *Amen.*

WEDNESDAY.

The Unexplained Man.

"Of whom the world was not worthy."—Heb. 11 : 38.

The eleventh chapter of Hebrews is a catalog of Noble men of religious history whose strength was in their simple common sense and in their sincere human sympathy; and whose mission was to exemplify the might of Christian virtue. They lacked the polish of schools but they had the rugged strength of manhood whose strength was in their faith and their righteousness.

These qualities are our elemental Christian heritage, and open to us all. We, too, have faith, be true, be warm in sympathies, sincere in reverence and altogether righteous as they.

Prayer—Thank God for great men, and for our privilege to be like them, and like Christ. *Amen.*

THURSDAY.

True Patriotism.

"Honor all men. Love the brotherhood. Fear God. Honor the king." —Heb. 2 : 17 (read 13-17).

The kingdom of God and the teachings of Jesus Christ require that we, his children, be tolerant of all people and of all faiths; but not to be apologists for our faith, derogatory to the Gospel, or lax in our convictions. There is a tendency to be liberal at the sacrifice of principle; but when we cease to be loyal we cease to be liberal.

Prayer—O Lord, give us the Christ's spirit of sympathy and tolerance; but give us, too, His unanswering loyalty to truth and Thee. *Amen.*

FRIDAY.

The Good of Church Suppers.

"Not forsaking the assembling of ourselves together."—Heb. 10 : 25.

Paul stirred up the followers of Christ to the spirit of taking upon themselves the fellowship of the ministering of the saints. This was the spirit of a big church dinner we attended recently at a club-house on the shores of a lake. They all knew one another well; they indulged a little badinage and horseplay; but it was all hearty happy Christian fellowship more impressive than a sermon.

Whatever might be said about the hard work of church suppers and other disadvantages one thing is certain, it develops social solidarity of members and friends. Brotherhood is real. It demonstrates that the best society is the company of those who have Christ for a common friend.

Prayer — We thank Thee, our Father, for the friends and the fellowship we have found in Thy church. May the brotherhood grow according to Thy will and pleasure. *Amen.*

SATURDAY.

Every Man a Prophet.

"Can ye not discern the sign of the times?"—Matt. 16 : 3.

Our hearts have not kept pace with our intellects and hands. Science has made us mighty giants indeed, but we are pigmies in character still. The signs of the times is for something better. I was in a great Conference at Elon College recently; but the greatness of that conference was the inclusion of the great lay-force of the church.

When the rank and file of church members are sincerely concerned over the church life, something will happen. The Lord's work should be everyone's concern. You who read this may be a prophet of the Lord.

(Continued on page 15.)

TO THE PASTORS AND CHURCHES OF THE EASTERN NORTH CAROLINA CONFERENCE.

By F. Ervin Hyde, *President.*

January 22, 1939, has been designated as College Day throughout the area of the Southern Convention. On that day we are asked to present the cause of Christian Education in general and the needs of Elon College in particular.

Yesterday.

For nearly a half-century, Elon College has served our Church and she has served well. More than 10,000 young people proudly call Elon their Alma Mater. She has prepared them for their chosen vocations and professions. She has trained them to take their places in society. She has sought to create an atmosphere where Christian character would become contagious. Not only has the college exerted its influence upon those who have gone out from her halls, but also upon a great number who have never been privileged to set foot upon her beautiful campus. A big percentage of her graduates have entered the teaching profession or the ministry, making it impossible to determine the influence of these graduates upon the lives of those with whom they have come into contact. Elon has also made it possible for a great number of the youth of our Church to secure leadership training during the Summer Conference that might have otherwise been lost to our Church. It has been the center of many of our denominational enterprises through the years.

Today.

Elon is one of the gifts of a past generation to the present. "Men who builded wiser than they knew" have given us Elon with all its sacred traditions, its beautiful buildings and splendid equipment. But along with this heritage goes the responsibility of carrying on—the task of making a bigger and better Elon.

Today Elon College is still at work with the same noble purpose and high ideals for which her founders brought her into being. She is still at the task of preparing youth to take their place in the world of today. This year's enrollment far surpasses any previous year's record in the history of the institution. Its faculty is made up of men and women well qualified by educational advantages and experience to take their places as leaders in their chosen fields. Its equipment is unsurpassed by any small college in this area. The institution is rapidly taking its place among other educational institutions.

Today more is expected of a college than in the past. A certain financial rating is essential in order to secure and maintain membership as an accredited college in the Association of American Colleges and Universities. Elon is a Church-owned and Church-operated college. Naturally she looks to our constituency to provide the greater part of her support. So as we enter the College Period let us pledge anew our allegiance. We will support Elon College by our gifts, prayers, and good will. For what we do today determines largely the present and future welfare of our college.

Tomorrow.

In a recent Bulletin sent out from the president's office, Dr. L. E. Smith states:

"She (Elon College) looks to the future with improved financial conditions, with increased prestige in the field of Christian higher education, and with a far more enthusiastic approval by the public. Her hopes are brighter and her field of service continues to widen."

In the days that lie just ahead there are plans to free Elon of its indebtedness and a program of development that will make Elon College the pride of our fellowship—the servant of the Church in its task of building the Kingdom by helping youth into more abundant life.

The Appeal.

Surely such an institution is worthy of our heartiest support and friendly cooperation. As president of the Eastern North Carolina Conference, I call upon the ministers of that Conference to please present the cause of our college. Alumni, please, use your influence to create interest and good will in your Alma Mater. Churches please pay your Conference Apportionment for Elon College promptly. Mark January 22 on your calendar. Make it a day of inspiration by doing something for the cause of higher Christian Education and your own denominational college. Let us prepare the way for the greater days that are bound to open up for our college if we do our part. This is the hour of Elon's greatest need. We cannot—we must not—fail her!

ELON COLLEGE BAND OF 1938.

The Elon College Band plays an important part in the life of the student body. With more than thirty members the Band furnishes music for inter-collegiate athletic games and other occasions throughout the year.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

With this report we are starting off on another year's journey. On this journey we hope to have lots of joy strewn along the way. We know that we will have some disappointments, but we hope they will be few in number. We had lots of joy in our work last year. The people throughout our entire brotherhood were kind, considerate, and cooperative and interested in our work here in behalf of our large family of children. It makes one happy to know that he has the loyal support of the people for whom he works.

The writer feels that he has the loyal support of our church people and appreciates it more than he can express in this letter. The writer loves people. He loves children. It is a real joy to meet and mingle with people and make friends. It is a joy to live with children and try to guide them along life's pathway and train them to be useful citizens. It is a great responsibility to train children, whether in an orphanage or in a home. Time changes things. Conditions change. Ideas change. We have to meet these changing conditions as they come.

We hope and pray that the churches and Sunday schools will stand by us during the year 1939. We feel sure they will. We are counting on them and we know we will not be disappointed. One of our goals for 1939 is to get every Sunday school on our monthly contributing list. Sunday schools that make monthly offerings get a real joy out of it. We are anxious that every Sunday school have this joy during the year 1939. Let us all pull together and cooperate in a fine way in behalf of the little children in your Christian Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 1-19, 1939.

Delinquent 1938 Offerings.

N. C. & Va. Conference:		
Asheville	$ 10.00	
Greensboro, First:		
November	9.26	
December	9.39	
Thanksgiving	36.10	
Youngsville, Nov. & Dec.	2.00	
Hines Chapel, Thanksgiving	61.00	
Biscoe, Church, Thanksgiving	1.83	
Sunday School	6.50	
		$ 136.08
Valley Va. Central Conference:		
New Hope, 4th Quarter	$ 6.35	
Bethlehem, additional Thanksgiving	.70	
New Hope, Thanksgiving	4.05	
		11.10
Eastern Va. Conference:		
Union, Thanksgiving:		
Church	$ 6.75	
Sunday School	6.75	
Antioch, Thanksgiving	5.50	
Liberty Spring	7.00	
Mt. Carmel	6.66	
First, Norfolk, Thanksgiving	33.65	
Sunday School	4.00	
Conference Apportionment	17.35	
		87.66
Thanksgiving Offerings from Individuals:		
W. N. Reynolds, Winston-Salem, N. C.		500.00
Total delinquent offerings		$ 734.84

Sunday School Monthly Offerings, 1939.

N. C. & Va. Conference:		
Union Ridge	$ 5.00	
Ingram	5.13	
Durham	14.54	
Burlington	33.79	
Mt. Bethel	1.58	
Happy Home	6.73	
		$ 66.77
Eastern N. C. Conference:		
Amelia	$ 1.00	
Wentworth	12.43	
		13.43
Western N. C. Conference:		
Bailey's Grove	$ 1.00	
Biscoe	1.57	
Pleasant Union	1.33	
Pleasant Cross	1.85	
Pleasant Hill	3.88	
Needham's Grove	1.53	
Ramseur	7.40	
Ether	2.35	
Monticello	5.15	
		26.06
Eastern Va. Conference:		
Cypress Chapel	$ 6.30	
Franklin	10.00	
Union, Southampton	3.63	
Bethlehem	11.88	
Elm Avenue	5.34	
		37.15
Valley Virginia Central Conference:		
Bethlehem	$ .75	
Antioch	5.26	
Timber Ridge	1.39	
Mt. Olivet (G)	3.02	
Bethlehem	1.65	
		12.07
Ala. Conference:		
Antioch		5.00

Special Offerings.

Alamance County	$ 30.00	
Men's Bible Class of Rosemont S. S., support of Robert Currin	12.50	
O. H. Lambert, support of Honeycutt children	12.50	
Mr. & Mrs. Harold Barney	5.00	
A friend	5.00	
W. P. Perry, support of child	10.00	
		75.00
Total for week		$ 970.32

"Let us remind you that there is one word even more holy than peace; namely, justice. It is anterior in our intellectual perceptions: The impulse which causes men to contend against injustice is a divine one, deeply implanted in the human breast. It would be wrong to attempt to thwart it."

"Take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again."

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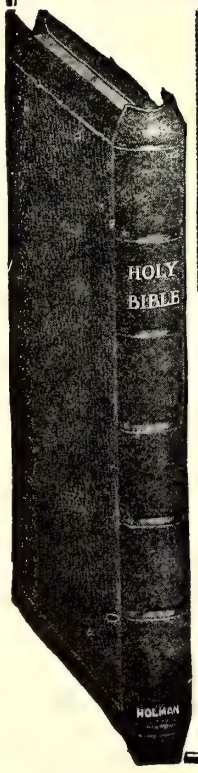

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AN EXPERIENCE OF GRATITUDE.

We folks here in the Valley try to show our appreciation and loyalty for the services of a consecrated young man, who set such a splendid example of sincere Christian living in more than verbal support. The Andes ministers, father and son, have faithfully served our congregation for a total of eighteen years, have helped our church grow from a small, rude building to the present modern edifice we now enjoy. We feel that the results of that great record of service cannot be expressed in mere church building or dollars and cents, but only in the sum of human hearts made over for the Master we all are supposed to serve.

With this little note as a preface, we offer the following resolutions for publication that the great family served by THE CHRISTIAN SUN may know how even young people feel about the reward of true worth as expressed in terms of Christian character:

September 11, 1938.

We, the Junior Choir and Young People's Choir of Bethel Church, realizing that we are about to lose our very good friend, counselor, and director, Rev. W. J. Andes, and whereas it grieves our hearts to part with one so dearly esteemed, we know that time brings changes to all of us. So we offer him our congratulations upon his opportunity for higher study. May the greater knowledge he may obtain be of service to his fellowmen and to the Kingdom of God. It is our sincere hope that he find success and happiness wherever he may go. Whereas it has been our privilege and honor to work together for the advancement of finer music in the church and in the homes, we do appreciate the unselfish efforts that have been made in our behalf, and we realize our good fortune to have been associated with one whose character and living example inspired us to follow in his footsteps as a builder for the Lord.

So, being grateful for the time and teachings he has given us so unselfishly and without stint, we offer the following:

Be it resolved that:

1. The choir and friends of the choir present to their leader and pastor, Rev. W. J. Andes, a gift of $10.00 or more, as a "going-away gift," with the hope that the small amount we are able to give will help over some rough place in the new life before him.

2. The choirs express their heartfelt thanks for all the work which Rev. W. J. Andes has so faithfully done in their behalf by a rising vote.

(Note: The actual sum was a little over $11.00. At the vote of thanks both choirs came to their feet, singing a brief stanza of the sweet old negro spiritual, "Steel Away to Jesus." The choirs were very impressive in white vestments.)

(Read by) CARROLL MONGER.
(Signed by) MRS. C. M. MCCOY, *President.*
HAZEL DAVIS, *Secretary-Treasurer.*

ENJOYING "THE SUN."

A great Physical Culturist says that if we will look at the sun every day it will strengthen our vision. So has THE CHRISTIAN SUN strengthened my vision.

Scientists tell us: "There are spots on the sun," and to the effect of these spots are due drouth and famine, and dust, and rain and war, and unusual disturbances among men. Sometimes there are "spots" on THE CHRISTIAN SUN, too, that cause disturbances among men: Death notices, that make us say with sorrow of some gallant ambassador of the kingdom, "There, he's gone!" or such a wealth of interesting personal news items that the outcrowded devotional material leaves us hungry with drouth and famine and dust in our souls! Yet, even the "sun spots" lead eventually to the outworking of the glory of God and the purpose of his will.

Pythagoras, who shares with Thales and Xenophanes the high distinction of starting the problem of physical science, is said to have been the first who took the title of philosopher and the first to apply the term "cosmos" to the universe. He believed that "the universe is a harmonious whole (cosmos), the heavenly bodies by their motions causing sounds (music of the spheres)."

THE CHRISTIAN SUN, that official organ of the Congregational and Christian Churches, sings to me. Sometimes it's a song of sadness, sometimes a little lifting tune of happiness, sometimes a magnificently beautiful, haunting, oratorio, "the still sad music of humanity."

"If we're God's friends," someone has said, "we must come up to Him at night with the map of the whole world on our hearts." I love the Catholic Church; I love the Congregational and Christian Church. I have a little map, not so little either, that I carry on my heart, and on my wall. On it are the states and our Congregational - Christian Churches and pastors therein located (to the extent of my knowledge), and whenever a piece of news comes out in THE CHRISTIAN SUN I paste or write or pigeonhole it under or near that church where it belongs, thus keeping before my mind and eyes a birds-eye view of the whole, and so from SUN to SUN I think of those fields and of the work going on there side by side with another Church denomination—a bit of young people's work here, a fine revival there, a new pastor over yonder, new students, or another orphan; and when the quiet hour comes there's always time for a bit of thanksgiving here, a bit of petition there, a Doxology over yonder. Thus THE SUN brings warmth and growth and renewed vision and life, and with its matchless eternal truth shines more and more into the perfect day. This is what THE CHRISTIAN SUN means to me. This is why I wonder, as the expiration of my subscription draws near, how I can never afford not to afford THE CHRISTIAN SUN.

LOUISE I. HYDE.

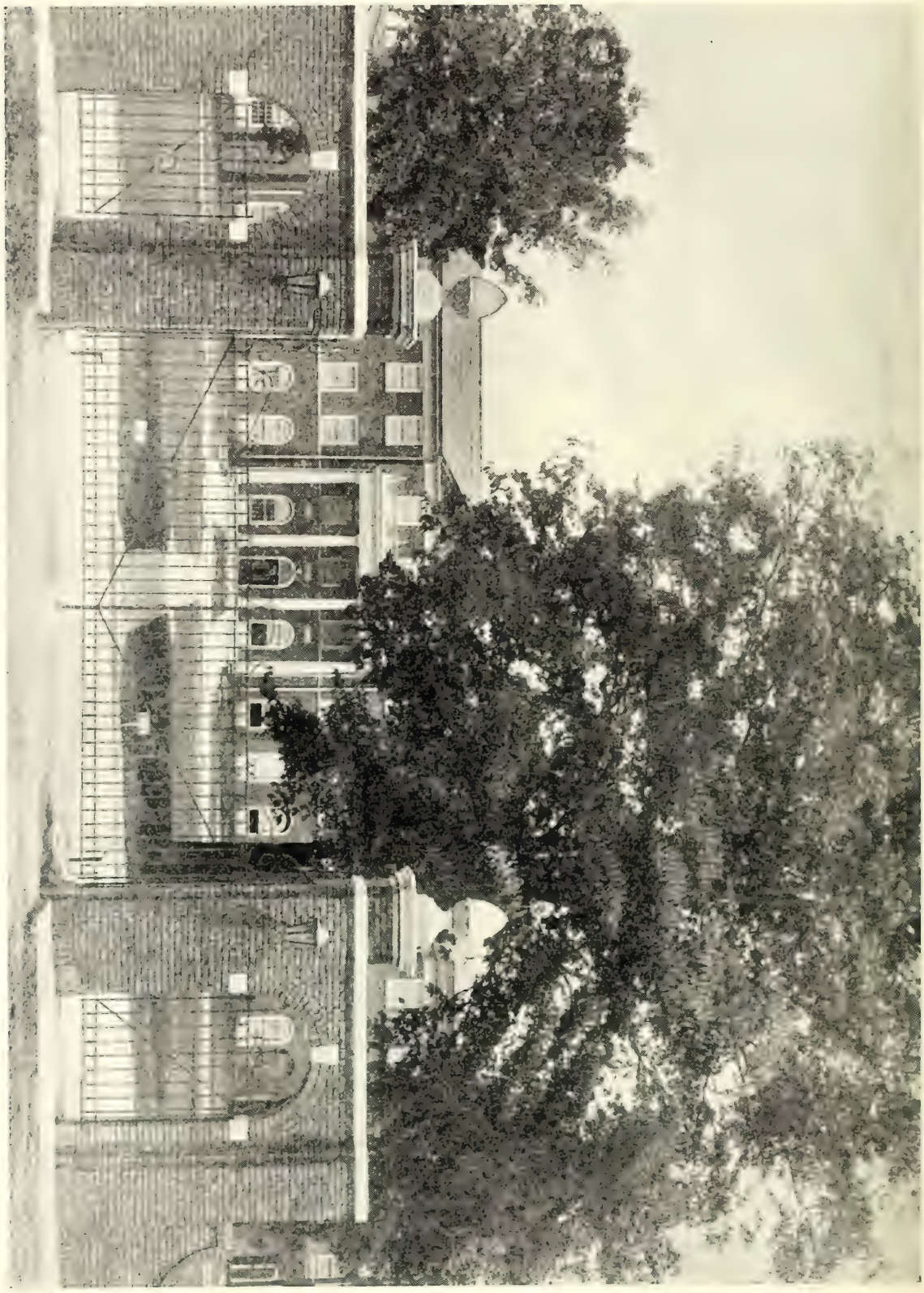
FAMILY ALTAR.

(Continued from page 12.)

Prayer—Our Father, give us seeing eyes and diserning hearts that we may be alert and able to meet the needs of the times. *Amen.*

SUNDAY.

"Enter into his gates with thanksgiving and into his courts with praise." This will comfort you concerning your work. (Genesis 5:29.) Make this day of prayer for thyself, for thy fellowman, and for all mankind. *Amen.*



THE ADMINISTRATION BUILDING, LOOKING THROUGH THE SOUTH GATE.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

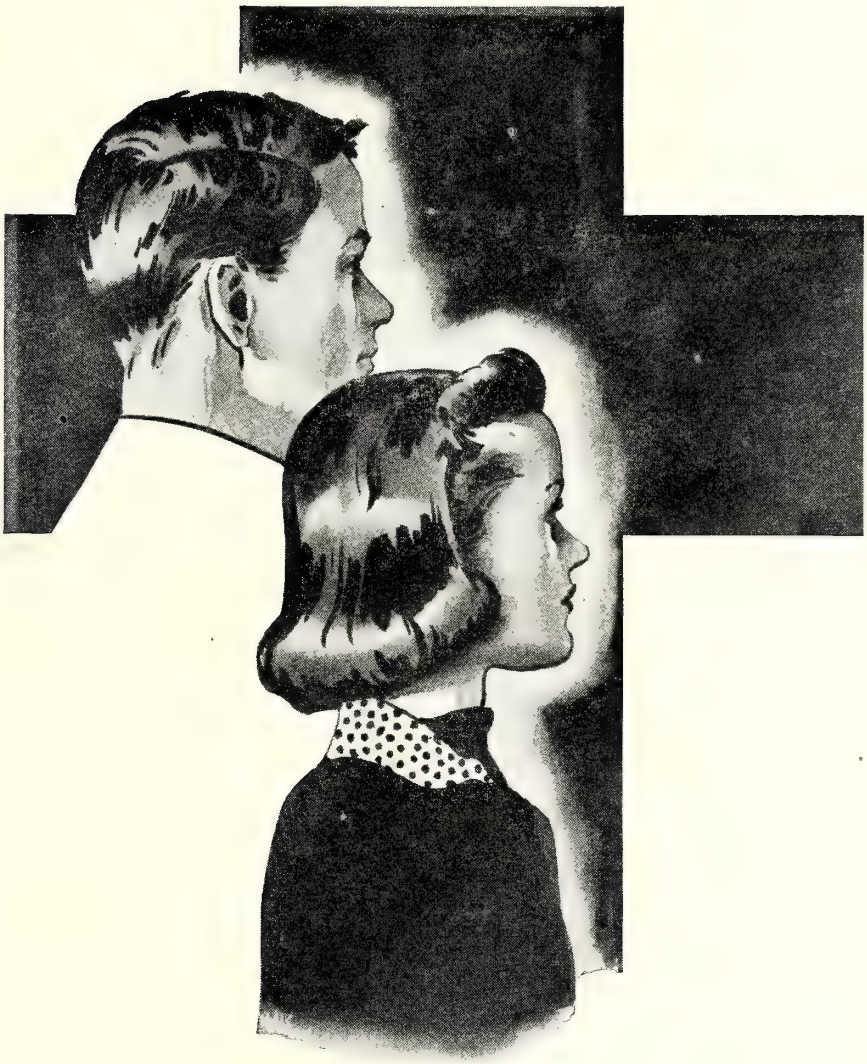
In Essentials, Unity — In Non-Essentials, Liberty — In All Th[illegible]ity

VOLUME XCI. RICHMOND, VA., THURSDAY, JANUARY [illegible] NUMBER 4.

Mrs L I Cox 1-1-39

YOUTH WEEK

JANUARY 29 - FEBRUARY 5, 1939.



"Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."—I Timothy 4:12.

LET THERE BE LIGHT

PERSONALS

News from the Churches

Dr. H. S. Hardcastle, pastor of the Christian Temple, Norfolk, Va., is attending the Mid-Winter Meeting of Congregational - Christian Churches being held in Evanston, Ill., this week.

Please remember the fifth Sunday gatherings of the churches: at Danville, Va., at High Point, N. C., and at Elon College, N. C. These meetings can have much value. Be sure to attend the one in your section.

Dr. E. C. Gillette and Rev. W. T. Scott were among those from the Southeast attending the Superintendent's Conference held last week in Evanston, Illinois, preceding the missionary section of the Mid-Winter Meeting.

Miss Edna Fulcher, office secretary of the Board of Christian Education, has returned to her work after an absence of seven weeks due to illness. She is now ready to answer requests from Sunday schools and church leaders for materials.

Rev. and Mrs. Carl R. Key are busy at work in their new pastorate at Torrington, Conn. An older young people's choir has just been organized and the men of the church are forming a men's club. Five members joined the church on New Year's Day.

On January 18 the members of the Missionary societies of Wakefield and Dendron Churches enjoyed slides about mission work in India, presented by Rev. J. L. Johnson. This was in connection with their study of "The Church Takes Root in India."

Does it make you happy to think that in these great days of need for international friendship the two hundred churches of the Southern Convention contribute to foreign missions about enough money to support four or five missionaries? Will we change this? When?

Some pastors are thinking that there are some small rural churches that should unite to make larger churches. In this way it is possible to preserve the present churches and do a much larger work, say the preachers. What do the laymen think of this?

Remember to give special emphasis at some time during January and February to the Elon College Apportionment from your church. Be able to feel that you have a share in supporting our institution of higher learning.

Are you content to be no better this year than last? Do you think the church should continue to do just as it has? Are you afraid of progress. Honestly, what do you think? If you want progress, are you willing to pay the price?

How about holding a training school in your church, or a group of near-by churches, soon? The Board of Christian Education is eager to help you, if you want the help. Write to the Board at Elon College, N. C., telling of your desires.

Dr. Frederick K. Stamm, pastor of the Clinton Avenue Community Church, Brooklyn, N. Y., will be the speaker at the Elon College Community Church Sunday. Dr. Stamm is a prominent minister and lecturer, and we are to have him in our area.

Our church in Suffolk, Va., still moves forward. Counted attendance at the church services show a gain last year over the previous year. Sixty-five members were received in 1938. The church now has more than 1,300 members. Dr. John G. Truitt, pastor, has a big job.

The Southern Convention has three fine sons graduating from university in June. They are: Aubrey C. Todd of South Norfolk, Va., at Chicago Theological School; Lanson Granger of Norfolk, Va., and Herbert G. Council, Jr., of Franklin, Va., at the Yale Divinity School.

The Promotional Secretary is not doing much advertising, but he is busy all the time trying to supply the needs of the churches. If you need any kind of help for your church, please feel free to write him at Elon College. He is eager to render the service needed by the churches.

The Christian Sun wishes to express its gratitude to Dr. R. M. Andrews, editor of the *Methodist Protestant Herald*, for the loan of the cut used on the front page this week. This cut, which belongs to their Young People's Department, is a fitting tribute to the devotion and faith of the young people of the Church.

The Executive Committee of the Southern Convention was in session at Norlina on Friday of last week. Members of the committee are: Dr. S. C. Harrell, chairman; Dr. J. H. Lightbourne, secretary; Dr. H. S. Hardcastle, Dr. J. G. Truitt, and Dr. E. W. Jones. To this committee is committed the business of the Convention when the Convention is not in session.

Dr. C. A. Vincent writes of encouraging progress in the Miami Shores Community Church. During the last two months forty women have united with the Women's Auxiliary. At present a group of men are canvassing the six hundred homes in Miami Shores to tell them more about the church and to open an opportunity for all the residents to share in the services of the church.

Dr. Albert W. Palmer, of Chicago Theological Seminary was a visitor in Elon College, N. C., last week. During his stay, Mrs. L. E. Smith entertained informally in his honor. Guests were members of the Elon College Ministerial Association. Members of the Elon College Community Church regretted that Dr. Palmer was unexpectedly called north, so that he could not be their guest speaker last Sunday, as was planned.

OFFERINGS FOR THE COLLEGE.

Heretofore offerings from the churches, Sunday schools, and individuals have not been published in The Christian Sun. During this year all offerings will be published giving churches, Sunday schools or individuals, and amounts given. This will enable the membership of the church to see what is being contributed. I hope that this plan will meet with approval and that every church and Sunday school may be generous in its offerings.

The following amounts have been received since December 1, 1938:

N. C. & Va. Conference:		
Tryon Church		$ 5.00
Western N. C. Conference:		
Flint Hill Sunday School		.36
Va. Valley Central Conference:		
Antioch S. S.	$ 4.43	
Mt. Olivet (R) S. S.	1.00	
Palmyra S. S.	1.01	
Antioch S. S.	2.80	
		9.24
Eastern Va. Conference:		
Bethlehem S. S.	$ 9.37	
Dendron S. S.	1.85	
Suffolk S. S.	26.50	
Union, Southampton, S. S.	2.00	
		39.72
Grand total		$ 54.32

L. E. Smith.

PLEASANT RIDGE CHRISTIAN CHURCH.

The Pleasant Ridge Christian Church of Guilford County, N. C., was organized at the Liberty School House, which was located about two miles southwest of the present site on the Colfax Road, in the year 1867. The membership and congregation were composed of the families that were living in the community at that time, who were as follows, to-wit: Elias Perkins, J. D. McGrady, W. M. Hunt, M. F. Nelson, Charles Mundy, David Huffines, William Highfill, Henry Barker, I. J. Brittian, James Adams, J. W. Knight, T. A. Stewart, Foster McCoin, R. M. Stafford, D. L. Stafford, I. E. Thorpe, and E. M. Suthard.

The first pastor called to serve the church was Rev. D. T. Dean, who served the church for a number of years, and he was followed by Rev. J. W. Pinnix, who was the pastor until the present church was built.

The first deacons to serve the church were Foster McCoin and David Huffines, and the first secretary to serve the church was William Highfill. The church is now being governed by the following deacons to-wit: L. C. Huffines, C. B. Higgins, and W. G. Huffines. The church secretary is Henry Roberson.

After the membership was moved to the present church, the church called Rev. J. W. Ball, the first pastor to serve at the present church, and he served here for a number of years. He has been followed by the following pastors to-wit: Revs. J. W. Pinnix, J. W. Patton, Jerry W. Holt, Dr. Herndon, Revs. Williams, Bryant, Black, Apple, S. B. Clapp, J. S. Carden, P. T. Clapp, Dr. W. C. Wicker, Revs. J. L. Neese, R. A. Whitten, T. F. Wright, Hook, Riddle, D. M. Spence, and G. H. Veazey, who is now serving the church.

According to records found the first Sunday school of this community was organized at the Liberty School House in the year 1872, and the following is a copy of the first minutes:

Liberty, Va.,
December 15, 1872.

The citizens of this neighborhood met at one o'clock, P. M., to organize a Sunday school. Opened by Foster McCoin reading the 14 Chapter of St. John and prayer, after which R. M. Stafford was called upon to preside over the meeting and hold the election which results as follows: Mary Stanley, superintendent; I. E. Thorpe, assistant; Elias Perkins, secretary; W. W. McCoin, librarian; Foster McCoin, Testament Teacher; R. M. Stafford, assistant; I. E. Thorpe, Reading Class; Foster McCoin, treasurer; Jennetta Knight, teacher; Sabina Perkins, Reading Class; C. Stanley, hearing heart lessons, after which the teachers gave the lesson, second chapter of Matthew, the school closed by singing the 19th hymn, prayer by I. E. Thorpe, to meet again next Sunday at one P. M.

E. Perkins, Secretary.

The first minutes of the Sunday school having the names of Pleasant Ridge are recorded as follows: "October 12, 1884. School at Pleasant Ridge met according to agreement. School opened by David Huffines, by reading, singing and prayer. Teachers took charge of their classes. Read 16th chapter of John. Number of scholars, 28; teachers, 2; total, 30. David Huffines, superintendent; M. F. Nelson, assistant; J. H. Barker, secretary; L. C. Huffines, librarian; D. L. Stafford, teacher of male class; N. W. Coffin, assistant; D. F. Huffines, primary; J. D. McGready, teacher of female class; L. S. Barker, assistant; J. H. Barker, secretary.

The Sunday school at the present time is being conducted by the following officers and teachers: Jerry W. Crutchfield, superintendent; Hugh B. Nelson, secretary and treasurer; C. B. Higgins, teacher of Bible Class; W. G. Huffines, teacher of Young People's Class; Mrs. Carrie Lee Dowell, Intermediate Department; Mrs. S. F. Huffines, elementary teacher.

PLEASANT RIDGE CHRISTIAN CHURCH.

FIFTH SUNDAY.

The first month in the New Year starts us off with a fifth Sunday, and this right in the middle of the College Period. What a fine opportunity it afford the Sunday schools of the Convention to take an offering for the college as planned by the Convention and to do their share in raising Conference Apportionments. Is your Sunday school accustomed to take offerings on fifth Sundays for the college? If so, this is an opportunity to increase these offerings if possible. If your Sunday school has not been accustomed to take an offering for the college on fifth Sundays, this is a fine opportunity to begin. You certainly would encourage the writer and the college by joining with other schools and receiving this offering. May we depend on your cooperation on the fifth Sundays?

As soon as the offerings are received, pleased forward the same to the college that the results of your offerings may be published in THE CHRISTIAN SUN. Thank you for your cooperation.

L. E. SMITH.

SUPERANNUATION.

The Christmas Offering for Superannuation has come in from many churches and is very gratifying. Our Burlington, N. C., church seems to have led all others in their liberality which in a measure is explained by the fact that three members of the Board of Superannuation, who know the need and vote the grants, are members of our Burlington Church. If all knew the facts as some of us do there would be no difficulty in raising this fund. We acknowledged with gratitdue the following:

Wakefield, Va.	$ 5.00
Shiloh, Ramseur, N. C.	2.00
Burlington, N. C.	95.26
Shallow Ford, Elon College, N. C.	4.45
Lebanon, Semora, N. C.	3.00
First, Portsmouth, Va.	10.00
Palm Street, Greensboro, N. C.	12.40
Total for week	$ 132.11
Previously acknowledged	495.28
Total to date, Jan. 21, 1939	$ 627.39

J. O. ATKINSON, *Chairman*,
Board of Superannuation,
Elon College, N. C.

"God's people should not wait for emergencies to arise, but should, according to ability, prepare for them in advance."

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR EDUCATIONAL PROGRAM.

It is the purpose of the Church of which we are part to train all its members for effective Christian service. Beginning with infants and continuing as long as Grandpa lives, there is something in the educational program of the Church for those who want to learn. The Church undertakes to educate in Christian ideals and the skills for service.

Materials are furnished for the churches to use in the Cradle Roll, before the babies can attend the church services, and for every age group, including those who are too feeble to attend services. It is expected that the leaders in the churches will see to it that this literature is used.

Young people, pastors, teachers, missionary leaders, and other church workers come in for special helps in education. The local and district training schools, the summer conferenes, institutes, correspondence courses, and college work are all offered by the Church for those who are eager to improve themselves. The Sunday schools, Christian Endeavor societies, missionary organizations, choir rehearsals, mid-week services, worship (preaching) services, conferences and conventions are all part of the educational program of the Church.

Now is a good time for pastors, superintendents, and officers of all kinds to make plans that will reach all the people connected with the church with an educational program that is effective. It is also a good time for them, and others, to decide that they will take advantage of the chances for development that the Church offers. This will include reading, attendance at services, and sharing in the work of the Church.

BE SURE THAT ELON WINS.

People in our section of America became greatly interested in a recent football game played on the West Coast. Why? Because Duke, a good school in our area, was representing us there. Those interested in athletics watch for returns concerning Elon when our own college meets another in some contest. We want our college to win.

Our college is now in contest with a more serious foe. She must face the rising tide of educational standards. Other schools constantly improving their workmanship. They join hands in cooperative work and in setting standards to which they must all attain. Our college needs to be in this class of the best. With a little more help from the churches she can be. Without this help she must lose out in the contest for high standards of education. We have so nearly reached the goal-line of success that it will be as disappointing as it was for Duke to lose the Rose Bowl game in the last fifty seconds of the game.

All Elon College lacks of winning is for all of our churches to pay their Conference Apportionments in full. This simple efficiency on the part of the churches will insure the success of our college. **Let's Be Sure That Elon Wins.**

A MESSAGE FROM CHICAGO.

Editorials for this week are being written in Chicago, Ill. It is the time of the Mid-Winter Meetings of officials of Congregational and Christian Churches. From every state in the Union come men and women to discuss our common problems and to exchange experiences. When the "sons of God" who are leaders of our Church come together for counsel, your editor, who is also Promotional Secretary, likes to be in the midst of them.

The first group to get together is the State Superintendents. These are the paid workers from the various states on whom rests the responsibility of directing all the activities of the churches. They are discussing here the problems related to getting good men into the pastorates, of getting sufficient pay for pastoral service, of plans for financing local, state and denominational enterprises, of overcoming difficulties that arise in local churches, or conferences, of directing young people's work, of creating more interest in the work of the Church on the part of men, of how literature can be created and used to advantage, and many other problems that face the Church all over the country. These are great and good men who are here. Some of them have served for many years, and some are here for the first time. No one knows all the answers to questions of promotion, but all are here to study and to share. It is the kind of company that delights one's soul, informs the mind, and sends one back to his own work with greater hope and a feeling of comradeship.

From the tenth floor of this great hotel in the midst of a great city, many miles from the Carolinas and Virginia, your editor tries to visualize both what our Southern Convention is now and what it can soon become. His heart throbs in unison with the fine group of ministers who preach the gospel of love and work with all their might for the success of the churches. He takes pride in the fact that most of the two hundred churches made some noticeable progress last year. He is happy to believe that most of the churches are served by the pastors they want, and that those now seeking a pastor will soon succeed. There are many beautiful lines in the picture before the mind's eye.

But there is much yet to be done. There are large communities in which no minister lives. Many churches have not yet experienced the joy of doing all they are expected by their Conference to do. Young people are eager to share in making a better world, but have not yet found the way to serve best. They would find keen delight in sending a missionary to China, or some other part of the world, but as yet no one has led them into this joy. Hundreds of teach- (Continued on page 13.)

I Saw Southern Convention

By Thomas Alfred Tripp.

From the first of November to Thanksgiving it was my good fortune to work among our churches in Virginia and North Carolina. On the programs of four Conferences and in a considerable number of local churches I had the joy of making many new friends and of sharing in what proved to be a very lively and interesting series of events.

Between sermons, speeches and the several conferences there were many delightful excursions which gave most interesting side-lights on the environment of the churches and the people. Most unusual was the opportunity of visiting, for the first time, several tobacco warehouses where I met the auctioneers. One of them was the gentleman who has made the chant of his profession nationally famous on the radio. The neat cocks of peanuts in the fields of Eastern Virginia were also an impressive sight.

On a farm in Western North Carolina I tried my hand at grading tobacco but missed my guess on about three out of five leaves, much to the delight of the farmer and his sons who, of course, knew more about the subject than I.

There was less farm land devoted to cotton than I had expected in these two states, a sign that a wider diversification of farming is becoming a custom in Virginia and North Carolina. Our attention was attracted to the fact that numerous churches, homes and barns had been freshly painted. More of them are surrounded by good fences, well-hung gates, attractive lawns and net shrubbery plantings.

To one who works in every section of the Nation there are distinguishable differences in the attitudes of the people toward community and social righteousness. It was, therefore, a matter of considerable gratification to see that many Christians in the Old Dominion and Tar Heel states were well aware of their problems.

For one thing, some of the southern papers are "speaking out in meeting" about social reform in a manner such as is needed everywhere but unfortunately not always to be found. One of the disappointing elements of American life is the conservatism of wide sections of the press. North Carolina and Virginia have papers which hinder social and moral progress, of course, but certain of the leading dailies are actively preaching a gospel of clean life and social justice in a manner which is placing them among leaders of the Nation.

Through the courtesy of members of the faculty of the school of religion, I was privileged to attend a symposium at Duke University, November 17 and 18, on "The Economic Base of the South." All the speakers were southerners and they faced squarely up to the social and economic issues of the eleven southeastern states. If every section of the country, each of which has its own series of special problems, should engage in a similar self-study it would be a great thing for the whole country.

The symposium revealed a number of startling facts to the visitor. First, it seemed to be taken for granted that cotton does not have the importance for the South that it once did. This condition is largely due to the fact that foreign markets have fallen off as a result of tariff walls and the increase of cotton production in other parts of the world. A further reason for the decrease in the importance of cotton is the increased use of chemical fibers such as rayon. No one seemed to lament the cotton situation but all were interested in getting at the facts in order to meet the new conditions.

Of course, large quantities of cotton will be grown in the future because of the favorable climate and because southern farmers know how to raise it. But less cotton means more diversification of crops, more cattle and milk and better diet for the people, they said.

Forestry received a major place in the attention of the symposium since the Southeast has its splendid timber growths and because of the increasing need for wood products. Chemical uses of agricultural products was another emphasis and much interest was centered in the "million dollar" laboratory which the United States Department of Agriculture plans to erect at New Orleans for purposes of experimenting in the chemical uses for the farm crops of the South. Experiments by the colleges and private laboratories already have gone far, according to reports, in increasing the out-lets for agriculture, all of which suggests better conditions in rural areas as well as in cities.

The experience of studying the economics of the South was exciting but not more so than the work among the churches. There was the delight I had in working in the Western and Eastern North Carolina Conferences where the churches are nearly all rural and where the pastors and people are very faithful to the churches. In the Eastern Virginia and in the North Carolina and Virginia Conferences they set a good example of the way rural-urban relations can be carried on among Christians.

At Elon College I had the privilege of a guest room and the hospitality of President and Mrs. L. E. Smith for a number of days. Elon College is an enthusiasm of mine. This school is doing what a church college should do, it seems to be. There is close contact between the churches and the institution. The churches help support the College and the College serves the churches by training their Christian leadership, both lay and ministerial.

I visited the Orphanage and told Superintendent Johnston when I left, "If you are going to have an orphanage this is the way it should be run." Cleanliness and good cheer seems to abound. I was particularly pleased with the example of good farming methods in evidence on the farm which provides food and much needed work to occupy and train the young people.

Finally, to me the most important element in our fellowship in this area, as elsewhere, is the local church. For this reason, next to the significance of the work of the pastors themselves, I was impressed with the great worth of the missionary field work of the Southern Convention as represented in what Dr. J. O. Atkinson and Rev. F. C. Lester are doing. They are setting out in a renewed program which is sure to be more of help to the local parishes. Their work should be adequately supported. Mr. Lester's special emphasis on his desire to do field service for the churches as he spoke in the Conferences was most encouraging. Dr. Atkinson's rich experience drawn from long years of work and Mr. Lester's buoyant energy make them a fine team.

In the annual conference sessions at least six emphases were in evidence.

1. *Perfecting the organization of the Southern Convention and making the merger effective.*—This phase took the form of certain revisions in the constitution.

2. *"Rural Pastorates."*—Much discussion was heard regarding the possible benefits to small town and country churches in a given area which would join in a pastorate to employ a full-time pastor. Several persons expressed a desire for a minister who could live in their midst, call in the homes and share in the lives of the

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Deacon Robert Claud Norfleet of Holy Neck Christian Church, Holland, Va., passed to his eternal home on Sunday night, January 15, 1939, at the age of 77 years, 5 months and 6 days, having been born August 9, 1861. He was a son of the late John and Margaret Ann Lee Norfleet. He and Miss Mamie Rogers were united in marriage February 21, 1884. His funeral was conducted by Revs. Arnold Slater and W. H. Corbitt, at Holy Neck Church, on Tuesday, January 17, eight months after the death of his beloved wife. He is survived by three sons: Elmo J. and Murray Norfleet of Holland, Va.; Alva J. Norfleet of Washington, D. C.; and two daughters, Miss Alice Lee Norfleet and Mrs. Emmett Harrell of Holland, Va. Six grandchildren and a number of nieces and nephews survive him.

Mr. Norfleet served Holy Neck Church as a deacon and teacher of the Men's Bible Class for a number of years. He was Commissioner of the Revenue for Nansemond County for a period of twenty-four years. He attended the sessions of the Eastern Virginia Conference for a period of fifty years. He served as one of the collectors of the Conference for thirty years. He was a regular attendant of the sessions of the Southern Convention for many years. These facts are cited to show that his interest in the church was not limited to his own local church. He probably attended more funerals than any other local resident of Nansemond County during the past twenty-five years.

He was related by blood ties and marriage to many of the families of Nansemond County. He was familiarly known as "Cousin Claude" throughout the county in which he lived. He was a man of quiet, retiring manner, friendly in his approach and kind in his attitude towards others. In his campaigns for election to public office he always held the esteem and goodwill of those who opposed him. It was a tribute to his fairness and integrity that he and his competitors remained warm friends in victory or defeat.

In his personal life he was spiritually minded, consecrated, sincere and faithful. His life was characterized by a conscientious loyalty to what he thought was right. There was no disposition to compromise in any field of right and truth. He was greatly beloved by a host of personal friends who appreciated his life, his character and his devoted service to the church and the community. His life found its greatest fellowship in the church of his choice. His obligation to the church and to his Lord always took first place in his heart and life. His saintly face, in the house of the Lord, shone brightly with a heavenly light which inspired others to worship with greater devotion. A good man has gone to his reward. He lived a victorious life and died a triumphant death. "Blessed are the dead who die in the Lord." It is a blessed privilege to live a Christian life. And we should not permit our tears to blind our eyes to the glorious fact that it is also blessed to "die in the Lord." If we are faithful to our Lord, we shall be blessed in life and in death. Such a life deserves a place in a church paper. It should be an inspiration and a challenge to our faith.

I. W. Johnson.

JANUARY 22.

This day was designated as College Day—the day on which all churches and Sunday schools were expected to make offerings for Elon College. Because of the great need of the college, it is hoped that an offering was received in our churches. If your church and Sunday school did not receive an offering, please do not abandon the plan but give the members of your church and Sunday school an opportunity to express their interest in the college by making an offering. This offering when received at the college will count on Conference Apportionments.

The Convention has given to us a church year. In the mind of the Convention, this is the plan of organization for our work in interest of the institutions of the Convention. The churches will find it profitable to follow the plan. It is hoped that every church raised its full Apportionment for the Christian Orphanage. They now have an opportunity to express their interest in and concern for the development of the college The church that raises its Apportionment for the college will find it much easier to raise its Apportionment for Missions. If these allotted amounts are raised during the periods assigned, there will be no great anxiety on the part of the church about raising Apportionments at the end of the year. It is always helpful and inspirational to discharge duties and meet obligations as they occur. We are much stronger and much more enthusiastic when we face the next task to be done.

The college needs its money from the Convention during the spring months. Your offerings now will mean a great deal more than if you make them later. What a fine thing it would be if the entire apportionment could be raised during the College Period. I know that many of the churches and Sunday schools will do their best.

L. E. Smith.

ELKTON PASTORATE.

It is not my custom to do much writing for publication, but I do want to say a few words about this Elkton Pastorate. In fact, I am reading The Christian Sun every week because the Christian Endeavor of Mt. Olivet (R) sent in the money to cover my subscription for one year. They were so nice about it, they almost forgot to tell me about it.

From the first day I arrived in the field, I have felt perfectly at home among these good people. They have done everything possible to make for the comfort and happiness of my wife and me, even subscribing to a very old custom—"pounding the preacher."—Bethel led off, followed by Mt. Olivet (G), and then Mt. Olivet (R), and Antioch has made it a sort of habit. These "wealthy farmers" have everything there is that is good to eat, and to share with them means that one is faring well.

I am inspired with the work being done by the young people. A finer group I have never seen at work. They enter into the life of the church with real vigor and vitality. These young men and women will go far toward real success if they will keep and quicken the pace they have already set.

My wife and I are enjoying the use of an electric toaster, given us by the Pilgrim Fellowship group of Antioch Church. Thanks again, young people!

The work on this pastorate progresses nicely. Finances are coming up in good shape. Congregations are large. Sunday schools are doing well. Young people's organizations are vigorous and women's missionary societies are hard at work.

M. W. Mann, *Pastor.*

"Easy Street now has a sign on it: 'Closed for Repairs."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

If I have a field to plough, and the ground is in good condition, I like to plough it and get it finished and then go to the next job. I like to do the jobs as they come and finish one at a time. There is nothing like having some system about doing things. Have a plan and work the plan. Put some business principles in what you do. I have often thought if we could get our churches to adopt some workable plan and work the plan, they would be able to accomplish so much more in the Kingdom's work.

Several years ago the Southern Convention divided the church year into periods, allotting certain months for a designated institution of the church. It is also asked that a certain amount of money be raised by each Conference through its conference apportionments for the institution designated for that period. The apportionment committees of the several Conferences have given much time and consideration to making the apportionments in order to be fair to each church. It's quite a job. Some mistakes may have been made, but they can be corrected from year to year. Some will have to be increased and some lowered to get on a fair basis. I feel sure all the committee have done their best to make a fair distribution of the amounts to be raised.

Elon College has been assigned the months of January and February for its special period. The churches in the Southern Convention have been asked to raise for Elon College the sum of $12,500 through the Conference Apportionments. Suppose your church has been apportioned $100 of this amount and you raised this amount during January and February for Elon College. Then you have that much of your Conference Apportionment raised. That is behind you. Then you are ready to enter the next period which is missions and so on through the year as the several periods come. Someone in your church will say, "We can't do it," but you can if you try. If you could visit Elon College, your college, and see the beautiful buildings, the student body of fine boys and girls, you would be happy to do your part. If you could but realize what a wonderful work Dr. Smith, our beloved President, has done since he has been president, working night and day to save your college for your denomination, you would be so interested you would rejoice in doing more than your part. Let us all work and pray that we might raise the $12,500 for Elon College during January and February.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 26, 1938.

Amount brought forward		$ 970.32
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge	$ 7.75	
Lebanon	1.54	
Pleasant Grove, 4th Qt., 1938	7.26	
Mt. Zion	1.65	
		$ 18.20
Western N. C. Conference:		
Zion, Thanksgiving	$ 37.04	
Antioch (R)	1.00	
Pleasant Ridge	4.57	
Liberty	2.48	
High Point, First	1.19	
Flint Hill (M)	.28	
		46.56
Eastern Va. Conference:		
Berea, Nansemond	$ 5.00	
Burton's Grove, Thanksgiving	5.00	
		10.00
Valley Va. Central Conference:		
Newport	$ 2.44	
Mayland, Thanksgiving ..	3.75	
		6.19
Ga. & Ala. Conference:		
Vanceville, Dec.		1.00
Special Offerings.		
Mrs. Dalton, support of child	$ 6.25	
Jr. Philathea Class, Suffolk, Va., support of Martha Lee Whitten ..	2.50	
Dr. J. A. Clarke	5.00	
Alamance County	45.00	
		58.75
Endowments.		
L. S. Holt		150.00
Total for week		$ 290.70
Grand total		$1,261.02

VIRGILINA LETTER.

The Christmas holidays passed quietly and pleasantly with us here. We were kindly remembered by our members and friends with substantial expressions of good will and friendship. One son, Charles, Jr., came expecting to spend a few days, but on account of a favorable change in the sale of oranges was called back to Orlando, Fla., the next day. Mrs. Newman, Ralph, Leon, and myself visited the oldest daughter, Mrs. Mason, and our four grandchildren at Elm City, N. C.

With the exception of special music only Hebron Church had Christmas exercises. At Hebron on Christmas Eve night a most delightful program was rendered, picturing the visit of the Magi to Bethlehem. This entertainment was prepared under the supervision of Miss Emma Gray Hayes and Mr. Wesley Williamson. A good number was present and everybody seemed delighted.

The work of the New Year has begun with some encouraging features. Congregations have been encouraging. All the churches have taken the Christmas offering for Ministerial Relief. The Thanksgiving offering for the Orphanage was better than in recent years. We are confidently expecting a year of delightful fellowship as we work together, as well as some forward steps.

C. E. NEWMAN.

I SAW SOUTHERN CONVENTION.

(Continued from page 5.)

people. The success of a few groups of churches already doing this speaks with favor regarding this proposal. Elsewhere, as in Georgia and Ohio, yoked fields or "pastorates" are the established custom and they work quite well, it was pointed out.

3. *Field Service.*—As suggested above, there was much interest in Mr. Lester's offer to be useful to the churches. His expressed aim to help churches, Sunday schools and youth groups through field work was well received.

4. *Evangelism*—How to win the people to Christ and the church on the basis of a clear understanding of the Christian Gospel was most encouraging to those of us who are interested in evangelism. Reaching the people, the disadvantaged classes as well as the privileged, is a great need. An emphasis on real Christianity calls for a restudy of our faith in the light of modern society.

5. *Support of the work of the churches.*—There was noted an interest in Christian stewardship and the support of the missionary field service of the Convention and its institutions.

6. *The Ministry.*—Higher standards for the ministry were expressed in the best series of reports on ministerial ethics I have ever heard and by what appeared to be a very conscientious method of selecting and testing candidates for licensure and ordination.

One walks with reverence and humility along paths where such leaders as James O'Kelly trod and where the many present-day servants of God, both old and young, still travel so well. I am sure that I received more inspiration than I gave. Already I am hoping that again I may have the privilege to accept the invitation of Mr. Lester who said as I left, "Come again," and of Dr. Atkinson who wrote upon my return to the office, "We shall certainly welcome you again for a similar visit."

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

A WONDERFUL STORY OF A WONDERFUL LIFE.

Christian Sun readers will recall that your Mission Secretary wrote of the very thrilling experience and work of Mr. Charles S. Bates, Exter, N. H., just after Mr. Bates' death early last fall. Our acquaintance through several years with Mr. Bates reveals something but by no means all the good accomplished by this wonderful man. Verily truth is more thrilling than fiction as every one will admit who reads the following story of Mr. Bates' work, written by one who was for twenty-five years Secretary of the American Board and had first-hand information about Mr. Bates.

"YOU, SIR, HAVE THE HEART OF GOD."

By Cornelius Howard Patton.

It was on a day in November, 1911, that a middle-aged man of sturdy build and with a benevolent face, hitherto unknown to me, walked into my office at 14 Beacon Street and said that he had been doing pretty well in his business of late and would like to make a special gift to the American Board.

He understood I had recently returned from an extended trip through Africa and thought I might be able to suggest some object in one of our African fields. I found that, as a result of a deep spiritual experience of conversion, he preferred to have his money applied in an evangelistic way.

"I am interested," he remarked, "in those who have never had a chance, the millions of people who have never even heard of Christ. I believe in education and medical work and all the practical things you are doing, but I feel that the real, deep-down need of these people is Christ; and I want my money to go in a way that will make Christ known and accepted to the largest possible number."

Needless to say, I was tremendously interested, and recognized that his point of view was as vital as it was unusual in an age so largely given over (so far, at least, as Christian business men are concerned) to the social and practical aspects of the Christian enterprise.

This was my introduction to Charles S. Bates, who for twenty-seven years I have known in the intimacy of a Christian fellowship which I cherish as one of the rich experiences of my life.

In this story I must confine myself to his remarkable achievement in the realm of giving—how, under the leadership of God and through the instrumentality of the American Board, he was enabled to transmute his hard-earned gains into the wealth of the Kingdom of Christ.

On the occasion mentioned above I learned that he was, in a small way, a manufacturer of shoes; but he gave me no clue as to the amount he wished to invest in our evangelstic work. I thought at once of the need of salaried native evangelists in our West Central Africa mission.

Only a few weeks before I had returned from that field which seemed to me ripe for the harvest. I had been accompanied on the trip by Dr. Frederick B. Bridgman, of Natal, one of the ablest men ever sent out by the American Board.

We had early come to the conclusion that the mission was making a serious mistake in depending mainly upon the voluntary and largely undirected and untrained witness of their lay converts for the spread of Christianity among the great Ovimbundu tribe, the theory being that if the converts were given the rudiments of education and taught some useful trade, they might be depended upon to settle in the villages, make themselves indispensable, and use their Sundays for preaching the Gospel.

I cannot go into the details of the argument, but the plain fact was that, after thirty years, little progress was being made, and that some of the Christian groups were in a sorry condition for lack of a trained minis-task. Dr. Bridgman and I urged the early employment of such workers as could be properly schooled, and the mission agreed to try the experiment should sufficient funds be forthcoming.

If ever in modern times there was a man sent from God it was Mr. Bates, as the truly remarkable growth of that mission attests.

I outlined the situation and asked him if he would like to put ten evangelists into the Angola field.

"How much would it cost?"

"Well," I replied, "money goes a long way out there in Africa, and I think $50.00 per annum per man would be enough—$500 in all; but you should understand," I added, "that you would need to keep this up year by year, as the Board has no funds for such a venture, and we should not take such a step unless we mean to keep on the march."

CHARLES S. BATES
Shakes Hands in Chinese Fashion With His Friends Across the Sea.

"I understand," he replied, "and I will gladly assume the entire expense. And now have you anything else in the same line?"

"Well, yes; Dr. Lawrence, in our East Africa Mission, is keen on starting new work across the Sabi River, an extensive area I traversed with him on this same trip; I think another $500 would make this possible."

About this time I began to realize that I was dealing with an unusual man. I told him of Dr. Bridgman's interest in the more than a hundred thousand "raw natives" in Johannesburg, of Maxwell's needs at Mapumulo, in Natal, of the wonderful success of Dr. Jeffery at Aruppukottai in South India.

He said he would like to put $500 in the hands of each of these men, and handed me a check already made out for $2,500. I should add that the

(Continued on page 14.)

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 21, 1939.

Sunday Schools.

Durham, N. C. .....E.....	$	7.23
Liberty, N. C.		4.67
Pleasant Hill, Liberty, N. C. ...		4.60
Lebanon, Semora, N. C.		.80
Big Oak, Eagle Springs, N. C. ..		2.22
Berea (Nans), Driver, Va.		5.71
Linville, Va.		5.40
Happy Home, Ruffin, N. C.		5.42
Total	$	36.05

Individuals and Churches.

First, High Point N. C.	$	2.33

Specials.

Burlington S. S., Burlington, N. C.	$	30.10
Total for week	$	68.48
Previously acknowledged ...		6,938.47
Total since Sept. 1, 1938 ...		$7,006.95

Again we are called upon to express our gratitude for these offerings for Missions, which sow the seed and cultivate the field whose fruits and harvests all the other enterprises and interests of the church gather and enjoy. We trust that during this year every Sunday school in every church of the Convention will adopt the plan and enjoy the blessings and the privileges of a once-a-month offering for missions. This helps and in no wise hurts any and every school that adopts and follows the plan. We share the gospel of our Lord with others in obedience to His command and in sharing that blessed message with no group is made the poorer, but the richer.

J. O. Atkinson,
Secretary of Missions.

QUARTERLY REPORT.

The following is the Quarterly Report of receipts and disbursements of funds of the Woman's Board of Missions for Quarter ending December 31, 1938:

Receipts.

Valley Va. Central Conference:			
Women's Societies	$ 46.31		
Young People's Societies .	28.73		
Cradle Roll Societies	.15	$	75.19
N. C. Conference:			
Women's Societies	$741.00		
Young People's Societies .	47.25		
Willing Workers' Societies	23.92		
Cradle Roll Societies	7.44		819.61
Eastern Va. Conference			950.00
Total			$1,844.80

Disbursements.

Home Missions:	
General Work	$ 850.00
Foreign Missions:	
General Work	850.00
Total	$1,700.00

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

THE FIRST QUARTER'S WORK.

The first quarter of our year's work is done and just how well did we succeed? Did you meet the requirements for the quarter? Did you send in your report to your district superintendent and your money to the treasurer. How about a news item to The Christian Sun? We would appreciate the news and perhaps your activities might add stimulus to some society looking for a plan. Do you like the new report blanks?

The programs in The Christian Sun seem to be meeting with great nods of approval and many praises are being sung. Let this be the greatest year of our churches and may we as the women do our part by pushing the work with all our might. Don't forget the World Day of Prayer which will come in this quarter and begin planning now for the best district meeting ever. Note the change of your editor's address, which is now 2026 West Academy Street, Winston-Salem, N. C.

Mrs. W. M. Jay, *Editor.*

ELON COLLEGE.

The Woman's Missionary Society of the Elon College Congregational-Christian Church has held splendid meetings since the beginning of the church year in October, with a good attendance at each meeting.

Since the society is divided into four circles, each group directs for three months the programs at the general meeting. Circle No. 1, of which Mrs. W. E. Lowe is leader, gave three programs as follows: October, Rev. Harry Storrs, an evangelist who was conducting a series of meetings at Burlington, visited the society and rendered the program, using for his topic *Philippians.* The November meeting was centered upon *Peace* and Mrs. J. B. Brown gave a lovely talk, basing her views upon the same subject that Mr. Storrs had used—*Philippians.* The December meeting, which was a Christmas meeting, was conducted in an impressive way by Rev. J. W. Patton. Carols were sung at the conclusion of his message.

Circle No. 2 also won each month the contribution prize of 50c for best attendance at the monthly meeting, which is given by the president, Mrs. J. L. Foster. Usually there is an average attendance at the monthly meeting of twenty-five or thirty, representing the four circles.

The society is studying Miss Seabury's book on India and each of the auxiliaries is making splendid progress also, with leaders from the woman's society.

Circle meetings usually have a small social feature, with refreshments and the lesson study and business, and the monthly meeting is given entirely to the devotion and various reports.

Each circle of the society gave a shower of useful gifts to Miss Josephine Farmer last month, who had recently lost many of her clothes and practically all of her kitchen furnishings in a fire that completely destroyed her home. She had lived in this green bungalow, owned by Dr. and Mrs. J. O. Atkinson, for twenty-three years. Miss Farmer and her father, Mr. Joe Farmer, are now living in an apartment of the J. C. McAdam's residence at Elon College, where she is a member of the local school faculty.

Mrs. H. D. Lambeth, secretary of the North Carolina Woman's Conference, is corresponding Secretary of this society and sends us the above information.

A GREETING.

To the women of the various organizations in our Congregational and Christian Churches comes a greeting from Miss Alice True, 23 Marsten Avenue, Portsmouth, N. H., in memory of our common friends in the missionary work. Miss True, it will be remembered, gave the best years of her life to the missionary work in Japan and is now happily situated in her home town engaged in the work of her beloved church there. What a benediction it must be to have the consecrated influence of a returned missionary in your church! She hears from Dr. and Mrs. Woodworth, who are spending the sunset of their lives at Merom, Ind., and also from Mr. Fry, who is in the home for missionaries at Anhorndale near Boston. All Saints would have been glad to spend the last years of their lives on the mission field and with those they have learned to love, but our Board knows they need to relax and are trying to make them comfortable and happy in their declining years. Three comfortable homes are provided for our missionaries and every effort made to show our appreciation of their work.

Miss True says she doesn't find anything monotonous living in Portsmouth and is truly interested and in love with her church, which is a very active one and whose members are fast becoming a Bible loving and Bible studying people. Rev. Mr. Sellevaag is the pastor and is doing a splendid work as leader and guide at this place.

An urgent invitation comes from Miss True to any of the Southern

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor,* Elon College, N. C.

YOUNG PEOPLE'S WEEK.

Our cover this week shows in a simple, yet striking way, the relation of young people to the Church. We hope that during the coming week we will rededicate our lives to the cause of Jesus Christ and seek to find ways in which we can best serve in our churches. Let us remember that Jesus was a young person, that His ideas and ideals are the thoughts of a young man, and that it was as a young man that He gave His life for us.

Many of our young people's groups have planned special programs and services during Youth Week. If you have not, we hope that you will at least take "time out" in your group to consider your relation to your church and your community. Find out where you can best make a contribution to your church, and then do something about it. On January 29 it has been suggested that you learn something about your denomination and your local church. On February 5 many of you will celebrate "Christian Endeavor Day" with appropriate services. We urge that Youth Week be observed in some fitting manner and are sure that the results will be beneficial to you and to your church.

IN APPRECIATION.

What could be any more beautiful or any more inspiring than true friendship? I think I can sufficiently answer this question with one word, "nothing." A recent occurence has proved this to me.

About three weeks before the Christmas vacation there was a certain girl eight hundred miles from home, who was spending a great part of her time wondering. . . . She had been away from home since September and for the first time knew what real "home-sickness" was. She was thinking of how she would spend her Christmas vacation away from her devoted family and friends.

While she was thinking thus, a letter came bringing the good news that she was "to come home for Christmas." You could never imagine what true joy that brought to her heart. In a few days another letter came, with which was a round-trip ticket for home.

The long trip was made. Not only the meeting upon arrival, but the whole Christmas vacation, was one of the happiest that has ever been witnessed. Everything possible was done to make it a perfect holiday for her, including a banquet at the church in her honor.

The beautiful thought back of this is that friends made this possible. True, sympathetic friends, inspired by the conscientious pastor of the Christian Church, did this as a special Christmas project. I'm sure that there never was one which caused more real joy than this.

I happen to know all about this because I was the girl in the story, and the friends were the people in my church led by Rev. B. H. Watkins of the Wakefield (Va.) parish. Since it was impossible for me to see each individually, I'm taking this opportunity to express my sincere appreciation to those who had a part in making for me the happiest Christmas ever. My heart is filled with thoughts of gratitude which cannot be expressed. It is through such an experience as this that one realizes the joy of Christian friendship.

NELLIE GAYLE JOYNER,
Southern Union College,
Wadley, Alabama.

ALL ONE BODY WE.

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 5, 1939.

SCRIPTURE: Ephesians 4:1-7; 11-13.

CHRISTIAN ENDEAVOR DAY.

Daily Readings—

Monday—Building Together—Neh. 2: 17-20.

Tuesday—Co-laborers With God—I Cor. 3: 5-11.

Wednesday—Color Line Ignored—Acts 8: 26-37.

Thursday—A Christian Social Order—Acts 2: 42-47.

Friday—Jesus Prayed for Unity—John 17: 18-23.

Saturday—One God Over All—I Cor. 8: 4-6.

Someone should give the purpose for Francis E. Clark's beginning the Christian Endeavor movement; how and where it was begun; any facts regarding the history of Christian Endeavor will be suitable for the occasion.

There is an attempt among churches for better cooperation in order to improve conditions. These agencies for cooperation between denominations need some consideration:

1. The Federal Council of Churches of Christ.
2. The Home Missions Council.
3. The International Council of Religious Education.
4. The American Bible Society.
5. The Laymen's Missionary Movement.
6. The Student Volunteer Movement.

Christian Endeavor has been a means for promoting denominational youth work and in developing cooperative activity among youth. Would a union of all our young people's societies be the best means of achieving real team work? Discuss the advantages and disadvantages of this method. List some national issues that might be much nearer solution, if cooperation of all groups could be secured.

Have a discussion on the following topic: "Some important responsibilities and tasks facing our church in our community." The society should seek the fellowship and united action of all the youth in the community. Check up to see how well the young people cooperate with the pastor and his program of the whole church.

Various members should give sentence prayers for the church and a greater cooperation of all its working forces. Pray especially for Christians in the churches of Europe, where persecution is prevailing.

Suggested Hymns—

"O Zion, Haste."

"The Church's One Foundation."

"Onward Christian Soldiers."

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name, all victorious, of Jesus extol;
His Kingdom is glorious, and rules over all.
—Charles Wesley.

S. E. M.

THE UPPER ALAMANCE FELLOWSHIP.

The Congregational and Christian Churches of Alamance County will meet in quarterly session with the Elon College Community Church on the fifth Sunday, January 29, from 3:30 to 5:00 P. M. Devotional Services will be conducted by the Ministerial Association of Elon College. The general program will be in charge of Dr. James H. Lightbourne, President of the Fellowship. The Elon College Church is very happy to have the Fellowship meet with us. A cordial invitation is extended the entire membership of all the churches in the county to visit the college and have a part in this splendid service.

L. E. SMITH.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER DECLARES HIS LOVE.

Lesson V—January 29, 1939.

Golden Text: *If ye love me, ye will keep my commandments.*—John 14:15.

Lesson: John 21:11-19.

An Infallible Proof.

When Luke wrote the Acts of the Apostles to Theophilus he said that Jesus showed himself alive after his passion by many infallible proofs. Today's lesson deals with one of those incidents or occasions. It was only one of many infallible proofs that Jesus gave to His friends that He was alive, that He had risen again from the dead. It was an occasion when they had actual fellowship with Him whom they had known in the flesh. And they had it in old, familiar settings.

In the Hour of Failure.

Seven of the disciples had gone fishing. They had fished hard all night but they had caught nothing. When morning came they were about to *call it off*, and return to their homes. As they approached the shore they saw a form standing on the beach, but they did not recognize the familiar figure of Jesus at first.Either because of his place of vantage, or by virtue of divine insight, he instructed them to cast their net on the right side of the ship and assured them that they would find a school of fish. In obedience to His command they thus cast the net, and lo, the net was weighed down with a tremendous haul of fish, so many that they were not able to haul it in the boat. Instead they had to drag it to shore. With the help of Simon Peter, who had jumped overboard when he learned that it was Jesus, they finally got the haul safely to shore. They found that they had one hundred and fifty-three great fishes. This was one time that all the big ones did not get away.

This incident is suggestive in that it shows how Jesus always appears in the hour of failure or need. "Just When I Need Him Most" goes the song, and it is true to life. He is our refuge and strength, a very present help in trouble. He can turn defeat into victory, weakness into strength, failure into success, if we will obey Him and let Him have His way with us. And there will be abounding and abiding results if we do His bidding, and carry out His commands.

Among You As He That Serveth.

He that told them that he was among them that served. After His resurrection he had not changed His spirit although He had His form. The Eternal Christ, the Risen Lord had laid the fire, and had prepared a meal for the hungry, empty-handed disciples. He who is the Bread of Life humbled Himself and took upon Himself the form of a servant. He is the same yesterday, today and forever. He is still the Christ of lowly service, as well as of lordly stature.

When They Had Dined.

Jesus knew that it was hard to reason with folks with empty stomachs. It is from men with empty stomachs, and from men whose women and children are hungry that so much of the world's unrest and spirit of revolution springs. Our national relief certainly has some perplexing and perhaps very unsatisfactory aspects, but one wonders what might have happened in America if some provision had not been made for providing work for those who actually wanted work for providing food for those who could not provide it for themselves. Man cannot live by bread alone to be sure. But neither can he live without bread. Be sure of this—Jesus the Risen Lord is concerned that in a world where there is plenty for all that all shall have enough to eat and to wear. The present industrial and economic and social maladjustments are not the will of God.

"Lovest Thou Me?"

This is the most disturbing because it is the most searching question that Jesus could have asked Simon Peter, or us. He did not ask: Do you understand me? Or do you believe me? Or confess me? Or obey me? Or even serve me? But do you love me?

How searching that question is on the lips of Jesus! He who knows the hearts of men can pierce through the sham and hypocrisy of our lives and discern even the thoughts and motives of our hearts. We might profess our love for Christ to others, but we cannot look Him in the eye and say that we love Him unless we really love Him. And when we, as individuals, face this question of Christ how poor and paltry does our love, even if it is genuine, seem. In fact how little do most of us love Him anyway. For as He said, "If we love Him, we will keep His commandments." So much of our conduct and our meagerness of service is a denial of our love for Christ.

It is significant that these words were spoken by Jesus in His last interview with Simon Peter. That would indicate that Jesus thought this was the heart of the matter of discipleship. Faith in Christ, service for Christ were important, but love to and for Christ. Jesus would have us place him first in our affections. If we love Him supremely, all other things will fall into their proper places.

"Feed My Sheep."

In response to Peter's repeated and insistent affirmation of his love of Christ, Christ told him to feed his lambs or to tend his sheep. Love to God is shown, of course, by true worship. But mere faith without works is dead, and so is love. If we love Christ we will want to do something for Christ. And our love for Christ will be expressed in loving service to our fellowmen. By this shall all men know that we are His disciples if we have love one for another.

PROGRAM OF THE SECOND MEETING OF THE DAN RIVER DISTRICT.

The following is the program of the second meeting of the Dan River District, which is to be held at Third Avenue Church, Danville, Va., Rev. M. T. Sorrell, pastor, January 29, 1939:

2:00 Song Service by Choir directed by Pastor.
2:20 Call to Order—Rev. B. J. Earp, president.
Opening Prayer—Rev. Duane Vore.
2:25 Welcome—Frank Allen.
2:30 "Our Obligation to Elon College"—Dr. J. D. Messick, Dean, Elon College.
2:50 Minutes—Miss Avis Dunn, Secretary.
2:55 Roll Call of Churches.
3:00 "Our Church in 1939"—Rev. F. C. Lester, Promotional Secretary, Southern Convention.
3:30 Closing Hymn.
Benediction—Rev. C. E. Newman.

GUILFORD - FORSYTH DISTRICT MEETING.

The Forsyth-Guilford District Sunday School Convention meets at First Christian Church, corner West Green and Tryon Streets, High Point, N. C., Sunday, January 29, at 2:30 P. M. The program will be as follows:

Devotion—Mr. W. R. Bray.
"How to Run a Large Sunday School"—Rev. W. E. Wisseman.
"Evangelism in the Sunday School"—Rev. M. A. Pollard.
"Young People's Work"—Miss Dorothy Truitt.
Business Session.
Adjournment and Benediction.

MONDAY.

BE ALL THERE.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9: 7-10.

There are, alas! rackets" in philanthropy; and their commonest method is to secure a list of names of eminent persons as their sponsors. So willing are flattered men and women to "lend their names" that they usually make no investigation of the organization, and pay no attention to its operations.

Henry Ward Beecher once said, "Where my name is, there I am." In other words, responsibility goes with one's signature. If one's name is on a church, or on the roster of any other organization, then one is under obligation to give personal interest and personal service.

Let us count for all that our name signifies. Where it goes, we go also.

Prayer—Forgive us, Father, that we have so often failed to measure up to the obligations to which we have subscribed. Make us better members of our churches. *Amen.—W. T. Ellis, in "The Christian Herald."*

TUESDAY.

A TIDE THAT NEEDS CHANGING.

"Be gentle unto all men."—II Tim. 2:24.

There is a trend today of crass, raw, selfishness that is akin to the cattle of the stockyard. Watch the crowd at the entrance to the ballfield, or at the movies, when the gates are open. Consideration for the other fellow is at a premium. Good manners seems to have gone out.

Christianity demands unselfish thoughtfulness. D. L. Moody is quoted as once saying, "If religion has done nothing for your temper, it has done nothing for your soul." We think of good breeding as well-mannered, but those born from above should have the best of all.

Prayer—Our Father, give unto us the gentlemanliness of Thy son, Jesus Christ. *Amen.*

WEDNESDAY.

A GREAT DESTRUCTIVE FORCE.

"But rather let him (a man) labour, working with his hands the thing which is good."—Eph. 4:28.

This is a good text for our national relief preceedures. Labor with one's own hands and the earning a living by the sweat of one's own brow is fundamental. Trying to live without earning it is life's mightiest destructive force to greatness. To have to work at something whether we feel like it or not is one of the greatest blessings of life. It has a steadying influence upon character. The greatest men the world has ever known have been men who learned through the school of pick and shovel and hard work. Hard work done in the name of the Lord Jesus Christ takes the sting out of life and fills it with sweetness.

Prayer—O God, sanctify us and our labors to the glory of good. *Amen.*

THURSDAY.

SONS OF GOD.

"But as many received Him, to them gave he the power to become the sons of God."—John 1:12.

What greater right is there than to become children of God? Christ is the source of this high privilege, which comes not by faithlessness but by belief in and following Him.

Prayer—Our Father, we seek to know Thee more perfectly. We begin this day with the prayer that our lives may have the qualities of Thy life. *Amen.*

FRIDAY.

BEING IN EARNEST.

"He that sayeth that he abideth in him, ought himself also to walk, even as he walked."—I John 2:6.

Sincerity and earnestness in Christian faith and service are absolutely necessary if we would enter into Christian experience. Hypocricy is a barrier to experience and must be forsaken before we can enter into His life. Jesus requiring the rich young ruler to sell all he had was not intended to make him poor, but intended to teach that to follow Him, he must do away with the barriers. Only by following Jesus do we come to the heart of any matter.

Prayer—Our Father, help us to abandon every unworthy purpose that we may come into intimate fellowship with Thee. "Teach us Thy way, Lord, and we will walk in Thy truth." *Amen.*

SATURDAY.

HILLS OF BLESSING.

"I will make them and the places round about my hill a blessing."—Ezk. 34:26.

We are not to go through life just being glad that we have been forgiven of our sins. We are to be conservators of divine truth and be a blessing to all around us.

A dahlia bulb in the cellar can do nothing but retain the spark of life. But taken out and planted in the garden in spring it soon becomes a blessing. "God worketh in us."

Prayer—We thank Thee, our heavenly Father, that Thou art expecting us to do something? Make us a blessing about Thy Hill, and make us worthy, for Jesus' sake. *Amen.*

SUNDAY.

"The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise." Let Thy spirit commune with His spirit today. Go to church and kneel at the altar and lay thy gifts there. Wait for Him to take sin out of thy heart and to warm thee till thy soul beams in the glow of purity. Then partake of the bread and the wine and feel that thou art taking it from His hand, hearing Him say, "I drink with you."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE POWER OF THE CROSS.

By REV. JOHN G. TRUITT, D. D.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

Are you among that large group that feels that the cross has lost its significance in our modern life? Do you think it is foolishness? Pray, do not say yes, for then you pronounce the judgment of "perish" upon yourself. The cross stands in history as the great fact of man's redemption, and the cross still stands in the world today sharing its sufferings, and heartache, and woe. Has the cross lost its power for you? Does it fail to cause you to bow your heart, and lift a quiet prayer to God for yourself? And a prayer of thanksgiving for his so great love for the world? My friend, do not take the cross out of your mind, nor out your heart, for "The cross is . . . the power of God."

Dr. G. Campbell Morgan has called our attention to the fact that there is a difference in the translation of this verse: "For the preaching of the cross is to them that perish foolishness; but unto us that are saved it is the power of God," between the King James' Version, and the Revised Version. In the King James' Version it is, "*the preaching* of the cross," and in the Revised Version it is, "*the word* of the cross." I have looked this text up in the original Greek, and find that the word upon which the difference in translation occurs is "*logos*" or rather the phrase "*ho logos.*" Now in the first verse of John's gospel we find much use of that same phrase "*ho logos.*" There it is translated, "*the Word,*" with "word" spelled with a capital "w." "In the beginning was '*ho logos,*' '*ho logos*' was with God, and '*ho logos*' was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life and the life was the light of men."

Now look at "*ho logos.*" "*Ho logos*" was in the beginning, "*ho logos*" was with God, "*ho logos*" was God, all things were made by "*ho logos,*" and in "*ho logos*" was life, and the life was the light of men. Are you keeping it in mind that this phrase, this article "*ho*" and this noun "*logos*" are identical, absolutely same markings, vowels, endings, all, as the phrase in our text: "For '*ho logos*' of the cross is to them that perish foolishness." Now that phrase "*ho logos*" is translated in the King James' Version, "preaching"; in the Revised Version it is, "the word." I have looked it up in Moffatt's translation: "*the story* of the cross"; in Goodspeed's: "*the story of the* cross"; Weymouth's "*the Message* of the cross," message with a capital; and some have translated it "the *discourse* of the cross."

The word "*logos*" means, according to Thayer's Lexicon, "*word,*" "*a saying,*" "*discourse,*" "*doctrine,*" "*narrative,*" "*matter under discussion,*" "*thing talked about,*" and there are also various shades of these seven definitions. It makes very interesting reading to place any one of these definitions, or translations, in the text and read it. But in verse twenty-four of this same chapter we read: "Christ the power of God," now with that in mind let us read our text: "'*ho logos*' the power of God." Then we may read our text: "The Christ, or Word, of the cross . . . is the power of God."

I hope I have not been too tedious, but if you follow me: The same "*ho logos*" which was with God from the beginning, and was God, and made all things that were made is the "*ho logos*" of the cross, and is the power of God. That One who created the worlds can also, and did, create and perfect the plan of redemption of the poor, fallen, human race. That One said on the cross ("knowing that all things were now accomplished" John 19:28), "It is finished," and that was *before* he died. In other words our redemption was planned, provided for, and perfected, and then Jesus himself gave up his life. It was the living Jesus that perfected our salvation, that bore our sins upon the cross, for "in him was *life,*" and the principle of "death," sin ("the wages of sin is death," "dead in trespasses and sins"), was slain, or overcome by Jesus in his life, and then when "it was finished" he himself laid down his own life. "No man taketh from me, I lay it down of myself, this commandment I have received of the Father."

You cannot move away from the cross, and the Christ of the cross. It is, with all we may know about it, a mystery, and miracle of grace. I do not understand how all these things can be. They are marvelous, indeed. A deep darkness for three hours overshadowed the cross, but the Christ was there just the same. It may be overshadowed at times by our own poor understanding but the Christ is there, "the power of God," all the time. In this I trust. And a peace it gives which is great, and indescribable. And by it I can hear the Savior saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I Peter 2:24: "Who His own self bare our sins in His body upon the tree, that we, having died unto sin, might live unto righteousness." He died, that we might live (in Him was life), and that we might live unto righteousness.

My Lord, my Savior, when I see Thee wearing
Upon Thy bleeding brow the crown of thorns
Shall I for pleasure live, or shrink from bearing
What'er my lot may be of pain or scorn?

O victim of Thy love! O pangs most healing!
O saving death! O wounds that I adore!
O shame most glorious Christ! Christ before Thee kneeling,
I pray Thee keep me Thine forever more. Amen.

EDITORIAL.

(Continued from page 4.)

ers could do a better job of training for Christian service if they were themselves better trained. Financial support that is adequate for our churches can become a real joy, and will when officers and members learn the lessons of stewardship, the every member canvass, and regular proportionate giving for all the enterprises of the Church. Thousands of people live in our communities who would delight in the fellowship of our churches, and will do so when they are won to an allegiance to Jesus and His Church. There are growing cities and rural places where there should be new churches.

But why go on with this enumeration of things to be done? These are only *some* of the things that lie before us. It will take work, hard work, and long work to accomplish even these things. Knowing the people as he does, your editor believes that the days that lie ahead will find the church people busily engaged in doing the things that need to be done, and in doing of them there will be discovered a new sense of spiritual reality and a new love for Christ and His children. F. C. L.

A WONDERFUL STORY OF A WONDERFUL LIFE.

(Continued from page 8.)

same day he left a generous check at the office of each of the other mission boards having offices in the Congregational House.

This was but the beginning. Here was a clear-headed business man who of his own initiative proposed to expend $2,500 a year as long as he lived for the telling of the Good News in the far away places of the earth. The significance of the thing was not lost upon me.

The resulting correspondence opened a great new world to Mr. Bates' mind, and from that time on he determined to manufacture shoes primarily for the purpose of proclaiming the Gospel of Jesus Christ.

And so it went, each year his gifts keeping pace with the growth of the work, and the new fields which were being entered. Once I expressed the fear that he was impoverishing himself by his generosity.

"You needn't worry about that," he said, "The more money I give to the American Board the more I seem to make."

Most of those who know about Mr. Bates' work think of him in connection with China and the Rev. Watts O. Pye, of Shansi. I had some difficulty in interesting him in that country, on account of a prejudice he had formed from observation of the Chinese in America.

But I gave him Bishop Bashford's book to read, and he finally said he would put $2,500 a year into that land. I suggested that we divide it into five equal portions and that he authorize me to write to as many missionaries, not promising the money but asking them what they would do with a $500 annual grant for new evangelistic work.

He consented, and I wrote that very day to five prominent missionaries scattered through our four China missions, including Dr. Pye.

Watts Pye told in glowing terms what he could do in Shansi with $500, and then, characteristically, added, "But let me tell you what I could do if I had $1,000 for new evangelistic work."

He then outlined a plan for occupying five cities in the northern half of the adjoining province of Shensi, where the Gospel never had been preached, aside from his own occasional explorings, and where he found the people extraordinarily well disposed toward Christianity.

Two months later, when Mr. Bates read these letters, he said: "Go ahead with the China plan, and give it to that man Pye."

That was the beginning of the notable evangelistic development in Shansi and Shensi, and it was the beginning of a correspondence between Dr. Pye and Mr. Bates which, for spiritual insight, missionary strategy, and ideal relationship between the man at the front and the giver at home, I have not seen equalled.

A few years later, when Mr. Pye returned on furlough, he presented Mr. Bates with a beautifully embroidered nine-foot silk banner, containing a message of gratitude from 680 men of Shansi and Shensi who had been brought to Christ and who had joined the Church as the result of his gifts.

It was this message which, in Chinese characters, contained the words: "You, Sir, have the heart of God." And this was but the beginning of the spiritual harvest reaped under the hand of Dr. Pye.

In all, Mr. Bates assumed the support of 262 native evangelists, working for the most part in virgin territory.

Once I ventured to remind him that he had materially increased the scope of the Board's operations, and that, in the event of his death, it might not be possible to include all he was doing in the regular budget.

"I have thought of all that," he replied, and in my will I have provided for the continuance of the work for a period of ten years." About that time I drew from him the fact that he was not spending more than $3,000 a year on himself.

In all my experience I have never known a giver like Mr. Bates. Nor have I known a happier Christian. The reports—letters from the missionaries who handled his Kingdom investments, and his meeting with the missionaries when they were home on furlough were an unending delight. His relations with Dr. Pye were of the tenderest sort.

The fact is, this quiet business man has been instrumental in bringing about a distinctly new emphasis upon direct evangelistic effort throughout the fields of the American Board.

Charles S. Bates was a world Christian in the truest sense. Simple in his faith, conservative in his theology, accurate in his business methods and ideas, when it came to the expression of Christian loyalty, gratitude, and love, he was a man of the broadest gauge. Those Chinese converts were exactly right when they said: "You, Sir, have the heart of God."

A GREETING.

(Continued from page 9.)

women who go to Lake Winnipesaukee to get in touch with our Christian church women at Franklin, Laconia, Wolfboro, Mirror Lake and Tuftonboro all are near by and it is a lovely ride. It would mean a lot to these churches to meet the women leaders of our Southern Convention. Let us remember this kind invitation and avail ourselves of this opportunity.

MRS. W. M. JAY, *Editor.*

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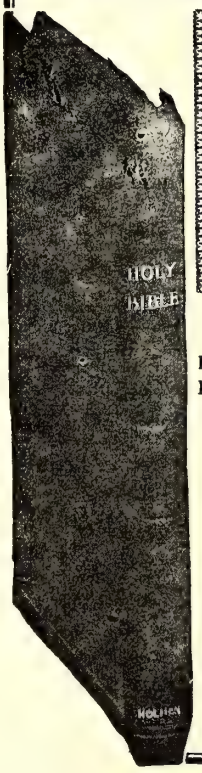

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Marriages

TUCK - DAVES.

Ira Saunders Tuck and Miss Selma Lee Daves were married at my home, Virgilina, Va., on Saturday, December 24, 1938, at five o'clock in the afternoon. The bride is the daughter of James K. Daves of Newton, N. C. Mr. Tuck is a resident of Virgilina and for twenty years has been successful in the insurance business. He has been a member of Union Church since boyhood. May they have long and happy years of useful service.

C. E. NEWMAN.

MURRAY - CLARK.

Cabel Soloman Murray and Miss Mary Ellen Clark took the vows that united them in marriage at my home, Virgilina, Va., on December 25, 1938, at three o'clock in the afternoon. Mr. Murray is the son of the late Cabel Murray and Mrs. Bell Murray. He is an excellent young man and a successful farmer. Mrs. Murray is the daughter of Thomas Clark of Granville County, N. C. They have a host of intimate fiends who wish for them prosperity and happiness.

C. E. NEWMAN.

JOHNSON - DEHAVEN.

Miss Mary Virginia Johnson of Gore, Va., and Mr. Nathaniel Henry DeHaven of Gainsboro, Va., were married at the parsonage in Winchester, Va., on December 21, 1938. Miss Johnson, the daughter of Mrs. Cordelia Johnson and the late Luther Johnson, was a senior in Gore High School, and a member of the Timber Ridge Church. The groom is the son of Mr. and Mrs. Virgil DeHaven and is employed in the Winchester Woolen Mills. Friends wish them a long, happy, and useful life together.

Rev. R. A. WHITTEN.

In Memoriam

A TRIBUTE TO MRS. B. J. GIBSON.

Just as receding from a majestic mountain helps us to see its outline and appreciate its beauty, so do the contributions of a great life stand out more forcibly after it is taken from our midst. Thus was Mrs. Gibson's life. As we think of her faith in God and devotion to His cause, as we think of the high principles which guided her life, we are sure that such an influence will continue to bless us. For a great life becomes the ladder by which we climb; it is our incentive to greater tasks. It becomes our heritage, inspiring and enriching our lives.

The cause of Missions was the greatest passion of her life. She pleaded for it, prayed for it, and gave to it. It was always on her heart. Her offering for each church responsibility was always ready. Paul said, "He that giveth, let him do it with simplicity," and this she did. Many of her friends never knew the extent of her good works, but God knew and blessed her with a long, useful life. Her name will not be called any more in our Missionary Society, but the memory of her years of service will speak even louder.

Her going will leave a vacant chair in the Betty Gibson Bible Class, which will ever remain sacred to her memory. She was a Sunday school teacher for more than fifty years. The teaching of her class was her greatest joy. The days of the week were largely spent in preparation for it. She loved her Bible and continually used it in her study, quoting passages from it and gleaning renewed inspiration and strength from its pages, which she shared with her group. Her teaching, together with her sincere, consecrated life, inspired the love and loyalty of her entire class.

Her contribution to the church was great. She had a part spiritually and financially in its every undertaking. It was due partly to her influence that Rosemont has always been a church supported entirely by free will offerings. She blessed every service with her presence until her serious illness. Sunday was the high point in her life. She had frequent visits with her pastor, in which she discussed and encouraged every phase of his work.

The sun of her earthly life has set. But in the words of the hymn she loved so much she is now enjoying, "Sunrise With Jesus in Eternity."

Mrs. J. F. MORGAN,
Mrs. D. B. BRENT,
Mrs. O. F. SMITH,
Committee.

GIBSON.

Whereas, it is our sad duty at this time to record the death on November 4, 1938, of Mrs. Benjamin F. Gibson, who was the organizer of the Woman's Missionary Society of Rosemont Church, Portlock, Va., at the time of the earliest start of the Woman's Missionary movement of the Southern Convention, and who by her generous support of the society, and her hearty interest in all missions during her long life, contributed greatly to the growth of missions in the church; and whereas we deeply grieve the loss of helpful companionship, her kindly manners, her keen business insight in affairs of society and church.

Therefore, be it resolved:

That we submit to the will of God, who doeth all things well, grateful that she was spared for many years to give to us the wonderful example of her Godly life; and,

That the memory of her deeply religious character, of her constant devotion to her church and Sunday school, her firm faith in her Lord and Savior, shall ever be a source of inspiration toward better and more spiritual living to all who knew her; and,

That we extend to her family our deepest sympathy and prayers for a comforting sense of God's merciful kindness; and,

That a copy of these resolutions be sent to "The Christian Sun," a copy to her family, and a copy written in the minutes of the Woman's Missionary Society of Rosemont Church.

Mrs. H. R. MORRISON,
Mrs. H. C. HEDLEY,
Mrs. A. L. GUYNN,
Committee.

THOMPSON.

The United Congregational-Christian Church of Winston-Salem, N. C., suffered its first loss by death in the person of its oldest member, Mrs. Kate Thompson, on August 26, 1938. Mrs. Thompson had suffered a stroke of paralysis the last of February and after about six weeks of confinement to her bed she was removed to the Masonic and Eastern Star Home. Her condition slightly improved after entering the Home, but after a few months she began to weaken and gradually grew worse until she answered the final roll call.

Mrs. Thompson was also a charter member of the United Church and one of its most loyal and liberal supporters. When the church was open for any service she could be counted on to fill her seat beside the window. At the age of seventy-three she was active and attentive to her duties. She will be greatly missed by her church and her host of friends. She was an active member of the Eastern Star Lodge of Winston-Salem.

Funeral services were held on Sunday afternoon, August 28, in the Burlington Congregational-Christian Church, conducted by the writer and assisted by Dr. J. H. Lightbourne. Interment was made in the family lot of the Burlington Cemetery.

W. M. JAY.

A CORRECTION.

Two corrections should be made in the Program for Women's Missionary Societies for February, published in the issue of January 12. In the sentence, "And to the average Hindu, who is an illiterate, God is very far off; so he makes for himself and worships a lesser god, or a little god, one he can see, to whom he can offer a visible sacrifice and so secure his favor," capitals should not be used for "lesser god" and "little god." The idea is an image or an idol. In Miss Seabury's story of her visit to the cobbler's shop it should say, "His brother replied, 'Oh, he wants to be a doctor'" instead of "His mother replied." This program is designed to inform the members of our societies on India, and for this reason the corrections are important.

MRS. J. H. LIGHTBOURNE.

Making a Living Is Not All of Life

but

IT IS VERY IMPORTANT

COMMERCIAL DEPARTMENT OF ELON COLLEGE.

For those interested in commercial work Elon College offers adequate training. The above picture shows some of the students at work in the typing department. Mrs. W. W. Howell is the head of the commercial department.

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Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Cl

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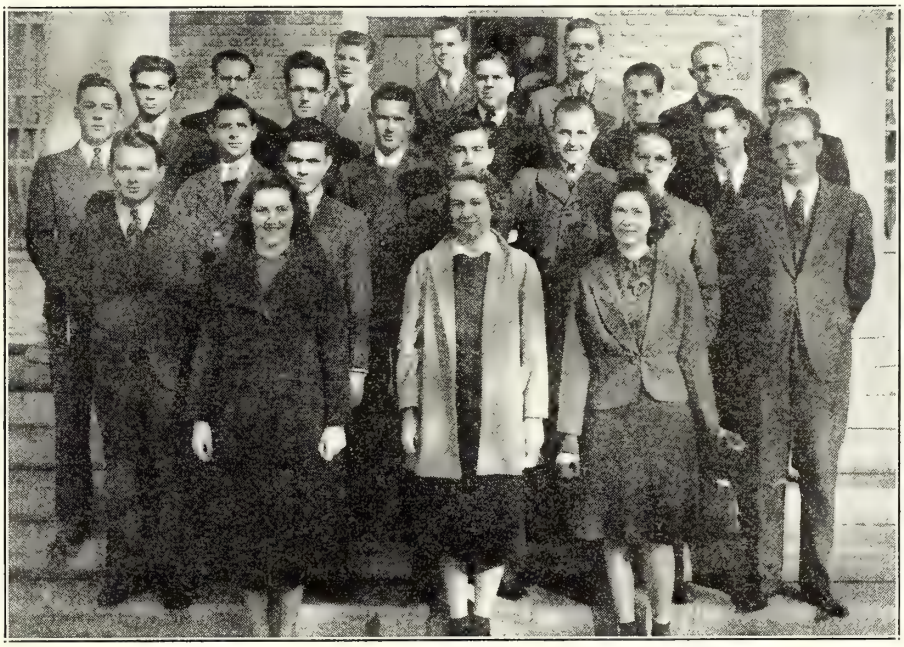
VOLUME XCI. RICHMOND, VA., THURSDAY, FEBRUARY 2, 1939. NUMBER 5.

Training Ministers and Church Workers is the Major Business of Elon College



MINISTERIAL AND RELIGIOUS EDUCATION STUDENTS.

This year there are twenty-three members of the Ministerial Association of Elon College. Four of them are girls who are majoring in religious education. Thirteen students are members of Congregational and Christian Churches. Other denominations represented are Methodist Protestant, Methodist Episcopal South, Baptist, and Friends.

The roster is as follows: Boyd Clapp, Greensboro, N. C.; Ellis Clark, Waverly, Va.; J. C. Coble, Burlington, N. C.; Nathan Cooper, Valdese, N. C.; Melvin Dollar, Malone, Ala.; Anna Marie Eshelman, Everett, Pa.; Minnie Mae Franklin, Stem, N. C.; Edna Fulcher, Norfolk, Va.; Parks Hackney, Burlington, N. C.; Emmanuel Hedgebeth, Holland, Va.; Maylon King, Asheboro, N. C.; Hoyt Lindley, Snow Camp, N. C.; Jack May, Greensboro, N. C.; James McDade, Hillsboro, N. C.; Elizabeth Newton, Jupiter, Fla.; Spencer Owens, Portsmouth, Va.; Kenneth Register, Sanford, N. C.; E. J. Sanderson, Brown Summit, N. C.; Julius Shepherd, White Hall, Ga.; Cecil Thomas, Sanford, N. C.; Duane Vore, West Milton, Ohio; Henry Wise, Newport News, Va. Dr. D. J. Bowden and Dr. M. A. French are counsellors for the group.

PERSONALS

News from the Churches

Dr. John R. Scotford, associate editor of *The Missionary Herald,* will preach in the First Congregational-Christian Church of Greensboro, N. C., on Sunday, February 5, at the eleven o'clock service.

Recently Rev. M. J. Sweet, pastor of Union Congregational Church, Chattanooga, Tenn., was honored at a party given on his 71st birthday by the Women's Guild of his church. His friends wish for him many more happy birthdays.

Rev. Aubrey C. Todd, South Norfolk, Va., has accepted a call to the Sanford and Shallow Well (N. C.) Churches. Mr. Todd will graduate from the Chicago Theological Seminary this spring and will begin his new pastorate the first of June.

Miss Marguerite Davison, extension worker in Alabama, Tennessee, Kentucky, and West Florida, was a visitor in Elon College, N. C. for part of a day last week. The Elon students from her area, as well as other friends, were delighted to see her.

On Friday of this week the Rev. W. E. Wisseman, pastor of the First Congregational-Christian Church of Greensboro, N. C., will conclude an interesting series of chapel talks at Elon College. The students are always glad to welcome him as their guest speaker.

Rev. William B. O'Neill of Moravia, N. Y., has accepted a call to the Holland Christian Church. He will begin his work as pastor there March 1. Mr. O'Neill has served as Pastor-at-Large in Florida and has held pastorates in Coral Gables, Fla.; Tryon, Ga.; Brooklyn and Moravia, N. Y.

News from Pleasant Hill (N. C.) Christian Church tells of the fine Sunday school there, with an attendance numbering two hundred. Christian Endeavor services are held each Sunday night, with a special service at least once a month. The Thanksgiving offering for the Christian Orphanage amounted to $24.56.

Dr. William F. Frazier, Executive Vice-President of the Home Boards of Congregational and Christian Churches, will speak at the regular morning service at Elon College, N. C., on Sunday, February 5. He will be the guest speaker at the monthly meeting of the Piedmont Ministerial Association there on the following morning.

The Executive Committee of the Southern Convention, meeting in Norlina, N. C., on January 20, appointed Rev. J. H. Dollar of Newport News, Va., as a member of the Board of Publications to fill the vacancy created by the resignation of Rev. Carl R. Key. Rev. J. Everette Neese of Henderson, N. C., was appointed to fill the vacancy created by the resignation of Rev. F. Ervin Hyde.

THE CONVOCATION OF CHURCHES.

It is easy for one to say that the last was the best, but in reference to the last session of the North Carolina Convocation of the Churches, to my way of thinking, it is correct to say that it was the best. At least, the thought or theme was very appealing to me: "The Living Church in a Wistful World." It is inspiring to think of thirteen of the leading denominations of the state coming together to discuss some of the most important subjects in the mind of the Church. The speakers were the very best that could be secured in their fields; men and women who knew their subjects and who were able to give their personal views with emphasis. I wish that all of our people could have heard the messages of that Convocation.

It was especially impressed with the ideas presented about Evangelism. This will give strength and influence to the Church as nothing else will. The Church was founded upon faith, and the dynamo that creates power for the Church is the Spirit of Christ.

Dr. John R. Cunningham of Winston-Salem said that the Church needs new emphasis placed on Pulpit Evangelism; that that will still move the congregation as it did in days gone by. His idea is not so much emphasis on Personal Evangelism, but on that which converts the soul and then the Church will function in its rightful purpose and place. I am looking for that condition to come to pass. For more than a year, it seems to me, there have been signs of it. I was impressed very much by a letter from Dr. L. E. Smith in The Christian Sun several months ago. He spoke of the importance of the revival spirit as we once had it. No one else has mentioned it; nevertheless there is a need for such and "The Lord will provide."

E. M. Carter.

TO THE PASTORS AND SUPERINTENDENTS OF THE WESTERN NORTH CAROLINA CONFERENCE.

Questions have arisen about offerings from Sunday schools and churches in the Western North Carolina Conference for the college. Some seem not to understand that all offerings sent to Elon College from Sunday schools and churches in this conference are to be counted on conference apportionments for 1938-39. This is to advise all that all such offerings sent to the college will count on their conference apportionments.

Under the plan that the Western North Carolina Conference is now working, definite amounts are apportioned to each local church, forty per cent of which comes to Elon College. For example, if a church is apportioned a total of $50.00, Elon College is due $20.00 of that amount. If the fifth Sunday offerings through the year amount to $20.00 and are sent to the college, the college apportionment for conference will have been paid and such church will get credit for the amount sent in. The college will receipt the Sunday school and church sending contributions which receipt should be attached to the church letter, and there will be no question about getting credit. This is a splendid way and a good opportunity for every church to raise a definite part of its conference apportionments in advance of a few weeks before conference.

L. E. Smith.

SUPERANNUATION.

The Christmas offering for Superannuation still comes in from the churches delayed on some account in taking or sending in, the offering. We are gratified to report as follows:

First, Richmond, Va.	$ 20.00
Dendron, Va.	3.10
Union (N. C.), Burlington, N. C.	13.60
Parks Cross Roads, Ramseur, N. C.	6.02
Linville, Va.	11.26
Liberty (Vance), Henderson, N. C.	8.62
New Hope, Louisburg, N. C.	3.50
Total for week	$ 66.10
Previously acknowledged	627.39
Total to date, Jan. 28, 1939	$ 693.49

Gratefully yours,
J. O. Atkinson, *Chairman,*
Board of Superannuation,
Elon College, N. C.

"War will never yield but to the principles of universal justice and love; and these have no sure root but in the religion of Jesus Christ."

A "HOME BASE" FOR DEVELOPING LEADERSHIP.

Every worthy project needs a "home base," a solidly built supply house and point of departure for its wider operations. The home base for missions is a world-minded, self-forgetting, sharing - until - it - hurts local church. The home base for social action is a church which practices in its own economic and social relations the principles it urges groups beyond the church to apply.

The church which seeks an adequate supply of consecrated and skilled educational leaders must also have a home base. Too long have our local churches looked solely to outside agencies to train their lay workers. Training schools, institutes, and conventions manned by specialists from afar have been trusted to work miracles which cannot be worked. Community schools have drawn a small percentage of present and prospective teachers and officers away from their own churches to learn things which applied more or less to their particular leadership jobs. Summer conferences, likewise removed from the local church, have many unique values, but cannot be expected to do all the training for a local church. Each of these extra-local-church agencies will continue to make its specific contribution. But, unless the local church itself can be made leadership-education conscious and accepts the primary responsibility for educating its workers, these other agencies will yield relatively small returns.

The home base for securing and training leaders is a local church plan which is looked upon as a natural part of its total educational program —as much to be accepted as is any plan of the department for the Christian education of childhood or youth.

Not only should a local church have a leadership education or personnel plan; it should conduct certain portions of this program of training within its own bounds. What are some of these home base activities which our Congregational and Christian Churches can use?

Every local church, small or large, can conduct a class for young people at the church school hour. For these leaders of tomorrow there are simple introductory courses in the Bible and in ways of teaching. There is a leader's guide for each course and the texts are very inexpensive and understandable.

There are courses a bit more advanced for the more mature workers now in service, with suitable guides and texts. The church building a home base for leadership development plans for one or more such courses at certain periods of the year—a fall class or school or a Lenten institute in which courses in the worker's personal religious life and in the Bible are particularly stressed.

Another part of such a home-base program is a series of well-planned workers' conferences. For putting this time-honored, but often neglected meeting on its feet there is an abundance of help which has stood the test of actual use. In addition to three widely circulated program booklets there is a new series, "Workers' Conference Programs Based On the Use of Leaflet Messages," six in all, which will be sent free to any church upon written request, together with a sample set of inspirational leaflets used.

To start building this home base it may be necessary to "sell" the idea to your workers and to the committee on Christian education. The cleverly devised "Teacher Training Primer," free for the asking, will make a good saleman's prospectus.

Why not start building that home base now by sending to the Department of Leadership Education, 14 Beacon Street, Boston, Mass., for these free materials and other literature describing the leadership courses?

ERWIN L. SHAVER.

(The Board of Christian Education, Elon College, N. C., will gladly furnish the above materials. Editor.)

GROUPED CHURCHES MAKE PROGRESS.

Group No. One of the North Carolina and Virginia Conference of Congregational and Christian Churches has had a little more than one year's experience with the present set-up and we feel that some progress has been made. We find ourselves in the midst of a great work with a much broader vision of the task, and a stronger determination to "press toward the mark for the prize."

A committee from each of the three churches has organized a group committee, of which Mr. A. W. Preston, Belew Creek, is chairman, and Miss Lucy Kate Strader, Walnut Cove, is secretary. We held our first meeting of this conference year at Salem Chapel on December 4. The next meeting will be held at Pleasant Ridge, March 5. At these meetings we discuss our problems and plans and report progress. Each church in the group has accomplished much in connection with a building program during the last twelve months, for which we are all thankful and happy.

Salem Chapel has completed an annex of three nice class rooms; has repainted the entire building inside and out; a new pulpit, choir loft with chairs, and electric lights have been installed. A great deal has been contributed for these improvements by friends of the church, who are not members. The Sunday school is making great progress under the leadership of the efficient superintendent, Mr. Vance Marshall. The Christian Endeavor is working hard at its task, with Miss Ruth Middleton as president. The Women's Missionary Society is also doing fine work under the direction of the president, Mrs. J. H. Crews. Someone has said, "a live missionary society is the right arm of the church." Almost any minister will agree.

The new building at Belew Creek is completed, with the exception of a little more work in the basement which is used for class rooms. Nice new pews have just been installed, with no debts to embarrass the membership. The building as it stands is a credit to the community. It is useless to say that great sacrifices have been made in order to secure it. The Sunday school superintendent, Mr. J. H. Self, is a truly consecrated man who carries the burden of it on his heart all the time. The Ladies' Aid Society, under the leadership of Mrs. I. P. Neal, is a great asset to the church.

Pleasant Ridge Church is building an annex consisting of three class rooms. The entire building has been painted on the outside and inside the main auditorium, most of which was done by free labor. This makes it possible to have enough money in the treasury to purchase new flooring, which will be put in right away. Within the last few years this church has lost practically all of her old "standbys" which causes the burden to be much greater for those who remain. In spite of this, great progress is being made. "They had a mind to work." The Women's Missionary Society is doing a great work under the consecrated leadership of Mrs. A. B. McFarland. It is a great inspiration to this pastor to attend the regular meetings. The Sunday school, too, is making progress under the leadership of Mr. J. H. Crutchfield, superintendent. The Christian Endeavor Society is not a large one, but is doing fine work. Mrs. Sallie McFarland is the president.

Each church held its first quarterly meeting with a fellowship supper in connection, and each has voted to continue the practice.

G. H. VEAZEY, *Pastor.*

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MODERN YOUTH.

General statements about the youth of today are at best but partially true. One group is one thing and another is entirely different. In one country they drill for military service and shout hurrah for their ruler. In another they die for their country. In still another there are large groups on pleasure bent. But everywhere around the earth there are choice young people who are part of the Church of Jesus Christ and are glad to be known as His servants. It is about this latter group that we write.

In summer conferences, week-end retreats, vesper services, Sunday school classes, Christian Endeavor societies, and church worship services these fine young people have seen a vision of Jesus, that stalwart young man of Galilee who willingly walked to a cross as He sought to start processes of reformation that would bring peace and salvation to the world. They have believed with Him that this world can be made new through redemption. They are not willing that things continue as they are. They do not want economic, racial, social, and political barriers to make enemies of God's children. They dare to challenge long-established customs with the hope of putting into their place new ways of doing things that will bring joy into human relations where fear and suffering have been.

In our Conferences the young people are organized for service. There are missionary groups that consider only this one phase of our church program, Christian Endeavor groups that find excellent fellowship with similar groups of other denominations, and Pilgrim Fellowships that bring together all young people to make plans for all kinds of church work and to enjoy Christian fellowship. Our national organization is known as Pilgrim Fellowship because it is hoped that the young people of our churches will be as daring and constructive as Pilgrims and will find fellowship among widely separated groups and with God.

It is sometimes difficult for those of us who are older to agree with this youth group concerning plans, programs, or ideals. It may be that they are wrong and need guidance, but it just may be that prejudices and customs have dimmed our eyes until we cannot see clearly the vision that is theirs. To sit with them as they consider seriously attempting to make human relations so happy that war will disappear, is a thrilling experience. War-makers think they are visionary, but churchmen must remember that Jesus staked his life on love, died on a cross in defense of that faith, and has more friends that all the war-lords of the world. Perhaps these young people in our midst will lead us to the fountains of life. It is to be devoutly hoped that they will not get discouraged and quit until they have tried the ways of loving service in the midst of a warring world.

"The Christian Sun" believes in the young people of our churches. It believes that they can give us a new and clearer vision of the Kingdom of God. It would urge them to undertake big things for God. It has no hesitancy in commending them to the churches and making a plea that the young people in every church be given a place for development and leadership.

This is Youth Week. Special programs will be in progress. If you have any doubt about the value of these programs, attend, take part, and help to make them better. If you are not sharing in a youth program this week, you can at least have a heart to heart talk with some fine boy or girl and give a bit of encouragement for the years that lie ahead. In so doing you may light a torch that will shine through eternity.

A CHALLENGE FOR 1939.

After attending the Mid-Winter Meetings at Evanston, Ill., where leaders of the Congregational and Christian Churches discussed for a week plans and programs for 1939, your editor has returned to his office with a clearer vision of opportunities within the Southern Convention. Friends from afar who have traveled our way helped to draw the lines of this picture. From Maine to California leaders exchanged ideas, plans, and ideals until the vision of a new Convention took form in the mind of the writer.

We should secure a thousand new members. Our churches need them. The people are plentiful. The program for securing at least five new members by Easter would revitalize each church. Surveys of communities will give work for present members and secure names of possible recruits. The Pastor's Class will train children and young people. Personal work will secure new consecration. And devotional services in Holy Week should lead many to a loyal devotion to our Master. **Let's Get a Thousand New Members for Our Churches by Easter!** This is the main business of the church. In this we must all be agreed. But we must have a church worth joining. Be sure that you have something to offer. And then go out to help get a thousand members by Easter!

All financial obligations met in full is another worthy goal for the year. This will begin with the local church. Clear up the debts, or see that they are met according to promise. There is no harm in a church owing money, but is a disgrace for it to owe without fulfilling its promise to pay. Obligations begin with the local church, but they reach out to the ends of the world. The Conference is merely the churches in cooperation. The Convention and the national Boards are merely larger groups of churches in cooperation. This should be the year to meet all obligations in full. While the nations prepare for war, the Church should strengthen its defense of peace.

A third challenge deals with education. Specifically it is that we secure three thousand subscriptions to "The Christian Sun." But it is (Continued on page 13.)

What Do We Believe?

By Rev. John H. Knight, Norfolk, Virginia.

Do Protestants believe anything? If they do believe certain things, why are they so secretive about it, and reluctant to express themselves regarding their faith?

These are questions that one must face if he lives in a mixed community with Catholics and Jews as his neighbors. He sees constant evidence that these other religions have a definite and systematic set of beliefs, and they seem to be rather well informed about what their churches teach.

But not so the Protestants. We seem to lack a clear-cut system of thought, and basing our religions upon emotional appeal or sentimental attachment, we are at a loss to defend our position in terms of reason and logical thought.

The fault may all be traced back to the Protestant pulpit. We ministers are the teachers of religion, but how many of us are really exercising a teaching ministry? Read, if you will, the terrific indictment of the Protestant pulpit recently made by Dr. Bernard Iddings Bell in the October number of *The Atlantic Monthly*. Note the strong but sorely needed statements of Dr. Bell—"A great many preachers themselves do not know what the great agreed teachings of Christianity actually are." "Any preacher who forms his pulpit gives to the faithful, not the word of God, but his own speculations, is guilty of nothing less than sacrilege."

So concerned have some of our own leaders become about this sad condition of things, which pervades even the Congregational-Christian Church, that none other than Dr. Frederick L. Fagley, Associate Secretary of the General Council, has taken it upon himself to send copies of Dr. Bell's article to our ministers. So impressed is Dr. Fagley with the article that, speaking as the leader of a great Church, he says: "There is appalling illiteracy concerning the fundamentals of Christian belief . . . great multitudes of church people who have high ethical standards do not base these standards on religious convictions."

We may deny the charge of theological illiteracy, but there is no getting around it. It was conclusively proven at the World Conference on Faith and Order in Edinburg last year that American Protestantism is nearer to theological illiteracy than any other section of the Christian world. The American churches have been much concerned about morality and the social and ethical implications of the Christian religion; but in many cases we have forgotten the foundations in the interests of the super-structure. "Life and work cannot proceed without faith and order."

All of the problems that are confronting American Protestantism today in the fields of evangelism and religious education—and they are many—can only be solved by a teaching ministry which possesses some conception of the metaphysic of Christianity, and which is not afraid to proclaim it. We must admit the failure of the Protestant Church to adequately train its young in any definite system of thought that commands loyalty and devotion. A very casual comparison of our churches with those of the Catholics and the Jews will show us that. Even in spite of the intensive emphasis on religious education during the past twenty years, we somehow have not accomplished that which these other faiths have for years so effectively produced—*Belief In a Distinctive Faith.* Perhaps it is because we do not know what it is all about, this Protestantism for whose doctrines the reformers gave their very lives. We evidently need to get to work doing some good hard bed-rock thinking in the realm of evangelical theology, if we would retrive those dynamic principles which the reformers were able to grasp with such acumen and intellectual clarity.

If Christianity is anything, it is a system of thought, an organized body of knowledge which deals with fact and truth. Much has been said in the past about Christianity being a life to be lived. But certainly—and this has been sadly forgotten by our noncreedal churches—decency cannot be produced without principle.

The reason why Protestant people do not produce a quality of life that is much different from the rest of the world is because we are spiritually illiterate of divine principles and divine Revelation. Our "rule of faith and practise" is stilll an unknown and seldom used Book. With no sure base in reason and philosophy our religion has become a thin veneer for a shallow pragmatism. True Christianity is more than this. The celebrated Bishop Horne said, "To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating those great scripture truths of redemption which alone can incite and enable us to forsake sin and follow righteousness, is but to put together the wheels and set the hands of the watch, forgetting the spring which is to make them all move."

Human conduct, no matter how idealistic and beautiful it may be, is valueless before God unless it is produced under the influence of the great foundation facts of Christian belief—the sovereignty of God, the atonement of Christ, the indwelling of the Holy Ghost and the mission of the Church. Produced apart from these doctrinal principles, all human virtues are but "good works." Is not the Pauline teaching on grace still a part of the Rule of Faith? (Eph. 2:8, 9.)

These can be no life without doctrine; no ethics without dogma. Christianity, in the lazy analysis is more than the mere accretion of the experiences of men; it is the revelation of Divine Truth. The present tendency within Protestantism to minimize and undervalue truth is indeed unfortunate, and if persisted in will lead to the destruction of our cause. We must remember that truth and God are one. It is, therefore very, very important what a man believes.

Dr. John A. MacKay, in his inaugural address as president of Princeton Seminary last year, made this ringing and wholesome statement: "Theology is still the Queen of the Sciences, and always will be, for Theology is the Science of Divine Revelation.

CONFERENCE APPORTIONMENTS TO ELON COLLEGE.

Last week's issue carried information concerning Sunday schools and churches sending in offerings for Elon College direct from their organizations. These offerings constitute a part of the individual church's apportionment to be sent to the annual conference at its next meeting. This is the college period, and we are hoping that a large number of Sunday schools and churches may find it possible to receive an offering and send to the college or send an offering out of their regular benevolent treasury. Let every church send an offering. Have you sent yours? If not won't you please do so?

Last week we reported offerings from the following churches: Tryon, Flint Hill, Antioch, Mt. Olivet (R), Palmyra, Bethlehem, Dendron, Suffolk, and Union (Southampton), amounting to $54.32. This week we report offerings, bringing the total to $112.22, as follows:

N. C. & Va. Conference:	
Union Ridge Church	$ 25.00
Union Church	10.00
Albemarle	21.90
Mt. Zion	1.00
Total	$ 57.90

CONTRIBUTIONS

SUFFOLK LETTER.

Hypocrisy is the curse of humanity. In the days of Jesus of Nazareth spiritual hypocrisy was the predominant curse of Judaism. Against this form of deceit Jesus hurled His severest criticism and pronounced His most caustic judgment. He had compassion toward sinners. But His soul burned with indignation toward hypocrites.

Today hypocrisy makes its most deadly appearance in the greed for money. The situation can be summarized in a review of an interview with a young business man. He was employed by a large industrial corporation. He told of deception among the higher officials of his corporation as they made the contacts with other business men. In the office the men boldly revealed how, in different ways, they had taken advantage of ignorant and innocent customers, and laughed about their dishonesty and deception. To them it was a mark of business ability to be able to cheat and defraud their customers. He said: "When I see and hear about the things that I know are being done by employers and employees I become a pessimist, and I lose faith in my fellowman."

This young man had lost his grip on the church, and the church had lost its power over his life. He confessed that his only hope was in a return to the church. "But," he said, "when I see this hypocrisy in the lives of the people who are church members, it is hard to find my way back to the church with spiritual satisfaction." Was the attitude of this man distorted and abnormal? Does he represent a cross section of the average working man in his discoveries and interpretations of the underlying principles in the industrial and business world of today?

How can a man consistently defraud, deceive and cheat his fellowman six days of the week and sit in church on Sunday with a sanctimonious look and a hypocritical greeting? Only a hypocrite can do that, and such deception weakens the church in its effort to redeem lost humanity. Liberal giving to the church cannot compensate for the sin of financial dishonesty and industrial hypocrisy. And sanctimonious attitudes cannot camouflague an inner life which is a stench in the nostrils of decent humanity and an abomination in the sight of Almighty God. What is done in the office and at the workbench speaks much louder than the audible voices heard in the sanctuary.

Was this man right in his criticism, or was he wrong? His criticism was met with these words: "There are many honest people in business. Do not think every place is full of hypocrites. Honesty has its due reward. Dishonesty and hypocrisy will have just recompense in the final day of accounting. The trickster will reap the reward of his own trickery." The winner in a dishonest game will be the loser tomorrow. In the end he is the loser. He loses his gain, and he loses his integrity; he loses his profits, and he loses his own soul. Pity the poor deluded souls of this age who think that honesty and righteousness can be safely cast aside for some passing financial gain.

The church members should be models of sincerity and righteousness. When they fail, the church suffers. When they are faithful, in life and in service, the church grows and the kingdom of God advances. They are being tested in office and counting room. The principles of Christianity furnish the yardstick that will ultimately measure life for time and eternity. Every man is being measured every day. I. W. JOHNSON.

ELON COLLEGE AND THE CHURCHES.

The Upper Alamance Fellowship composed of the Christian Churches in Alamance County held its regular fifth Sunday meeting at Elon College this week. Dr. James H. Lightbourne, president of the fellowship, presided. Devotional services were conducted by the Ministerial Association of the college with Rev. Emmanuel Hedgebeth directing. The principal speaker was Dr. Stanley C. Harrell, President of the Convention, who spoke on the Convention's program and the local church.

Dr. Harrell, as he always does, gave a very thoughtful and helpful address. During the course of his remarks he stated, "I do not know how it affects you, but whenever I come to Elon College, it always does something to me. To feel that I am here with young people who are developing for usefulness in life, I am inspired." If more of our people could come in touch with the college, they would in all probability have the same feeling and the same attitude.

My position requires my presence in many public gatherings of our church. I am greatly encouraged with the change of expressions and attitude regarding Elon College. Five years ago rarely if ever did anyone refer to the college in a public address or in discussion on conference floors who had not been specifically asked to do so, or if references were made, they were usually of a pessimistic and discouraging type. During the past year, I have not been present at a single gathering of our people in which one or more persons who had not been asked did not refer to the college in an encouraging and optimistic way. To me this fact is not only encouraging but tremendously significant. The minds of our people at large have been turned favorably toward our college. We are all encouraged by the progress that has been made and further progress that is in prospect. The college is beginning to grow up. Practically fifty years have passed since the first definite action was taken by the church looking toward the establishment of an institution of higher learning. Soon fifty years will have passed since the doors were first opened for students and our first commencement was held. Fifty years is quite a long time for a person to live, but an institution at that age has not reached its maturity. It is in the prime of life, on the threshold of great usefulness in the training of minds and the development of character. With Elon College, it is just beginning to open its mouth for instruction, encouragement and the trumpeting out of the eternal truths of our Christian faith and Christian doctrine. It shall continue to be as it always has been the voice of the church in the field of higher education and matters of religious instruction for the youth of our church and the needs of our day. The weight of years does not impair the usefulness of an inspiration but rather enriches it provided the cooperation and support of its natural constituents are timely and generous.

We, all of us, are greatly anticipating the Fiftieth Anniversary of the college and the opportunity that such an anniversary will offer us one and all to express our gratitudes, repay the college for the inspiration and encouragement given us in our days of preparation, and an added opportunity to secure the institution for all time that she may continue to inspire and guide the youth of the church during the days and years that are ahead. Your cooperation and contributions could not be given to a more needy or a more worthy cause. "The Lord loveth a cheerful giver." L. E. SMITH.

REDUCING A REVIVAL TO ITS SIMPLEST TERMS AND HIGHEST EFFICIENCY.

By Marna S. Poulson, D. D.

Revivals are common. Here is a proposal for an unusual one.

Political-revivals are common whenever there is a ticket to be elected.

Business-revivals are common whenever merchants can devise a new scheme, or revamp an old one, for getting the people to spend on a larger scale.

Sports-revivals are common whenever the owners of baseball clubs, or other professional sports, can think of some new way to coax people to the box office.

Gambling-revivals are common whenever some scheming men can think of a novel way to make the gullible think they can get a lot for a little.

Revivals, of one sort of another, right and left of us until there is very little left for most of us in the realm of character-building and general-welfare.

I propose an up-to-date revival built around a plan that can be phrased in simple language and made to work like a house-a-fire.

Let every religious paper—the daily and weekly press, too, if they care to help the movement—do what they think best to persuade bad people to be good and good people to be better, while we all admit that far too many of us are very little better, if any, than the day we publicly became identified with the church.

Let every pulpit ring with the challenge: Are you ready and willing to do your level best to persuade, not compel, those closest to you to be better? (You may not know any really bad people.)

Look at those two words, bad and good.

A person is bad when morally wicked, or when exerting an unwholesome influence, or when seeking selfish ends without regard for the rights, privileges and comfort of other persons.

A person is good who has excellent moral qualities, or who exerts a wholesome influence, or who refuses to trample on the rights, privileges, and comforts of others to secure his own pleasure or profit.

Here is a proposal that goes to the very heart of the teachings of Jesus without using the conventional revival-language that has lost much of its charm and left much of its clatter.

Such a revival, officially sponsored by the Federal Council of Churches, and systematically followed by the various denominations, would produce a religious atmosphere in which many of our habits and customs as persons and peoples would wilt and die.

Napoleon once said something to the effect that conquering people was cloying, but that persuading people was the sport of kings.

Theodore Roosevelt put it differently. He said there was no sport equal to fighting for righteousness.

What a life a nation could lead if its most worthwhile citizens were trying to make bad people good and good people better, themselves included!

Have we the courage to simplify the message of the church in some such way? Is there anything the church can legitimately seek that would not be helped by such a plain speaking and direct action program?

It would remake wrecked homes and mend broken hearts.

It would empty prison cells and build clean cities.

It would remake, or unmake, corrupt political leaders.

It would promote peace! Renovate educational methods! Dissolve denominational lines—and add height to our ideals, depth to our convictions, and breadth to our sympathies. It would put the Sermon of the Mount into language everybody could appreciate and appropriate. None but the really wicked would oppose it even if far too many of the good would not heartily endorse it.

This is not proposed as an easy method of evangelizing the world—far from it! But in an age when men do not take time to consider words of involved meaning, and when conventional methods for getting attention no longer get results, this apparently simple plan may catch the eye, win the approval, and enlist the effort of slumbering thousands. This will lift Christ up so that all men would be drawn to Him.

Bad people good—
Good people better—
None of us too good,
And none too bad,
To enlist.

THE CHURCH AND ITS MISSION.

By Rt. Rev. V. S. Azariah,

Bishop of Dornakal, at Madras Conference.

A man who had been a Hindu seeker after truth told me this story of his experience. He had read the New Testament, the Gospels, had been fascinated by the life of Christ, and had been greatly stirred by the death of Christ. Then he had read on into the Book of Acts and felt that he had entered into a new world. In the Gospels it was Jesus, his works, and his suffering. In the Acts, the Christ seems to go into the background, and it is the multitude, the brethren, the church, the disciples that taken the place of Christ. What the disciples did and thought and taught had taken the place that Christ had occupied; the church continued where Jesus left off at his death. "Therefore," this man said to me, "I must belong to the church that carries on the life of Christ."

Do the younger and older churches realize that they exist to carry on what Jesus Christ came to do? The church exists to proclaim the revelation of God's love, to proclaim the redemption from sin. Every member of the church is expected to go forward in the army of those continuing what Christ came to do.

In baptisms, we dedicate a man, a woman, or a child as a soldier of Christ, faithful soldier and servant of life's end. Every person baptized should be a witness, not ashamed of Christ; otherwise he denies his baptism. "Every Christian a witness" is a slogan of our efforts at evangelism. We have been getting little groups of baptized persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked by a villager, "Have you seen God?" And his answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me know. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer, and no better way of witnessing for God.

Often we find that the things that teach people are not the intellectual things but those that go straight to their hearts. I often learn from illiterate men how they answer the objections that men make to the Christian faith. To another illiterate man it was said, "It is nonsense that a person can rise from the dead." His reply was, "We bury a bag of rice in the field and it dies and a crop rises up to feed us. Surely if God plants a life, he can raise it again."

In the early church it was the common man who spread the Gospel of Christ. Christianity spread from slave to slave, from soldier to soldier, from artisan to artisan. Every convert talked to his fellowmen, the men of his own group. It is our duty to get every person who is attached to the church to go out as a witness for Christ. The sharing of experience

(Continued on page 11.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A MESSAGE TO ALL PEOPLE.

That indeed was a ringing message which went out from the great International Missionary Council, meeting in Madras, India, December 12-20, 1938. Dr. John R. Mott sponsored the message, which the Conference had adopted and sent it out to be read wherever it might be in churches, from pulpits and in groups who care to share. It was entitled "A Message To All People," with greetings to the peoples of all lands. We haven't the space to quote the message in its entirety, but it is a message of faith, hope and inspiration, which every pastor should have and every congregation should know about. It begins with the statement:

"We are four hundred and seventy delegates, gathered from seventy nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ."

Then two paragraphs reveal the problem and the burden that bore upon these delegates and readily explain the chaotic condition in which we now find ourselves.

"The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

"Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. They bear upon them the marks of human manufacture as clearly as the motor car or the airplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made."

However, these delegates were not content with sounding the alarm and noting the evils that brought us into this state of chaos, but with a clarity of vision that all must applaud they discover a way out for all peoples, faiths and nations who will share that vision and in faith embrace it and act upon it. This paragraph reveals the very heart and conscience of this ringing message to all people:

"It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to re-verify them."

It is indeed a significant message from the Conference composed as it was of the most eminent and devout Christian statesmen, men and women, of seventy nations.

One of the rays of hope in our darkened and tragic era is that the church itself has real statesmen in its pulpits and in its pews who are giving their best thoughts and most devoted efforts to pointing the way out from the present chaos—that way being ever and always the same, namely; the way of Him, who said, "I am the Way, the Truth and the Life."

J. O. A.

AN EFFECT OF TITHING.

Whereas the total per capita gifts of American churches, for both outside benevolences and congregational expenses, averaged only $13.02 per member last year for twenty large Protestant denominations, the four leading churches of Long Beach, Cal., last year gave $13.47 per member to benevolences alone. The average benevolent gifts reported for all leading American churches was only one-sixth this amount, or $2.23 per member. At the same time the Long Beach churches are paying off their "Earthquake loans" and are engaged in building programs. One secret of the fine showing of the four Long Beach churches is that they are *tithing* churches. They give 40% of all their contributions to local home and foreign missions. Tithing evidently brings blessed results both to givers and to the work of Christ. The potential giving power for Protestant Christians in the United States is estimated at about $3,000,000,000 a year, or nearly ten times the present reported gifts.—*Exchange.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 28, 1939.

Sunday Schools.

Mayland, Broadway, Va.	$ 1.00
Turner's Chapel, Sanford, N. C.	2.46
Apple's Chapel, Gibsonville, N. C., Nov., Dec. & Jan.	10.11
Needham's Grove, Steeds, N. C.	.75
First, Portsmout, Va.	12.61
Ramseur, N. C.	5.20
Waverly, Va.	4.00
Liberty (Vance), Henderson, N. C.	4.58
South Norfolk, Va.	5.00
Ether, N. C.	1.80
Timber Ridge, High View, W. Va.	1.14
Flint Hill (M), Biscoe, N. C.	.25
Mt. Bethel, Stokesdale, N. C.	1.27
Total	$ 50.17

Individuals and Churches.

New Elam, New Hill, N. C.	$ 8.65
Shallow Ford, Elon College, N. C.	9.74
Pleasant Cross, Asheboro, N. C.	1.15
Ingram, Va.	8.50
Total	$ 28.04

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Treasurer, Norfolk, Va.	$1,700.00
Total for week	$1,778.21
Previously acknowledged	7,006.95
Total since Sept. 1, 1938	$8,785.16

We are profoundly grateful for these offerings, realizing as we do that they represent donations, for the most unselfish and divine cause that a donation can be given, namely; that of sharing the gospel with others. The church with its Sunday school and Missionary Society is the only institution that makes donations to missions. The world outside of the church and church membership has no interest, or concern, in the spread of the gospel and the winning of souls to Christ through the preaching of the gospel. Our Lord realized this and said to His disciples and followers, "Ye shall be witnesses of Me."

Cordially yours,

J. O. ATKINSON,
Mission Secretary.

JEWISH NEW YEAR RESOLUTIONS.

Though men may hate me and mine and wreak their enmity upon me, I shall not give them hatred for hatred. I shall not permit their dark intolerance, their depravity, their inhumanity, to take possession of my soul. I shall strive to see in them misguided children of God, and to pray for the day when they will return to reasonableness and brotherly love. I shall strive always to hate the sin but not the sinner. I shall never let the realization leave me that I am not alone in my problems. I shall strive to cooperate with all men of good will, and with all faiths.—*Rabbi Heller.*

FIRST QUARTERLY REPORT.

The following is the first Quarterly Report of the Eastern Virginia Woman's Home and Foreign Mission Board from October 1, 1938 to December 30, 1938, inclusive:

Women's Societies.

Antioch	$ 6.25	
Berea, Nansemond	18.75	
Bethlehem	47.00	
Christian Temple	75.00	
Dendron	12.10	
Eure	5.00	
First, Portsmouth	7.10	
Franklin	50.00	
Holland	23.00	
Holy Neck	30.00	
Isle of Wight	18.78	
Liberty Spring	50.00	
Mt. Carmel	19.00	
Oakland	12.50	
Rosemont	56.00	
Suffolk	125.00	
W. W. Staley, Suffolk	8.20	
South Norfolk	18.00	
Waverly	11.90	
Windsor	12.94	
		$ 606.52

Young People's Societies.

Berea, Nansemond	$ 9.00	
Bethlehem	25.00	
Christian Temple	6.00	
Eure	4.00	
First, Portsmouth	3.76	
Franklin	18.75	
Holland—P. F.	5.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	7.25	
Oakland	8.75	
Rosemont	5.00	
Windsor	5.00	
		122.51

Junior's Societies.

Antioch	$ 2.50	
Bethlehem	6.00	
Christian Temple	10.00	
Eure	1.00	
First, Portsmouth	1.50	
Franklin	7.50	
Holland	8.75	
Holy Neck	9.00	
Liberty Spring	6.25	
Mt. Carmel	2.20	
Oakland	1.25	
Rosemont	5.00	
Suffolk	14.00	
Windsor	4.46	
		79.41

Cradle Roll Societies.

Eure	$ 1.00	
Franklin	1.25	
Liberty Spring	1.00	
Oakland	3.00	
Waverly	1.58	
		7.83

Miscellaneous.

Received from Mrs. J. H. Raby		250.00
Total		$1,066.75

Disbursements.

Printing blank checks	$ 1.75	
Stamps and stationary	1.75	
Expenses of Mrs. J. M. Harris	11.40	
Bill—Pond-Ekberg Co.	26.30	
Expenses of Mrs. J. M. Rabey	2.35	
Expenses of Mrs. Andrews	1.00	
Treasurer of Woman's Mission Board of the Southern Christian Conference	950.00	
Bill—The Gurley Press	8.50	
Expenses of Mrs. Hess, Eastern Virginia Conf.	10.00	
		1,013.05
Amount on hand		$ 53.70

Respectfully submitted,
MRS. E. R. BRYANT, JR.,
Treasurer.

503 Clay Street,
Franklin, Va.

QUARTERLY REPORTS.

The following is the first Quarterly Report of the Woman's Mission Board of the Virginia Valley Conference, ending October 1, 1938:

Women's Societies.

Bethel	$ 2.56	
Dry Run	5.56	
Leakesville	5.30	
Linville	8.35	
Newport	4.45	
Winchester	19.27	
		$ 45.69

Young People's Societies.

Antioch	$ 3.32	
Linville	1.10	
Timber Ridge	17.86	
		22.28
Conference Offering		6.00
Amount in Treasury		5.38
Total		$ 79.35

1938 Disbursements.

Sept. 8 Mrs. H. S. Hardcastle	$ 10.00	
Oct. 11 Mrs. H. S. Hardcastle	62.70	
		72.70
Amount in Treasury		$ 6.65

VERDIE C. SHOWALTER,
Treasurer.

The following is the second Quarterly Report of the Woman's Mission Board of the Virginia Valley Conference, ending January 5, 1939:

Amount in Treasury		$ 6.65

Women's Societies.

Bethel	$ 2.00	
Leakesville	25.21	
Linville	12.68	
Newport	4.00	
New Hope	3.40	
Winchester	15.03	
		62.32

Young People's Societies.

Antioch	$ 11.84	
Timber Ridge	10.00	
Linville	7.76	
		29.60
Total		$ 98.57

1938 Disbursements.

Nov., Burk and Price on Bond	$ 2.50	
Nov. 23, Mrs. Carl R. Key	15.50	
1939		
Jan. 5, Mrs. B. F. Frank	.36	
Jan., 12 Mrs. H. S. Hardcastle	75.19	
		93.55
Amount in Treasury		$ 5.02

VERDIE C. SHOWALTER,
Treasurer.

Harrisonburg, Va.

LENTEN SERVICES. 1939

SERMON THEME *"Gentlemen, the King."*

MID-WEEK THEME *"Let Us Pray."*

January 29—Missionary Sunday—A Stereopticon Lecture on Indian Life, "Ponnusamy Grows Up."

February 5—Bible Sunday—Presentation of Bibles to ten-year-olds, "Lest We Forget."

February 12—Race Relations Sunday—"An Inward Sense of an Outward Mission."

February 19—Brotherhood Day—"The Promised One of God."

February 21 — Mid-Week Services begin at Ocean View and continue every Tuesday night at 7:00.

February 23 — Mid-Week Services begin at Berea and continue every Thursday night at 7:00.

February 24—World Day of Prayer—Service at Rosemont, 10:30 A. M.

February 26 — First Sunday in Lent—"Resisting Evil."

March 5—Second Sunday in Lent—"Road Mates."

March 12—Third Sunday in Lent—"The New Message and the Messenger."

March 19—Stewardship Day—"Recharging the Soul."

March 26—Passion Sunday—"The Hatred of the High-Placed."

April 2 — Palm Sunday — "One Soul Against the World."

April 9—Easter—"The Crowning Glory."

Suggestions for Personal Growth: Read the four Gospels during this period; use "The Fellowship of Prayer" for individual or family worship.

A GOOD SLOGAN.

No Day Without the Reading of the Word.

No Sunday Without the Hearing of the Word.

[The above bulletin has been sent by Rev. Joe A. French to the members of his churches at Ocean View and Berea. Editor.]

"When people have been with Jesus you may well take knowledge of them: first, because they are well versed and do not mind telling the truth; second, because they are pure in their lives, and we all need that wisdom."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor*, Elon College, N. C.

YOUR CHRISTMAS CARDS.

Now that the Christmas season is over, and you have had time to enjoy the Christmas cards you received—what are you going to do with them? Some of you will throw them away, some of you will save them for years and years, others will keep them until next Christmas. Here is a plea for you to send them—along with any post cards you may have—to a missionary for further use. Rev. Raymond Dudley, who taught classes in all of our summer conferences in the Southeast in 1937, has written from India asking that we send our old Christmas cards to him. They are used by the mission schools in many ways, the ones with suitable pictures even being given out as "picture cards" to Sunday school classes. If you will send your cards to the Board of Christian Education at Elon College, we will see that they reach Mr. Dudley in Arruppukottai, India. This is such an easy way for you to participate in one phase of missionary work—if you have already disposed of your Christmas cards, begin saving picture post cards now and do your bit to aid one missionary.

MATERIALS FOR YOUR USE.

Pilgrim Fellowship Program Suggestions for 1939—Bulletin No. 62 of the Pilgrim Fellowship contains excellent program suggestions for your meetings for both young people and intermediates. (Free copy may be secured from Board of Christian Education, Elon College, N. C.)

Christian Youth in Missionary Action: Third Series—Contains programs on India and the City, describes the best materials, and discusses various methods. 10c

Fun and Festival from India—Gives suggestions for games, refreshments, and programs in connection with social events with India as a background. 25c.

A Course on India for Young People and Seniors—A leader's guide for teaching a course to young people on India, the foreign mission study for this year. 25c.

Dinabandhu—A background book on India, written especially for young people. This is the story of a young Indian, through whom one can see his country, his friends, and the Christian movement in India. 60c.

A Course for Young People on the Church in the City—A leader's guide for teaching the young people's course on the home mission study, the City. 25c.

City Shadows—A collection of true stories, vividly told, that shows the problems youth faces in the modern city and the church's opportunity of meeting critical situations. 60c.

[Any of the above materials may be ordered through the Board of Christian Education, Elon College, N. C., or direct from Pilgrim Press, 14 Beacon St., Boston, Mass.]

A TRIP FOR MISS ELDREDGE.

As many of you will remember, two years ago the young people of Ohio and Indiana, aided by friends in other states (including many of you who read this page), surprised Miss Lucy Eldredge with plans and money for a foreign trip. At the last minute circumstances made it necessary for the trip to be postponed. We are delighted to be able to tell you that at last "Miss Lucy" is to enjoy this gift. So that you will be able to share in this trip, we are giving you her itinerary. We feel sure that some of you will want to wish her "Bon Voyage" or send her messages at other points along the way.

THE TRIP:

SAILING from VANCOUVER, B. C.—February 15 on NIAGARA. Address: c|o J. J. Forster, Passenger Agent, Canadian Pacific Station, Vancouver, B. C., Passenger S S NIAGARA.

ARRIVE at HONOLULU, HAWAII—February 22 (Niagara).

LEAVE HONOLULU, HAWAII—February 24 (Empress of Japan).

ARRIVE at YOKOHOMA, JAPAN—March 4 (Empress of Japan).

Itinerary in Japan is being worked out, but address will be: c|o Harold W. Hackett, Kobe College, Okada Heights, Nishinomiya, Japan, until April 14. If possible, ten days will be spent in North China.

LEAVE KOBE, JAPAN—April 14 (Empress of Russia).

ARRIVE at MANILA, PHILIPPINE IS.—April 22 (Empress of Russia).

LEAVE MANILA, PHILIPPINE IS.—May 1 (Cante Biancamano, Italian Line).

CALL at SINGAPORE—May 4.

CALL at COLOMBO—May 8.

CALL at BOMBAY—May 11.

CALL at MASSAUA—May 16.

CALL at PORT SAID—May 19.

ARRIVE at NAPLES, ITALY—May 22 (Cante Biancamano).

LEAVE NAPLES, ITALY—May 25 (Rex, Italian Line).

ARRIVE at NEW YORK CITY—June 1 (Rex).

HANDS ACROSS RACIAL BARRIERS.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 12, 1939.

SCRIPTURE: John 13:35; 15:12-17; Acts 17:24-28.

RACE RELATIONS SUNDAY.

Daily Readings—

Monday — Serving Foreign Captors—Dan. 5: 13-17.

Tuesday — Deathless Love Between Aliens—Ruth 1: 14-17.

Wednesday — Helpfulness, a Barrier Destroyer—Luke 10: 30-37.

Thursday—God, No Respector of Races—Acts 10: 34-38.

Friday—No Racial Barriers in Christ—Col. 3: 10, 11.

Saturday—Jesus Christ, the Common Lord—Phil. 2: 9-11.

Many churches in America are observing this Sunday as Race Relations Sunday. In this meeting seek to discover the causes of race problems and find a solution which is in keeping with the spirit of Jesus. Race hatred is a dominating evil throughout the world.

As a practical application, ask members of another race to visit this meeting when the topic is discussed. They may or may not be asked to take part on the program.

Encourage courses of mission study and courses in race problems. Go out of your way personally to show courtesy to a member of another race. Give much consideration to the daily Bible readings. Try to discover what some people of other races are doing in the realm of music, art, government, literature, education, etc.

Do not hate a whole race because you dislike a single individual. How much do we owe to all races? St. Paul was a Jew. Dante was an Italian. Kagawa is a Japanese. Albert Schweitzer is a German. Roland Hayes is a Negro. Dr. T. Z. Koo is a Chinese. Brief reports may be made on the contributions of these men.

What Christian Youth Says—

[Taken from the Christian Youth Council of North America, which met at Lake Geneva, Wisconsin, in June, 1934. Is it the sentiment of your Christian Endeavor Society?]

"We are Christians. We give allegiance to the will of God as revealed in Jesus Christ.

"We are Americans, grateful for our heritage, conscious of the obligations of citizenship, proud of the possibilities as a nation in the family of nations, committed to the highest welfare of all of the people of America and of the world.

"True to our religion, and loyal to our nation, we are united in seeking to secure for all persons those larger liberties guaranteed by the Declaration of Independence and the Constitution of the United States. We oppose, by every Christian method, any attempt to infringe the liberties of any part of our people through any form of dictatorship, whether of a person, or of a party, race, or class, even if it is our own."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER PREACHES AT PENTECOST.

Lesson VI—February 5, 1939.

Golden Text: *Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.*—Zech. 4:6.

Lesson: Acts 2:5-18; 36-41.

A Great Occasion.

Pentecost was a great occasion. It was one of the three great feasts of the Hebrew people. It fell fifty days after the "feast of unleavened bread." It was a kind of "harvest home" festival, a day of good cheer, and a day of joy. The day was observed as a Sabbath Day, all labor was suspended, and all the people appeared before Jehovah to express gratitude. The central feature of the day was the presentation of two loaves of leavened, salted bread unto the Lord. It meant a great deal to the Jews in the time of Jesus.

But it means more to Christians For it was on Pentecost that the Holy Spirit came, and the Church as an institution was born. The Holy Spirit descended in answer to the explicit promise of the glorified Lord, and in response to the obedient waiting and persistent praying of the disciples. The outstanding impression one gets of the day of Pentecost is that of fullness, abundance, over-plus, much more, exceeding greatness. God gave His Spirit without measure. It was a great occasion, the greatest occasion in the history of the Christian Church.

A Great Congregation.

Peter had a great congregation. There were Jews from all parts of the then known world present for the feast. Read verses 9, 10 and 11, and see how representative a group it was. And when one keeps in mind that thousands upon thousands of these people attended the feast, one realizes what an inspiring congregation—at least from size—Peter had. Numbers do help. A full church is an inspiration. A large class does engender enthusiasm.

A Great Supporting Cast.

The record reads "But Peter, standing up with the eleven, lifted up his voice . . ." Peter had eleven sympathetic, praying, consecrated men back of him. That in itself would fire him with zeal, and courage, and inspiration. Nothing so steadies, and strengthens, and sustains a minister like having a group of faithful people praying for him.

A Great Theme.

Peter had a great theme for his sermon. In essence it was simply and wholly Jesus Christ. It might be said in all truthfulness that Peter stood up and preached Christ unto them. Christ was the central theme, the center and the circumference of the message. Great themes help toward great preaching. Great texts help to inspire great preaching. Christ is the superlative theme for Christian preaching.

A Great Sermon.

This untutored and unlettered man—after the fashion of the schools—preached a great sermon. It was simple, as all great sermons are. It was grounded in scripture—study it and learn how much scripture Peter quotes and how many scriptural allusions he makes. It was direct—he told those people that they had crucified the Lord of glory, he spoke the truth in love. It was positive—Peter told what he believed instead of spending a lot of time telling what he did not believe. It was passionate—it throbs with life even as one reads it after all these years. It was spiritual—it strikes the deep places and the high places of the inner life of man. It was convincing and convicting—Peter's words made a tremendous impression on his hearers, and led them to decision and action. It was life-giving, for as a result of it three thousand souls were born into the Kingdom. Ministers both young and old can with profit study Peter's sermon at Pentecost. It is true spiritual preaching at its best. And think of it, it was preached by a man who a couple or more years ago was an humble, unknown, unschooled fisherman. The most brilliant man cannot be a great preacher without the Holy Spirit. The humblest man can be a great preacher with the aid of the Holy Spirit.

A Great Invitation or Promise.

In reply to their question as to what they should do, Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Repent, change your mind, be sorry enough to quit; give outward expression to this inner change of attitude and spirit by being baptized in the name of Jesus Christ for the remission of the sins which you have put away from you; and God will give his Holy Spirit. One cannot get it by good works; he can get it only as it comes as a gift from God, in response to the right spirit in man.

A Great Result.

"And the same day there were added unto them about three thousand souls." Three thousand men and women, and probably young people were born into the Kingdom of God! God had set his seal upon the new movement in an unmistakable way. For three thousand people life had taken on a new meaning, God had become real, eternal spiritual life and become a present possession, and their hearts were filled with new joy, new peace, new power. If only somehow modern Christianity could recapture the radiance and the power of apostolic preaching!

THE CHURCH AND ITS MISSION.

(Continued from page 7.)

with others adds to our joy and to our own Christian experience. Let some men just stand somewhere as Christians; let them just face a non-Christian crowd; let someone else do the preaching, and someone else the singing; the experience of just standing for Christ will drive them to their knees before Christ.

I used to go around among the churches and have the baptized members place their hands on their own heads (as in the act of baptism) and repeat after me: "I am a baptized Christian. Woe unto me if I preach not the Gospel!"

Not only the individual but the group must witness for Christ. Six men of caste came to me and asked for baptism. I asked them why they wanted to be baptized. They replied that they had been watching the outcastes in a certain village church, and had seen that since their becoming Christians they were getting ahead of the caste people. "They will be better than we are if we do not become Christians," they said.

That very day the pastor of that village church had been complaining to me of the sins among the members of that very congregation. So I said that these church members were not perfect. To which they replied, "Yes, there are black sheep in every flock. But we know what they were ten years ago and what they are now."

It is the church's duty to concentrate all its energies to do the work of Christ. It is not just to worship; but it is to continue to do Christ's work with the help and the strength that we get in worship. Too much of the energies of ministers and of churches is being spent in taking permanent care of hereditary Christians. The church exists not to save itself but to save others.

MONDAY.

THE MAGNETIC CHRIST.

"If I be lifted up, I will draw all men to me."—Jno. 12:32.

Evil is magnetic. It is made so by the spirit behind evil and by man who loves evil. Confirm this by taking a glance at the beauty and glory of signs and advertisements. Even a whiskey bottle is designed to attract and appeal to man's fancy. But it is the magnetism that Christ warns against and Christianity will not suffer us to be deluded by.

Goodness is magnetic. There is nothing so attractive as a character beyond reproach. Good character is not advertised. We do not see it plead for on the billboards, nor emblazoned in neon illusive signs. It is a thing just lived in life every day, and it is the thing that holds the world together. Christ came that ye might have this life. Follow Him.

Prayer—Dear Father, suffer us not to be mislead by the attractiveness of sin. Give us the life of Jesus always, and we will follow Him. *Amen.*

TUESDAY.

THE HEART OF HUMANITY.

"Whoso shall receive one such little child in my name receiveth me."—Matt. 18:1-6 (V. 5).

Today I am at sea off coast of Mexico, enroute San Diego. The day is rainy and the sea is choppy. It is called "thick." But the inside of the ship is not gloomy. Everybody is cheerful and happy. There are twenty-five children on board. The most of them are playing and frolicking. Many of them are engaged in games, and the grown folks are helping them. One dear lady is specially interested in assisting them, putting on a little drama. The drama is David and Goliath. The children are happy.

Thus does the heart of humanity respond to the needs of the little ones. This was what Jesus said about it. Would that we all could perceive the deep spiritual needs and dangers of the millions of children without the knowledge of their best friend, Jesus.

Prayer — We thank Thee, our Father, for the impulse that Thou hast stirred in our hearts, and we pray for wisdom to bring all childhood to a knowledge of Thee. *Amen.*

WEDNESDAY.

THE REFRESHING PAST.

"Remember the days of old."—Deut. 32:7.

Art Thou overborne, harrassed, or discouraged today? Think back over the past and count the number of times the Lord hath blessed thee. He who strengthened thy arm in the past is still beside thee. He who hath led will lead still." The past is a proof of His power now. When thou prayest, say, "O God, our help in the ages past."

Prayer—Hither to Thy help, I have come, O God. Hither hath Thou helped me in the past. Help me to make my altar of prayer an Ebenezer (a stone of help) token that Thou art still an unfailing friend. *Amen.*

THURSDAY.

IN TUNE WITH HEAVEN.

"If any man have ears to hear, let him hear."—Mark 7:16.

Each day in all the world without, lie hidden the voiceless messages of spiritual realities. Everything speaks; the flowers of the fields, the birds of the air, the vicissitudes of living. Jesus was constantly seeing these and liking man and the kingdom of God unto them.

They who are spiritually sensitive, like Jesus, are open-eared and open-eyed to these messages, and every voice is a silent influence that lifts them above the trifling.

Prayer—O Lord, open Thou our eyes that we may see Thy world, know Thy ways, and in everything may read Thy story. *Amen.*

FRIDAY.

RADIANT FRIENDSHIP.

"They that feared the Lord spake often one to another."—Mal. 3:16.

Not long ago a friend traveled all the way from Washington, D. C., to Norfolk, Va., and back again just to fellowship with a Christian brother. His stalwart character, his glowing words, his radiant face were and still are like cold water to a thirsty soul. It is grand to feel the help of a neighbor, and when friends say, "Be of good courage." It is easy to "Fear not, to believe that He is with us and that we need not be dismayed." Through these friends we feel His strength and His upholding hand. Read Isa. 41.

Prayer—Our hearts glow with gratitude, our Lord, for the fellowship of friends. *Amen.*

SATURDAY.

OUR GREATEST TROUBLES.

"The little foxes spoil the vines." Son of Solomon.—2:15.

Life's greatest troubles are not the big ones — distresses and what-not. We need a faith to meet those, and if we can anticipate them we do. But is the petty annoyances, the irritations and bafflings and disappointments that come in the daily round of life, that get us down. We need a faith adequate for the little trials of every day.

Prayer—Save us, O Lord, from defeat by the little foxes of life. Suffer not our souls to be marred by the little worries. *Amen.*

SUNDAY.

The church, a place of the temple on earth where people worship, sacrifice, and make their vows to God—the road to travel where we are made conscious that He is with us, and will be with us till the great day of awakening.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SPIRIT OF PUBLIC SERVICE.

By REV. JOHN G. TRUITT, D. D.

"I sought for a man among them, that should make up the hedge, and stand in the gap."—Ezekiel 22:30.

Upon this occasion of the firemen's anniversary service I choose to think with you on the spirit of public service. As we meditate together, let us think of public servants in general, as well as yourselves in particular. To render any public service is a high calling, that is, if it is really a service. We seldom pause to thank the public servant, whether he be postman, policeman, or president of the United States, for his services. We seldom think of the man of the army and navy as being public servants. But do not firemen, policemen, soldiers, and sailors "make up the hedge," and do not they "stand in the gap?" We seldom pause to think how much the public school teacher means in our land. Just think of the influence she has upon our coming generation. We seldom stop to thank the Sunday school teacher, the preacher, and the voluntary church worker for the great service which they render our civilization. Do not they "make up the hedge" of protection, and do not they "stand in the gap?"

I like to think of all such servants of the public good as "pinch-hitters" in our society. One morning I was sitting by a little crib, and my little baby girl was fast asleep. Presently several puffs of dense smoke began to rush forth from the slots into which the sliding doors were wont to slip. The house was on fire, and inside its very framework it was burning hotter and hotter. Quickly I carried the baby to the house next door and sounded the fire alarm. I wanted to put that fire out, and we might have begun frantically to do so, but before you could realize it, a crew of experienced, level-headed men stepped in and did the extinguishing of that fire for us. We wondered where it was burning, and how much, and how soon the house and furniture would be flooded with water, and with what result. But cool-headed men quickly located the fire inside the wall, and as quickly placed canvas on the floor, made a small hole in the plastering, and inserted chemicals and presently the fire was all gone. With their brooms they cleaned up, and were soon on their way. They did us a great service. We wanted to protect ourselves; they did it for us! They were "pinch hitters."

So we might go the round of many men and women who work for us in a better way than we can work for ourselves. We should be grateful to them, the doctor, the lawyer, the teacher, the city official, the minister, the soldier, the sailor, the government official, and ever-increasing list in our complex civilization, that help us better than we can help ourselves. We should be grateful to them.

God says in Ezekiel, "I sought for a man among them." God is seeking today for a man, for real men and real women, not pieces of men and women, but real men and women, real boys and girls, to do His work. It is our duty to be real, not to destroy our best selves, our best spirits, our best possible bodies, our best minds, but to build them up and strengthen and preserve them, so that when we are called upon to do real "pinch hitting," to really step into the hedge, or to fill up the gap, we are able for the emergency. Maybe sometime God will call upon us to do for somebody what they cannot do for themselves. To do that, my friend, is to answer God's call to stand in the broken down place in the hedge; to do that is to answer God's call to stand in the gap!

One day God sent His own man to fill up the hedge, to stand in the gap. He sent His own son, and equipped him with perfect manhood. The broken down hedge was filled up by him; he stood in the gap. What a beautiful picture that is of Jesus. How often we feel our own lives to be unable, unfit, incomplete! For the man who has come to know God through Christian worship and prayer and study and living, it is a joy to know that Jesus is our advocate, our mediator, our divine friend, who will step into the vacant place in the hedge, who will step into the gap for us. Somebody has to pay the price, so to speak, for our sins. Somebody has to suffer the consequences of them. "The wages of sin is death, but the gift of God is everlasting life." Jesus died on the cross for us, and became, as Paul expressed it, "the unspeakable gift" for us. My friends, do not forget that. Let faith in that fact, or rather faith in Him as Savior, make your lives a living testimony to his grace and mercy toward us. Let that faith fashion our lives in beautiful, faithful service to Him and to our fellow-man.

It is He that has set the proper spirit of public service, which is, without thought of what we are or are not, going to get out of it, but to render the service as an answer to a divine call to duty. Society will pay you for the regular routine; only God can pay you for the spirit in which you do your duty. God expects every real man, or real woman, or real boy, or girl to his duty. God rewards that service and His blessings are manifold, and beyond measure. There is no thrill like the divine thrill of doing your duty, of stepping into the broken-down place, whether it be a burning house, or a drowning boy, and doing your duty regardless of the resulting consequences. That is real heroism. It can be done every day, in some way, by all of us. There are so many little unseen, and unsung ways to step into the broken-down hedge for God, to fill up the gap somewhere for God; to do something for somebody that they cannot do for themselves, and only for the joy of doing it. For that kind of men and women that great, eternal heart of God searches. May you be that sort of man! "I sought for a man among them, that should make up the hedge, and stand in the gap." The Christ was such a man; let us be his followers, indeed!

EDITORIAL.

(Continued from page 4.)

much more than that. The subscriptions are needed in order to inform the membership and undergird the churches. The paper will help greatly in the educational development of the churches, but there are other methods of education that should go along with this method. The paper hopes that all the other processes will be perfected, also. But the three thousand subscriptions will help.

The church paper (and the Promotional Secretary) challenges the churches for 1939 as follows:

One thousand (1,000) new members by Easter;

All financial obligations met in full;

Three thousand (3,000) subscriptions to THE CHRISTIAN SUN.

Will the churches accept such a challenge? Will the pastors respond? What do deacons think of such a program? Will Sunday school superintendents and teachers share in such a program? Are young people interested? The future will give the answer. F. C. L.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 2, 1939.

Amount brought forward		$1,261.02
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Apple's Chapel:		
December	$ 3.92	
January	3.61	
Intermediate Class of Apple's Chapel Sunday School, Thanksgiving offering	1.55	
Carolina	4.10	
Belew Creek	2.16	
		$ 15.34
Eastern N. C. Conference:		
Liberty Vance	$ 5.48	
Henderson	4.25	
Pleasant Hill	2.46	
Turner's Chapel, Dec. and Jan.	3.52	
		15.71
Western N. C. Conference:		
Big Oak	$ 3.50	
Hank's Chapel	4.30	
Randleman	5.61	
		13.41
Eastern Va. Conference:		
Waverly	$ 4.50	
Antioch	2.65	
First, Portsmouth, Dec. & Jan.	8.34	
South Norfolk	5.00	
		20.49
Valley Va. Central Conference:		
Concord	$ 92	
Mayland	1.00	
Antioch	4.69	
		6.61
Ala. Conference:		
New Hope		5.17
Special Offerings.		
Celeste Penny, Chapel Hill, N. C.	$ 5.00	
R. T. Wilson, Manson, N. C.	5.00	
Mr. Stout, support of child	18.00	
Montgomery County, for McQueen children	120.00	
Mr. Ray, support of child	10.00	
		158.00
Total for week		$ 234.73
Grand total		$1,495.75

The following items have been sent in since our last Report:

Mrs. W. B. Bagwell, Durham, N. C.: box clothing.

Mrs. S. B. Kinsey, Greenville, Ga.: one dress.

Minneola Manufacturing Co., Gibsonville, N. C.: bundle goods.

Cone Export and Commission Co., Greensboro, N. C.: bundle goods.

Glencoe Mills, Co., Glencoe, N. C.: bundle goods.

Proximity Manufacturing Co., Greensboro, N. C.: bundle goods.

E. M. Holt Plaid Mills, Burlington, N. C.: bundle goods.

Vick Chemical Co., Greensboro, N. C.: box Vatronol and Vaporub.

Mr. M. C. Garvin, Gorve, Va.: trunk of clothing.

Ingram Congregational-Christian Church, Ingram, Va.: 15 chickens.

Mrs. Florence Branch, Garner, N. C.: 3 bags potatoes.

Flint Hill and Biscoe Church, Biscoe, N. C.: 12 chickens.

Woman's Missionary Society, First Christian Church, Roanoke, Ala.: 1 quilt.

Woman's Missionary Society, Henderson, N. C.: box clothing.

First Congregational-Christian Church, Albemarle, N. C.: box clothing.

Woman's Missionary Society, New Hope Christian Church, Roanoke, Ala.: box towels, pillow cases and clothing.

Ladies Aid Society, Richland Church, Richland, Ga.: fruit, vegetables and pecans.

Mrs. W. O. Ray, Chapel Hill, N. C.: clothing, soap and 1 quilt.

Christian Temple Church, Norfolk, Va., Friendship Bible Class: box clothing.

Carrie Beale Sunday School Class, Franklin, Va.: box clothing.

Standard Grocery Co., Burlington, N. C.: box dishes.

Ladies Missionary Society of Pisgah Church, Pisgah, Ala.: 1 quilt, 2 pillow cases and 1 sweater.

Mrs. R. H. Riedel, Holland, Va.: box clothing.

Mr. Jones of Pleasant Grove Church: 2 coats.

Miss Edith Walker and Miss Faye Simpson, Burlington, N. C.: 2 dresses and 1 blouse.

Olive G. Williams' Sunday School Class of Ramseur Christian Church, Ramseur, N. C.: 1 quilt.

Mrs. Waldo Boone, Durham, N. C.: 2 boxes clothing.

Palm Street Missionary Society, Greensboro, N. C.: box clothing.

Columbia Manufacturing Co.: Ramseur, N. C.: sheeting.

Mrs. Mary Hardcastle, Dover, Del.: box clothing.

Happy Home Christian Church: box Christmas gifts.

Woman's Auxiliary, Methodist Episcopal Church, Burlington, N. C.: Christmas gifts for White children.

Woman's Missionary Society, Whaleyville, Va.: box gifts.

Holmes Bible Class, First Richmond Sunday school: box Christmas gifts.

Willing Worker's Society, Franklin, Va.: box Christmas gifts.

Junior Class, Dendron Christian Sunday school: box gifts.

Woman's Missionary Society, Suffolk, Va.: Christmas package for Patsy White.

The Philathea Class, Ramseur Christian Sunday school: box tooth brushes and tooth paste.

Holland and Lee Co., Suffolk, Va.: bag peanuts.

Mr. L. C. Vaughan, Sands and Co., Greensboro, N. C.: box oranges and 3 boxes candy.

Waverly Christian Church, Waverly, Va.: box clothing.

Dendron Christian Church: box Christmas gifts.

W. J. and Charles A. Ballentine, Fuquay Spring, N. C.: box shoes.

Junior Class of Mt. Olivet (G), Sunday school: 50 gospel pencils.

Lily Mills Co., Shelby, N. C.: box threads.

Allan Gant, Burlington, N. C.: box candy.

Bethlehem Sunday school, Broadway, Va.: soap, socks and handkerchiefs.

Mrs. F. T. McDowell, So. Boston, Va.: pair pillow cases.

Mrs. M. A. True, Portsmouth, N. H.: package clothing.

For all the above contributions we are very grateful.

CHAS. D. JOHNSTON,
Superintendent.

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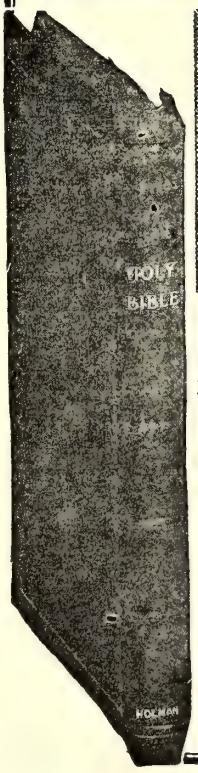

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All subscriptions, orders for Bibles, etc., as well as all news and items for publication in "The Sun" should be addressed to F. C. Lester, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. Emergency notices will be received at the office of publication, 1536 East Broad Street, Richmond, Va., up to Tuesday of week of publication.

In Memoriam

SMITH.

Mr. E. F. Smith passed to his reward on October 19, 1938. He was seventy-nine years old. Mr. Smith was an outstanding citizen of his community and well thought of by those who knew him. In early manhood he made a profession of faith and joined Hines' Chapel Christian Church. For fifty years he was a faithful member. He served as deacon over forty years; he was chairman of the Board of deacons at his death. He was treasurer of the church for forty years and taught a Sunday school class for several years. Mr. Smith taught the gospel both by word and example and was a spiritual leader. We miss his presence with us, but we feel that God has called him to a greater reward where he will be a shining star throughout eternity.

We commend his loved ones to God for comfort.

COMMITTEE ON RESOLUTIONS.

HASKINS.

Mrs. Fanny Sanford Haskins, daughter of the late Dr. James and Rebecca Sanford, was born in Person County, N. C., on December 14, 1854, the oldest of a family of nine daughters, and died at her home near Virgilina, Va., October 11, 1938, at the age of eighty-three years. She joined Union Christian Church when she was young and lived a beautiful Christian life until death. She is survived by her husband, W. N. Haskins, whom she married in 1902; four step-children and ten step-grandchildren. There are also surviving her three sisters: Miss Ada Sanford and Mrs. Rosa Chandler, of Virgilina, Va., and Mrs. Cora Pond of Durham, N. C. Five sisters preceded her to the spirit land: Mrs. Ben Yancey, Mrs. W. D. Gregory, Mrs. Willie Haskins, Mrs. M. L. Hurley, and Mrs. S. B. Klapp.

The funeral was conducted in her church and burial was in the church cemetery. Sister Haskins suffered much in body for the past several years, but no one was ever more patient and bore suffering with a sweeter spirit of Christian bravery than she.

C. E. NEWMAN.

SMITH.

On September 30, 1938, it was God's will to call from our midst Mr. James Alvis Smith, a loyal and devoted member of Apple's Chapel Christian Church. We wish to pay tribute to the memory of one whose going has brought sorrow to us all. Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, remembering that "He doeth all things well."
2. That in his death we have lost a noble Christian character, and one who loved his church and was devoted to his family.
3. That we extend our heartfelt sympathy to his children and point them to God, whose grace is sufficient in the hour of sorrow.
4. That a copy of these resolutions be entered upon our church records in loving memory of our departed friend, a copy be sent to the family, and a copy to "The Christian Sun."

Mrs. VANNIE BROWN,
Mrs. ORA SMITH,
ETHEL McINTYRE,
Committee.

BURKE.

The Dry Run Christian Church, near Woodstock, Va., lost one of its most Christ-like and valuable members in the death of Mr. R. A. Burke on October 7, 1938. At the time of his death he was 75 years old and for the last 30 years he had been a leader of the Dry Run Church. He had constantly upheld the cause of righteousness in his community. The entire community and church will feel the loss since Brother Burke has gone to his reward.

Four sons survive him: Loyd, William, Roscoe, and Quentin; three grandchildren and two sisters also mourn his passing.

A great Christian life has passed to its heavenly reward, but his Christian influence lives on in the hearts of those who knew him.

W. J. ANDES.

BRANTLEY.

In loving memory of Mrs. Josie Holt Brantley, whom God, in His infinite wisdom, removed from our midst on September 13, 1938, we, the members of Ivor Christian Church, Southampton County, Va., desire to express our devotion to her memory as a member of our church. While knowing that the place she filled in her church, home and community will always be vacant, we believe that our loss is her divine gain and that she has gone to that mansion which God has prepared for His own. We shall miss her kindly smile, her quiet manner and her steady devotion to her church. Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we hold in remembrance her faithfulness to all.
3. That we extend anew our sympathy to the family.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun," for publication, and that we keep one to be made a part of our church record.

Rev. B. H. WATKINS,
Mrs. B. H. LANE,
Miss DONA WILLIAMS,
Committee.

HILLYARD.

Mrs. Ada Showalter Hillyard was born September 25, 1879. On January 4, 1939, she laid the last burden down and set sail for the haven of eternal rest. Only a few days before she had expressed her readiness and willingness to go. So there was "no moaning of the bar" when she departed. This blessed condition was made possible by a life lived in humble submission to Christ, and confident trust in His willingness and power to help and bless. She leaves four daughters, Mrs. Russell Stearn, Mrs. Earl Simmers, Mrs. Raymond Holsinger, Mrs. Galen Wampler; two sisters, Mrs. Dasie Layman and Miss Minnie Showalter; and three grandchildren. The large congregation that attended her funeral attested to the esteem in which she was held by her friends. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

TRUITT.

We, the members of Mt. Bethel Church and Sunday school, Summerfield, N. C., wish to pay tribute to a beloved member and friend, Mr. Harrison Lee Truitt, who died December 26, 1938. His going has left a pew that was seldom vacant.

Therefore, be it resolved:

1. That we, knowing our Heavenly Father doeth all things well, bow in humble submission to His will.
2. That we hold in rememberance his service, his willingness, and his quiet personality.
3. That we extend to his family our sympathy and commend them to God, whose grace is sufficient for them.
4. That a copy of these resolutions be placed on the church records, a copy sent to the family, and a copy be sent to "The Christian Sun" for publication.

L. P. RIPP,
MARTIN BARHAM,
FRANK LESTER,
Committee.

STEWART.

Mrs. Mary Eugenia Stewart was among the oldest, in fact next to the oldest, of the members of Berea (Norfolk) Christian Church. She was known as one of the most faithful followers of our Lord in our church, ever ready to do the work of her church when duty or necessity demanded. She was born, reared, and lived in the Great Bridge community all her life until about ten years ago when she went to live with her oldest daughter in Norfolk. While in Norfolk, she returned to her church for all Home Coming occasions, or when an aged member died whose funeral was held in the church. In childhood she and the writer lived about two and a half miles apart. We met for the first time when were were about eight or nine years of age in a private school, and there arose between us an appreciation that has been lasting. May her memory to those who loved her be an incentive for a nobler, worthwhile life.

M. W. HOLLOWELL.

THE WAY

By CLARENCE A. VINCENT, D. D.

Names are usually given to religious, social, and political movements from some peculiar characteristic of their followers. The Puritans were named because of their emphasis on the purity of their teachings and lives; the Pilgrims because of their treks to Holland and to this new continent; John Wesley's converts, divided into groups of tens, Methodists; and the Congregationalists received their name from their form of government. The early Christians, because of their new way of living, were called "The Way" before they were named "Christians." What were the characteristics of their teachings and lives that gave them this name?

Inner Life.

The early followers of Jesus emphasized the inner life first; the commandments and truths, second. The Rich Young Man had kept outwardly the Ten Commandments; still he was a selfish, covetous, and self-satisfied man, and Jesus pointed out to him his lack—he had not the generous spirit. Jesus points out in every appeal in the Sermon on the Mount that all these outer qualities begin in the heart.

Organizations.

Religion was burdened and crushed under organization. It was a startling teaching when Jesus said that the Sabbath was made for man and not man for the Sabbath. Creeds, church governments, and even the State, are free-will expressions of the inner life and convictions of the people. The people are the source of authority. Jesus taught Nicodemus that physical birth is not the door into the Kingdom of God, but penitence and the work of the Spirit.

Brothers.

Jesus taught the woman at the well that Jews and Samaritans are spiritual brothers. As the followers of Jesus multiplied following his resurrection, converts from all races and nations were one in Christ Jesus. Paul went on his three missionary journeys to all men. Jew and Gentile, bond and free, are all one.

The Needy.

The followers of Jesus in those early days helped everyone in any need. They had sympathy and a message of life for the outcast, the self-righteous, the children, the women, the men, the slaves—everyone.

The Needy.

Is it any wonder that they were called "The Way" when in their teaching and conduct they placed life and experience above forms and organizations, loved all men as brothers, and had a word of hope and a deed of help for every needy person and group? Is not this the secret of the growth of the Church in numbers and influence during the first centuries? When the Church lives as Jesus did, it is the transforming life in the world.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, FEBRUARY 9, 1939. NUMBER 6.

Elon College Library

CONGREGATIONAL - CHRISTIAN CHURCH.
Sanford, N. C.

Among the thirty charter members of this church who asked for membership in the Eastern North Carolina Conference on February 25, 1903, were two ministers, Rev. G. R. Underwood and Rev. J. D. Wicker.

The first building was dedicated in March, 1906, by Dr. Wm. S. Long. The building was remodled in 1923 at a cost of $4,169.70. On February 17, 1924, the building was destroyed by fire, but in a short time it was restored.

Pastors who have served the church include the Reverends G. R. Underwood, E. L. Stack, W. S. Long, C. C. Peele, H. Shelton Smith, T. E. White, R. L. Williamson, T. Fred Wright, R. F. Brown, and F. Ervin Hyde.

The Sunday school has had six superintendents who have served it during its history of thirty-five years. They are S. J. Ellington, T. J. Bland, K. D. Way, J. U. Gunter, J. S. Truitt, and W. C. Farrell.

Only once in its history has the church had a full-time minister, and that for only one year (1928). The Rev. Mr. Williamson was pastor that year.

After a successful pastorate of three and one-half years, Rev. F. Ervin Hyde leaves Sanford and Shallow Well this week to begin work at Cortland, N. Y. Rev. Aubrey C. Todd, who graduates at Chicago Theological Seminary in June, will become pastor after graduation. From now until then the churches will be served by Cecil Thomas, a member of the Shallow Well Christian Church and a Freshman in Elon College.

PERSONALS

News from the Churches

Some churches are already making the survey and preparing for finding new members. Easter should be a great time of in-gathering.

Last month The Christian Sun received $365.00 for new and renewal subscriptions. Will you be among those who renew in February?

Next Monday is the time for our ministers in North Carolina to meet at Elon College. Here's hoping that all of them will be present for that morning session which can mean a great deal to our pastors and churches.

Somebody in Burlington, N. C., sent in $2.00 for a renewal subscription to The Christian Sun but did not give a name. The label for this person did not get changed. Please check your label and let us know if you are the one who sent the money.

The Southeast Convention of Congregational and Christian Churches will meet in the Christian Temple, Norfolk, Va., May 9-11, 1939. It is expected that Moderator Oscar E. Maurer of New Haven, Conn., and Dr. Hugh Elmer Brown, president of the Home Boards and pastor in Evanston, Ill., will be among the speakers.

The Promotional Secretary enjoyed speaking to the people of Salem Chapel Christian Church last Sunday morning and to the fine group at Pleasant Ridge in the afternoon. Both church buildings have recently been painted. Salem Chapel is using its new class rooms, and Pleasant Ridge hopes to be using new class rooms shortly. A new hardwood floor has recently been laid at Pleasant Ridge. Rev. G. H. Veazey is doing good work in this pastorate.

FIFTH SUNDAY MEETING AT DANVILLE.

About seventy-five people attended the Fifth Sunday Rally of the Dan River District at Danville, Va., on January 29. The group adopted a constitution and by-laws.

The program consisted mainly of music by the local choir composed of about fifty voices, an address by Dean J. D. Messick, of Elon College, in which he very clearly set forth the value and needs of our College, and an address by Rev. F. C. Lester on "Our Churches in 1939."

Rev. B. J. Earp is president of this group, and Miss Avis Dunn is the secretary-treasurer. The next meeting is to be held with Pleasant Grove Christian Church.

OLD COPIES OF "THE CHRISTIAN SUN" DESIRED.

A letter from Col. J. E. West of Suffolk, Va., referring us to an article appearing in The Christian Sun, July 20, 1883, revealed the fact that we do not have this issue in our library. Also, I find that there are a number of old copies of The Christian Sun missing from our files. Should a reader of this article happen to have copies of The Christian Sun prior to 1923 that he would like to have kept safely, if he will forward the same to me at the college, these copies will be filed in a fire-proof vault for safe keeping. At the same time they can be used for reference work as above requested. If you have such copies, we will appreciate the same greatly.

L. E. Smith.

VANDERBILT RURAL CHURCH AND COMMUNITY CONFERENCE.

On April 17 to 21, the Rural Church and Community Conference will be held at Vanderbilt University. This succeeds the Rural Church School which for many years was attended by rural preachers from all over the South. This year the school is sponsored and directed by a committee of leading churchmen representing a number of denominations. On the program will be ministers from many churches including Methodist, Presbyterian, Disciples, Congregational-Christian, Baptist, Protestant, Episcopal, and Cumberland Presbyterian. The Cole Lectures will be delivered during the sessions of the Conference by Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, formerly Vice-President, Executive Committee of the Baptist World Alliance. Among the other lecturers will be Dr. William Adams Brown, Chairman of the Universal Christian Council, and Dr. Mark A. Dawber, Executive Secretary, Home Missions Council.

Since the Conference occupies only four days and very reasonable accomodations are being secured, the Conference itself will issue no scholarships. It is hoped that local churches may in some instances provide for their pastors.

Communications can be addressed to Rural Church and Community Conference, School of Religion, Vanderbilt University, Nashville, Tenn.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the Southern Convention of Congregational and Christian Churches met at the call of the president on Friday, January 20, 1939, at Norlina, N. C., with members Jones, Lightbourne, and Harrell present. Mr. Jones was bearer of regrets for their absence from Doctors Hardcastle and Truitt; the former by reason of his own illness, the latter due to the very serious illness of his wife.

Dr. Harrell called the meeting to order at 10:45 A. M., and after prayer by Dr. Jones, Dr. Lightbourne was asked to serve as secretary. The following matters in order were presented and after discussion acted upon:

1. The application of Circular Church, Charleston, S. C., through Rev. George Edwards, the pastor, for transfer from the Eastern North Carolina Conference of the Southern Convention to the Georgia State Conference. The application was approved and the transfer granted.

2. By reason of their removal from the bounds of the Southern Convention resignations were presented from Rev. Carl Key from the Board of Publications and from Rev. F. Ervin Hyde from the Board of Christian Education. The resignations were accepted.

Election was then had of Rev. Jesse H. Dollar to fill the vacancy created on the Board of Publications and of Rev. J. Everette Neese to fill the vacancy created on the Board of Christian Education.

3. A statement was made by Dr. Harrell relative to the status of the office and the work of the Promotional Secretary, and a letter from Secretary Lester to Dr. Harrell relating to this was read. After a careful consideration of the action of the Convention in creating the office of Promotional Secretary and the Advisory Committee, the following action was taken to clarify the relation of the one to the other.

We, the Executive Committee of the Southern Convention of Congregational and Christian Churches, do hereby interpret the action of the Southern Convention in setting up the office of Promotional Secretary as empowering the Advisory Committee, established by said Convention, to have authority to outline, to plan, to direct, and to supervise the work of the Promotional Secretary with reference to objectives to be obtained, methods to be followed in their attainment and the general expenditures involved therein.

And furthermore, we authorize the Advisory Committee to carry on the work outlined above through such sub-committees as the Advisory Committee may elect to appoint; providing the Advisory Committee shall meet as a whole at least once each calendar year to review the activities of the year and to outline plans for the succeeding year.

The Committee adjourned at 2:30 P. M., with prayer and benediction by the president.

STANLEY C. HARRELL, *Pres.*,
ELWOOD W. JONES,
JAMES H. LIGHTBOURNE, *Secy.*

N. B. Both Dr. Truitt and Dr. Hardcastle have approved, by mail, the above resolutions. J. H. L.

CONVENTION VOTE ON PROMOTIONAL OFFICE.

The Southern Convention, meeting in Portsmouth, Va., last April, in setting up the office of Promotional Secretary, voted as follows:

That the Convention elect a Promotional Secretary, who shall be charged with the responsibility of promoting all the enterprises of the Convention and the editing of THE CHRISTIAN SUN.

That the Board of Christian Education and the Mission Board join with the Convention in fixing the salary of the Promotional Secretary, and providing for the payment of the same.

That the Convention appoint an advisory Committee of the chairmen of the Boards of the Convention; the President of the Convention; and the Presidents of the five Conferences constituting the Convention; said Committee to have general supervision of the work of the Promotional Secretary in making effective the objectives adopted by the Convention.

AN ACTIVE VIRGINIA VALLEY LAYMAN PASSES.

R. C. Myers, well known farmer of Tenth Legion, was born at Lacey Springs, Va., September 5, 1874, and was the son of the late E. P. Myers and Mollie E. Myers of that place and Tenth Legion. His sixty-four years of life were spent in helpful service to family, friends, church, and state. From his youth to about thirty years of age he belonged to the Methodist Church; since that time he has been an active member and worker of the Bethlehem Congregational-Christian Church at Tenth Legion.

His home was a true preacher's home, where hospitality reigned. In the community he identified himself with every project that helped to promote good will and the cause of Christ. He did not fear opposition when he believed the cause to be right and just, but rather he worked the harder to see the advancement of the Kingdom in every new idea and method. He was instrumental in bringing about the grouping of the Valley churches in the face of much opposition from those who could not see the vision. Being a little advanced in years did not mean that he could not see with much younger eyes the need for modern methods and thought. His activities were not confined to the local church. He was a member of the Executive Board of the Valley Conference. He was active in all Conference routine and served many times as a member of the Nominating Committee for the

REUBEN C. MYERS.

Valley Conference. To his church he was ever true and faithful. His love for Christ was well known.

Mr. R. C. Myers (better known among his friends as "Rube") is survived by his wife, Mrs. Jessie A. Wampler Myers, who attended Elon College in 1914 to 1916, and is a daughter of W. C. Wampler, also an active member of the Valley Conference; three sons: Richard, Leonard, and Miller Myers, who live at home. A sister and two brothers also survive—Mrs. Wade H. Lineweaver, W. O. Myers, and E. F. Myers of Tenth Legion.

Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last.

ROY D. COULTER.

OFFERINGS FOR THE COLLEGE.

The college period is a little more than half gone. During this period we are supposed to raise $12,500 or to give publicity and set up organizations by which the amount will be raised before the annual conferences meet. A large number of Sunday schools received the fifth Sunday offering, and some churches have sent in contributions. This is most encouraging. You will not only help the college but will help yourself in meeting what your conference is asking. It is much easier and far more profitable to do things in season and on time.

We are very happy to receive offerings from the following:

Sunday Schools.

N. C. & Va. Conference:	
Durham	$ 19.65
Union Ridge	5.00
Mt. Bethel	5.00
Bethlehem	2.68
Union (Va.)	1.89
Seagrove	1.42
Happy Home	10.55
Lebanon	1.00
Belew Creek	.76
Eastern Va. Conference:	
Berea (Nans.)	$ 5.00
Liberty Spring	5.00
Spring Hill	1.77
Mt. Carmel	3.80
So. Norfolk	5.55
Antioch	2.67
Eastern N. C. Conference:	
Turner's Chapel	$ 1.29
Mt. Gilead	1.00
Wake Chapel	5.55
Mt. Auburn	5.00
Wentworth	1.46
Western N. C. Conference:	
Mt. Pleasant	$ 1.30
High Point, First	.60
Sophia	1.90
Liberty	5.00
Flint Hill (M)	.28
Flint Hill (R)	2.00
Ramseur	5.55
Va. Valley Central Conference:	
Newport	$ 2.19
Leaksville	2.33
Antioch	6.78
Winchester	4.34
Linville	5.94
Mt. Olivet (G)	4.77

Churches.

N. C. & Va. Conference:	
Ingram	$ 58.00
Winston-Salem (in full)	24.00
Total for week	$211.02
Previously reported	112.22
Grand total	$323.24

L. E. SMITH.

REPORT ON MONEY RECEIVED.

Remittances have been received from conferences not reporting for last year, 1937-1938, until recently.

Eastern North Carolina Conference, sent to conference, $400.00. Previously reported, $243.03.

Western North Carolina Conference, sent from funds paid to conference, $155.56. Previously reported, $23.65. Total, $179.31.

Virginia Valley Conference, sent from funds paid to conference, $155.78. Previously reported, $124.66. Total, $280.44. Grand total, $1,102.68. L. E. SMITH.

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHOSE CHURCH WILL THEY JOIN?

At a meeting of 1,500 Southern Baptists in Winston-Salem recently, it was stated that there are 25,000,000 people in the South who should be won to the church of Christ. Apparently Southern Baptists are out to get their share of them, since they built 23 churches and added 26,787 members in North Carolina, alone, last year. This gain is doubtless due in part to the fact that a year ago they released a half dozen or more of their best pastors to visit the churches and stimulate growth.

Our Methodist friends, who are uniting three denominations, are of the opinion, apparently, that many of these 25,000,000 non-churched people should become Methodists. They are planning for simultaneous campaigns between now and Easter in large areas. They believe that the Church should wield an influence in this world and are out to make that influence felt.

Congregational and Christian Churches are scattered in among these Baptist and Methodist Churches. We are all neighbors in the same communities and ultimately we are interested in the same things. There is no occasion to fight about whose church these unchurched people will join. But there is an urgency that all of us busy ourselves about winning them to the Christ and His Church.

In your community there are some who should be members of your church and who will become members of your church if you and the other members of your church use your best judgment in seeking to win them—first to Christ, and then to the Church.

Whose church will 25,000,000 southerners join? The Baptists want them. The Methodists want them. The Presbyterians are trying to get them. And we of the Congregational and Christian Churches need them. Will we also try to get them?

THOSE WHO PAY.

This article is intended primarily for North Carolinians. Reports coming from the state legislature now in session at Raleigh, indicate that legislators who are faced with the problem of more taxes are looking wistfully at wine, beer, and hard liquors as the answer to their prayer. In order to get more revenue, legislators are tempted to make legal the sale of alcoholic beverages all over the state, or at least to ask the people of the state to make this possible.

It is easy to show that revenue has been received from alcoholic beverages in those states where they have been sold by the state. It is not quite so easy to indicate who paid this revenue, but the answer to this question is very important.

Since the most of the people have small incomes or are on relief, it is only fair to guess that they buy most of the beverages. Hence most of the tax from this source comes from those who are least able to pay it. It hardly seems fair for women and children to suffer for food and clothes in order that the state may have more funds with which to carry on its business.

Balanced against the amount of money collected as tax on alcoholic beverages must be put the cost of drunken driving, with its many accidents; the increase of crime, caused by drinking; and the breakdown of moral standards, as represented by saloons served by girls who are in the employ of legal business. Those who count costs carefully say that the taxes received from alcoholic beverages are very expensive.

Church people who want their boys and girls to have a chance to live soberly, wholesomely, happily, may well tell their legislators that they are not willing to sell this opportunity in order to get a few dollars more in tax money for the operating of the state. The cost is too high. Such taxation comes at the expense of growing boys and girls and endangers the life of all our citizenship. It isn't worth the cost.

WHAT CAUSES YOUR ENTHUSIASM?

Some years ago a fine young Sunday school superintendent quit his job because he had lost his enthusiasm, so he said. Why had he lost it? That is difficult to answer. The old church still stood at the same place, and around it were numerous people who needed the message of the Bible. Consecrated workers met in the building week after week ready to lend a helping hand. Boys and girls and men and women gathered every Sunday to make their prayers and sing hymns of praise. Growing young men and women looked out on life with all of its challenge and wondered which way to go. In the midst of all this that fine young superintendent lost his enthusiasm.

At a recent basketball game which this writer attended, several hundred people yelled and whistled and cheered. They were enthusiastic. So were the ten men on the teams, who ran and jumped and dived in a desperate effort to win the game for their school. It was grand fun and a good game. The band played and the students cheered. Enthusiasm ran high.

What makes one enthusiastic? A simple answer, which may not be found in a book, is that one becomes enthusiastic about the thing in which he is interested. Those who had paid half a dollar to see the game were interested. Those who had practiced long hours in order to represent their college were interested. Wouldn't it be fine if pastors, Sunday school superintendents, teachers, deacons, members of finance committees, all types of church workers and church members, should become intensely interested in the Kingdom of God coming here on this earth? Then there would be songs in Zion, there would be cheers and joy, there would be labor and love and sacrifice. There would be enthusiasm.

When one looks at a world drifting toward self-destruction in a war worse (Continued on next page.)

Thoughts Words Cannot Express

By F. M. Dunaphant.

Edgar Allen Poe said that there are words in our language to express any thought one may think, but surely he was mistaken. It seems that many of one's thoughts are so far beyond the pale of words as to make it futile to try to give them utterance. At any attempt to convey them by verbal means they vanish like wisps of smoke in a gale. They doubtless never make themselves known outside the mind in which they are conceived. They remain there to arouse strong feelings, for it must be remembered that they are invariably never the product of ordinary, shallow thinking. Mostly they are the deep, soul-stirring, exceptional thoughts, such as are generally conceived in the apperceptive mind.

To say that the reason they cannot be expressed in words is because they are hazy, incomplete, and poorly conceived would be discussing them solely from a grammatical and rhetorical standpoint. The definitions of the thoughts in one question are broader and more inclusive than those given to groups of words grammatically and judiciously arranged to express thoughts.

Perhaps, in fairness to Poe, one should conclude that what he had in mind when he made the statement referred to above were words and thoughts as they are treated by grammarians and rhetoricians. Certainly, Charles Kingsley was thinking only of one's ability to use the right word with precision and judiciousness to express thoughts when he said: "If I am ever obscure in my expression, do not fancy that therefore I am deep. If I were really deep, all the world would understand." It is easy to see exactly what Kingsley was driving at. He was speaking of any tactic facts which are shown to be correct by accurate observation and thinking. But so far there is extant no scientific data to throw light on that inexplicable thought realm with which this article essays to deal.

Tennyson was thinking on this thought level when he looked out upon the sea and exclaimed:

> Break, break, break
> Upon thy cold, grey stones, O! Sea,
> And I would that my tongue could utter
> The thoughts that arise in me.

Would it not be somewhat stupid and certainly unfair to say that Tennyson could have given utterance to the thoughts that arose in him? As the sea pounded the stones and he gazed upon it with his heart filled with grief over the loss of his friend, Arthur Henry Hallam, he did give utterance to some beautiful thoughts, else the world would not have the melodious dirge of which the quotation above is the first stanza. But the deepest thoughts that arose in him he could give no utterance. In other words, he could not unlock the innremost chambers of his soul and divulge the thoughts contained therein.

Who can do this when he is stirred to his depths? Who, for instance, is so dull of mind and soul as to be able to gaze upon the face of a loved one cold in death and not think thoughts that lie too deep for words? Surely no one capable of thinking deeply would dare give these questions affirmative answers. And yet one's giving them negative answers is, of course, an admission that he knows a great deal which he does not know why he knows; for it is undeniable that his inexpressible thoughts are the means of his acquiring knowledge which reduces itself to indisputable facts, many of which he is as powerless to explain as he is the thoughts.

Poe purports to tell in his *The Philosophy of Composition* why and how he wrote *The Raven* but after one has read his dissertations on this subject, he is forced to fall upon the conclusion that the mental and emotional activities which prompted Poe to write *The Raven* are still enshrouded in that mysterious thought realm from which no explanations of any kind ever issue. That he failed to turn the spot light on all that took place behind the stage was to be expected, for there is no reciprocal relationship between causes and their consequent effects on the thought level on which *The Raven* was conceived. Therefore *The Raven* as it is set out in words is but a manifestation of the unutterable thoughts that made its projection possible.

All this is another way of saying that science, which is knowledge coordinated, arranged, and systemized with reference to general truths or laws, has so far made but a few inroads into the field of mental activities. In short, man's mind is still to him an enigma.

Perhaps when science advances to the point where it is able to throw light on the manifold workings of the mind, man will cease to see through a glass darkly. All things, both physical and spiritual, will then be revealed to him. He will then know himself as he is known by his Creator. He will then, no doubt, have words for all his thoughts, and full comprehension and clear understanding of his store of knowledge.

Until then, let not the prejudicial scientist and the pseudo-scientist disparage that which man knows explicitly, but can neither prove nor explain. For example, man knows that he has but a mere concept of God, and that God hears and answers his prayers; and for anyone to deny these things is as ridiculous as it is for one to say that a child does not know or love its mother because it cannot intelligently describe its mother or explain love.

EDITORIAL.

(Continued from preceding page.)

than the world has ever known, surely those who are Christian should be interested. When men and women of mature years lose their ideals to such an extent that the younger generation hasn't the guidance it needs, then surely those who know the way of Christ should be intensely interested. When boys and girls are anxious enough doing the right to attend our Sunday schools and churches and young people's societies, surely those who are a bit older should think of this as a challenge, and become enthusiastic about directing the younger generation into the fellowship of God. The Christian Sun is hoping that there may be apparent real enthusiasm in the Congregational and Christian Churches because pastors and people are intensely interested in the tasks which lie before us. F. C. L.

CAROLINA (N. C.) CHRISTIAN CHURCH.

Carolina Christian Church, near Burlington, N. C., is growing, both in numbers and in things accomplished. Recently a new roof has been put on the church building and it has been papered and painted on the inside. A young people's Sunday school class has been organized and an effort is now being made to build a classroom for this group. If fifty people will give one dollar each, this can be accomplished. The ladies of the church are planning to give a play in the near future, in order to buy furnishings for the church.

The pastor, Rev. Melvin Dollar, student in Elon College, lives in the community. Church services are now being held every Sunday, with midweek services on Wednesday nights. There is an attendance of between seventy-five and a hundred at Sunday school. The members seem very interested in the work of their church and its future looks bright.

CONTRIBUTIONS

SUFFOLK LETTER.

"And all that believed were together, and had all things in common."—(Acts 2:44.) That situation in the early church was an incident and not a precedent. It reveals the tendency to take extreme views and set up unusual forms of service in a religious and social community. This example of social reform has been used as a basis of Communism and Socialism. But these people were willing to give that other people might have their needs supplied. "Communism" would take what others have that its devotees might have and use it for themselves.

"Commonism" is a better word for describing the social movement in the early church. This may not be a good word, in the judgment of the best writers of our language, but it expresses what is in the mind of the writer. "All things in common"—not in "commune." And therein lies the difference between Christianity and some of the modern, pagan, political and social movements which are seeking to overthrow Christianity by a false interpretation and application of a very fundamental principle of public welfare. If one may use the word "Commonism" to describe a great spiritual effort to share with others, one may begin by saying: "Commonism" gives, and "Communism takes from others; "Commonism" builds and "Communism" destroys; "Commonism" lays up in store, and "Communism" confiscates; "Commonism" seeks to administer for the universal needs of mankind, and "Communism" seeks to lay hands upon the possessions of others for the satisfaction of a dictatorial aristocracy.

It is not the function of the church to propagate any of the political doctrines which dethrone God and make the state supreme. But it is the duty of Christian men and women to be able to discriminate between pagan and Christian ideology in modern society. Christianity should contend for proportionate opportunity, for all people, irrespective of racial or geographical background. Men do not have equal ability and they cannot have equal opportunity. "Every man according to his several ability" is the standard of Jesus, as revealed in the Parable of the Talents. That means proportionate opportunity. The man with one talent cannot have the opportunity of the man who has five talents. But he does have opportunity according to his ability, in a Christian conception of equitable social development.

Vast sums are being demanded of governmental agencies for relief of the unemployed. The tragedy of the present situation lies in the fact that millions of people find it much easier to be on the relief rolls than to be on the pay-rolls. They are fed and clothed from public funds while they spend their days and nights in leisure. Many of them say: "I do not want a job; I am on relief, and I do not want to lose that." The poor and the needy should be fed. But they should have an opportunity to work, and should be willing to accept that opportunity in the interest of the common good of others. Christianity defends the principle of relieving the needs of the poor. It also contends for cooperation between capital and labor in the office and at the workbench. The plowman in the field, the carpenter in the shop, the stenographer in the office, the industrialist and the commercial traveler should recognize that they have interests "in common" that deserve their mutual and careful consideration and loyal support. A better day is ahead for those who are more interested in work than in wages and who rejoice in the proper administration of government more than they covet the collection of taxes. Christianity has a message of hope for this age, and it is the message of the Gospel of Jesus Christ. "The common people heard Him gladly." They want His message for today.

I. W. JOHNSON.

NEW YORK AND NEW JERSEY ALUMNI MEET AT BANQUET IN NEW YORK CITY.

On Tuesday evening, January 19, an enthusiastic group of Elon College alumni from New York and New Jersey met for a reunion and banquet at the Hotel Winthrop in New York City. Dr. William Horace Day, Pastor of the United Congregational Church of Bridgeport, Conn., and member of the Board of Trustees of Elon College, and Dr. L. E. Smith, President of Elon College, were the principal speakers of the evening.

After the invocation had been pronounced by Rev. C. J. Felton, class of '12, Pastor of the Congregational Church of Irvington, N. J., the twenty-one alumni and guests who were present enjoyed a delicious dinner.

Following the dinner, a brief business session was conducted, with Mr. J. E. Massey, President of the New York-New Jersey Elon Alumni group, acting as chairman. Mr. Massey first welcomed the guests and alumni present, and spoke of his desire to see a bigger and better organization of Elon alumni in New York and New Jersey. Mr. Harold L. Barney, secretary and treasurer of the group, made a short report, chiefly on membership, and conveying regrets of those who could not be present. Mr. Massey and Mr. Barney were re-elected by acclamation to serve another year in their respective capacities.

Mr. Massey then turned the meeting over to Dr. Smith who acted as toastmaster for the remainder of the evening. Dr. Smith, in an interesting talk touching on Elon's history, present status, and prospects, pointed out that the college is showing a healthy growth and that with the support of her friends and alumni, can be expected to go forward to greater fields of service in education. The plans for the celebration of the Golden Anniversary were described, and the goal of freeing Elon of all debt by 1940 was outlined.

Dr. Smith then introduced Dr. William Horace Day who, in a brief but inspiring talk, told of his reasons for being interested in Elon College. "Elon College," said Dr. Day, "is a constructive force in the field of education because of the many teachers it has trained and is continuing to train with Christian ideals. A second reason for an interest in Elon is the contribution to well balanced and successful homes it is making in the training of the young men and women who are its loyal sons and daughters." The third reason for Dr. Day's interest in Elon is its contribution to our democracy and its traditoins. Elon, and like colleges, have much to offer because of their more personalized relationships between professors and students, as contrasted with the "mass production" methods of education which seem necessary in larger institutions. By instilling in its graduates a religious outlook, Elon and similar colleges are helping in the solution of the problems which confront our democracy in these trying times.

Following Dr. Day's address, the alumni present expressed appreciation of Dr. Smith's faithful work as president of Elon, and hearty approval of his "Fifty Dollars for Fifty Years" plan for paying off the debt in a celebration of the 50th anniversary of the college. Dr. Jennings S. Lincoln, class of '11, and Mr. James

A. Vaughan, class of '09, spoke in particularly glowing eulogies of Dr. Smith and his administration at Elon. Others told of amusing reminiscences of their college days. All joined with Dr. Smith in his forecast of Elon's continued growth, and expressed willingness to do their share.

In addition to Dr. William Horace Day and Dr. L. E. Smith, the following attended the banquet: Rev. and Mrs. C. J. Felton, Mr. Joseph L. Hilgreen, Miss Marjorie Jamoneau, Dr. James Craig Joyner, Mr. Sidney F. Jackson, Dr. A. Lucius Lincoln, Dr. A. Liggett Lincoln, Dr. Jennings S. Lincoln, Mr. and Mrs. Kenneth R. MacCalman, Mr. and Mrs. J. E. Massey, Mr. James G. Rising, Mr. Tuthill, Mr. James A. Vaughan, Miss Grace L. West, and Mr. and Mrs. Harold L. Barney.

HAROLD L. BARNEY,
Secretary.

NORTH CAROLINA PASTOR MOVING TO NEW YORK.

On February 10, 1939, Rev. F. Ervin Hyde, who has served the Sanford and Shallow Well Churches since September, 1935, will move to Cortland, N. Y., to become the minister of the Cortland Larger Parish.

Mr. Hyde has been a busy minister. During his three and a half years he has made over 3,500 pastoral visits, preached 450 sermons (including revival meetings), performed 17 wedding ceremonies, conducted 78 funerals, delivered 63 special addresses, baptized 48 people, and received 69 new members into the churches that he served.

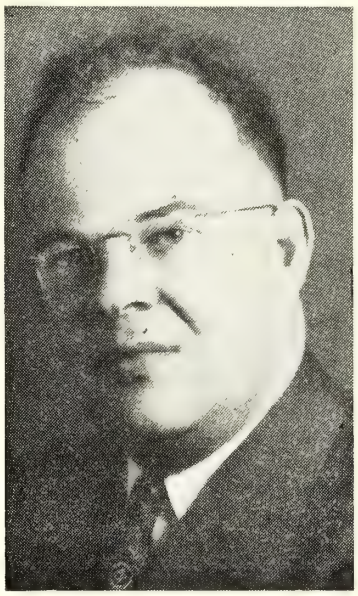
During his pastorate young people's groups were organized in both churches; a girls' club and a Y. P. C. S. class were organized in the Sanford Church. Both churches made many improvements to their church property. Sanford recently purchased and remodeled a six room parsonage, painting it within and without.

In addition to his pastoral work Mr. Hyde has been active in community affairs. For several years he has served as chaplain for the local Lion's Club of which he was a member. He also served as chairman of the Boys' and Girls' Work Committee. He was often the guest speaker for other civic and literary clubs of the town.

One of his major interests has been youth work. He was a frequent speaker at the local schools. During his stay in Sanford he has preached Baccalaureate sermons in five of Lee County. schools. Yet his interest in youth is more than local. He has served for several years as counselor for the Pilgrim Fellowship of Eastern North Carolina, and has been one of the counselors for the young people of the Southeast. He has served as a member of the Elon Leadership Conference.

During the second year of his pastorate he was elected as Vice-President of the Eastern Conference. In 1937 he was elected to the office of President and was re-elected last fall to serve another year. As President of that body he represented that group in the North Carolina Council of Churches.

Mr. Hyde is a member of the Piedmont Ministerial Association, the Board of Christian Education of the Southern Convention, and of the



REV. F. ERVIN HYDE.

Convention's Committee on Evangelism.

In addition to all his other activities he attended the School of Religion, Duke University and completed the required course for a B. D. degree which he received in June, 1938. During the past year he also took time off from his pastoral duties and scholastic pursuits to journey to Canada, where he married the former Miss Marguerite Hobson, of Toronto. Mrs. Hyde has already earned a place for herself among those who labor to build the Kingdom.

AT ELON.

Let us turn our eyes now upon Elon College and its activities during the past week. An outsider strolling through the halls of knowledge might overhear such a conversation as this between several students: "What did you make on French?" I made C; what did you make? . . ." I think I shall go up and see him about this grade; I should have gotten A." "Did you flunk Psychology, too?" Such remarks as these could be heard all over the campus this week. Why? Reports!

* * *

We might call this "clean-up week" here on the campus. Trees on East Campus are being evacuated—as well as the shrubbery around all the buildings being trimmed. Say, it looks as if spring is definitely on its way.

* * *

In the line of sports, our basketball team is "going places." We've won both games played this week—these being with Western Carolina Teachers (score, 50-30) and with Catawba (score, 47-34). The thriller will come Saturday night, February 4, when Elon meets their biggest rival of that sport—High Point College at High Point. It doesn't look very good for us. (Oh! Oh! We lost 54-37.)

* * *

Turning to the more serious side of our college life at Elon, we have been fortunate to have had with us two well known ministers of this section. For our chapel Wednesday, Dr. Smith, a world traveled member of the Mission Board of the Presbyterian Church, spoke to us on "The Similarity of All People." Students acclaimed him as one of the best peakers who have been on our campus this year. Rev. W. E. Wisseman of the First Congregational-Christian Church, Greensboro, N. C., delivered the Friday morning chapel sermon. The subject that Mr. Wisseman chose was "The Levels of Living." He brought out the fact that we ourselves must choose our own levels, and in return, we must expect exactly what that level gives.

CHARLES W. PARKER, JR.

SUPERANNUATION.

The Christmas offering for Superannuation still comes in, we are grateful to say, and we trust that the sum will be sufficient to meet the grants which are to be made during the present year.

We have received the following:

Oak Level, Youngsville, N. C. ..	$ 1.64
Mt. Zion, Mebane, N. C.	4.50
Bethel, Mebane, N. C.	5.43
Christian Temple, Norfolk, Va. .	33.05
Union (Va.), Virgilina, Va. (Additional)	1.00
Bethlehem, Suffolk, Va.	13.00
Conference Collections, Mr. L. L. Vaughan, Treasurer	285.50
First, Greensboro, N. C.	43.35
Total for week	$ 387.47
Previously acknowledged ...	693.49
Total to date Feb. 4, 1939 .	$1,080.96

Gratefully yours,
J. O. ATKINSON, *Chairman,*
Board of Superannuation,
Elon College, N. C.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A GIFT OR A WAY.

A most timely and very discriminating article is carried by February *Advance,* the same being contributed by Alden H. Clark, the title being "Christianity: Is It a 'Way of Life,' or a 'Gift of Life?'" Any endeavor to condense, or abbreviate Dr. Clark's searching analysis and the case he makes out for Christianity as a "gift of life" and not a "way of life" will do violence to both the thesis, the reasoning and the conclusion of this very timely contribution. The position taken is that very many Christian people with best of intentions have fallen into the habit, captivated as they are by the slogan of looking upon Christianity as "A Way of Life." While this habit, or process of belief may not result in immediate injury to the church and society, nothing but injury finally may be expected since regarding Christianity as a way of life turns the attention of the individual away from God to the individual himself. In brief to think of Christianity as "a way of life" is to think of Christianity as a man centered religion, whereas the unmistakable fact is revealed in our Sacred Scriptures, as well as in human experience, that the only religion worth striving for or having in experience is a religion whose dynamic is not man but God. Christianity is not in its essence a way of life. On the other hand it is the *gift of life.* This searching question with its comment brings the reader to the center of what the writer has in mind, "May it not be in part because liberal Christianity has lately been too much thinking of Christianity as a way of living and too little experiencing it as a gift that it has lacked transforming power over men? What we must recapture, if our modern world is to be saved, is not only or primarily Christ's wonderful program for applying the principle of love to all of life, it is more essentially the Divine power that flowed through Him because of His complete response to the call of the Father. From such response the Christian way of life had its origin. In such response it must still find its inspiration."

And this cogent phrase is added, "when we think with Paul of the inscrutable workings of God through the ages, there is something strangely arrogant in an emphasis on ourselves as the central factors in religion."

It is indeed the height of arrogance to make ourselves the center and source of religion, for in doing so we turn fatally from the religion of grace to the religion of works. The concluding statement from the article refrred to must suffice, "The plea here made is that we return in our own experience and in our presentation to that which has been the primary source of Christian power of all the centuries—the emphasis on God's outreaching love to us and on our response to him in worship as well as in service. By grace are we saved through faith and that not of ourselves—it is the gift of God."

If one is willing to turn from reasoning to revelation one may be supported by Scriptures like these: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." Then Peter's immortal declaration at Pentecost, "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and you shall receive the gift of the Holy Spirit." And then Paul's emphatic assertion in his letter to the Romans: "The free gift of God is eternal life in Christ Jesus our Lord."—(Romans 6:23.)

It is this free gift, this infinite love, emanating from God that is to prove ultimately the one saving power in this sinful and war-torn world. Through missions, preaching the gospel of the Son of God, this result by the grace of God is inevitable, and will come in God's own good time if we who profess to have received the gift shall remain faithful and push forward in the blessed task of being His witnesses. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 4, 1939.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	$ 5.70
Holy Neck, Holland, Va.	5.97
Hank's Chapel, Pittsboro, N. C.	23.00
Seagrove, N. C.	1.50
Bethlehem, Broadway, Va.	1.12
Henderson, N. C.	5.24
Hopewell, Va.	1.32
Lebanon, Semora, N. C.	.75
Total	$ 44.59

Individuals and Churches.

Reidsville, N. C.	$ 8.50
Concord, Timberville, Va.	.45
Total	$ 8.95

Specials.

I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.	$ 3.00
E. J. Cheatham, Franklinton, N. C.	19.00
Total	$ 22.00

Conference Collections.

Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.	$ 73.61
Total for week	$ 149.15
Previously acknowledged	8,785.16
Total since Sept. 1, 1938	$8,934.31

We are profoundly grateful for those offerings so much needed and so well directed in seeking to support our Home and Foreign Mission work in the divine task of giving the Gospel to those not blessed in this respect as we ourselves are.

Cordially yours,

J. O. ATKINSON,

Mission Secretary.

NORTHERN DISTRICT OF THE VALLEY OF VIRGINIA MISSIONARY CONFERENCE.

The Northern District of the Women's Missionary Conference in the Valley of Virginia, consists of the following churches: Timber Ridge, Timber Mountain, and Winchester. It was decided by the leaders of this group to hold their rally in the fall, rather than wait until next spring. The rally was held in the Timber Ridge Church, Sunday, November 20, at 7:30 P. M.

The service was in charge of Mrs. K. H. Sale, with Mrs. L. W. Chichester as secretary. The program consisted of a devotional service followed by a business session. Mrs. A. K. Sirbaugh was appointed as superintendent of this district and Mrs. Fay Brill was named secretary.

The program was closed with a most impressive pageant entitled: Christ in America." This pageant was put on by about twenty-five young people from the Timber Ridge Missionary Society. This society deserves a lot of credit for the good work it is doing.

The Women's Missionary Society of the Winchester Church, under the leadership of Mrs. R. A. Whitten, has added a new member to the roll for each meeting held this year. Mrs. Whitten has also organized a young people's society in this church. The thank offering service for the group was held Sunday evening, November 27, with Mrs. R. A. Larrick in charge of the service. After the devotional an illustrated lecture entitled "Friend Meets Friend in India" was given by Mr. T. W. Mathews. This was a very helpful and enlightening lecture and will help the society to better understand the mission work in India.

Miss Helen Showalter is corresponding secretary of the Conference and sends the above information.

THE SOUTH IS NOT FORLORN.

By Epie Smith Plyler.

Extending through many years, the South has been a victim of an exaggerated publicity until now it is flaunted in the press as "The Nation's Number One Economic Problem." Furthermore, who is able to define the South? How many have seen it? It is a case of the nursery rhyme—

"Who has seen the wind?
Neither you nor I."

Thinking people know that Virginia is not like Texas, that Tennessee differs from Louisana, that neither are Florida and North Carolina similar, to say nothing of the vast adjacent regions, generally designated as "The South."

Yet, somehow, in computing the development of the nation such men as Washington, Jefferson, John Marshall, Henry Clay, Woodrow Wilson, Walter Hines Page, Cordell Hull and a host of others have to be accounted for.

Even today the South is not abashed in looking over her educational leaders, her scientists, her statesmen, and others who are contributing to the programs of our nation. It is true that there are conditions existing in the South that need to be remedied. Many of these conditions date back to England, since the settlers at Jamestown and along the Atlantic coast southward and westward adhered to the habits and customs of the old country and built a rural aristocracy that many have regarded as a major handicap. However, this rural aristocracy of the early period of our natural life has left its impress on the life of the nation, for today there is an increasing number of people who visit the landmarks of former generations and admire the courage and culture that built homes of beauty in a rugged wilderness.

There are ugly spots scattered over this entire region that are most repulsive to the students of sociology; there are limitless acres of land put to no good use; there are hundreds of families who have not the necessities for wholesome living, and yet similar conditions are found in other parts of the country.

The isolation of much of the population due largely to a rural life resulted in inferior educational opportunities and a dearth of public schools. Consequently the masses have not had proper training in the schools and the advantages derived from a habit of the daily reading of good literature. These conditions have been the cause of many neglected opportunities for material wealth.

However, the illiteracy and poverty of the South do not justify "Tobacco Road" or other output of its kind, which has been sternly dealt with in a recent article by Judge Robert W. Winston, who pronounces it "A Dishonest Work of Art."

Generally speaking, "The South" is not insufficient in an emergency, for it has always possessed brave men and noble women to defend her integrity, and these along with a great majority have no great financial holdings. But they learned to live well and to be content through the wise use of other assets.

The South is not poverty-stricken on account of an insufficiency. Food is no problem in the South. Sunshine is abundant. A nucleus of a great civilization is here since a high percentage of the population is of pure Anglo-Saxon stock. The climate, the soil, the raw materials, the minerals, waterways and highways are here awaiting a gigantic industrial development.

The South is a great land where men and women may find comfortable homes. Land is cheap and the climate is favorable. In the southern states there are crops that can be grown twelve months in the year. Most of the land is adapted to stock raising, poultry farming, or the growing of fruits and vegetables. Here men and women may build homes of beauty where they may nourish their families and bring them up to be healthy, happy and prosperous. Secondary schools, colleges and universities are scattered over the vast area comprising the southern states, and also there is a public school system operating. Some of the people have access to libraries, southern children often attend the movies, and Senator Josiah Bailey vouches for the fact that down South the horses even wear shoes.

The South today is a land of great opportunity and varied resources. It is a gigantic task to meet the demands of the present age; and yet the South is not forlorn; it is going on with energy and good cheer, looking to sound and wholesome living in a land wholly adapted to build a great civilization.—*N. C. Christian Advocate.*

MISSION MEETING IN WINSTON-SALEM.

Mrs. W. E. Wisseman will present the mission study book "Dinabandhu" by Ruth Seabury at the Winston-Salem Congregational - Christian Church, Sunday afternoon at 2:30, February 12. A special invitation has been sent to Salem Chapel, Belew's Creek, Pleasant Ridge and other nearby churches to be represented by a large delegation. This is a real opportunity to hear this wonderful book reviewed by one who is well prepared to give it in an interesting and forceful way. Let's all plan now to go to Winston-Salem, February 12, at 2:30 to enjoy this feast. All are welcome, men, women, and children, and we will be looking for you.

Mrs. W. M. Jay.

FORWARD IN FOREIGN MISSIONS.

What has been achieved by the Christian Church in nineteen centuries of missionary work? The forces against Christ and His program of love and righteousness have been many and active. They have usually been foolish or diabolical. But the forces for good have been stronger, for God has marshalled and inspired them. As one result the Bible (in whole or in part) has been now translated in one thousand tongues so that nine-tenths of the earth's population, if they can read at all, can read God's message to man in their own language. In every land and to every race the Gospel of Christ has been proclaimed; and in practically every land the Church of Christ has been established and prepared to carry forward the work of evangelization. Hundreds of thousands of Christian witness of every race and tongue and nation testify to the grace of God—most of them for love and without any thought of personal gain from this service. The largest number of the earth's inhabitants now are called Christians—though they are divided into Protestants, Roman and Greek Catholics, Abyssinians, Copts, Gregorians, Nestorians and other sects. While they outnumber the Buddhists, Hindus, Moslems, Taoists and other non-Christian sects, many of them are still weak and ignorant and know not the power of God in their own lives. The amount done in fulfilment of our Lord's last command is vast, but the work is still incomplete.

We look backward to learn from experience; we look around in order that we may see the present needs, forces, enemies, and opportunities; we look up for guidance and strength; if we wish to go forward and make progress, we must look forward. Christians press on toward a definite goal in spite of difficulties and discouragements.—*Exchange.*

"Even in a righteous cause force is a fearful thing."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor*, Elon College, N. C.

OUR NEW LEADER.

Rev. Henry David Gray of South Hadley, Mass., has been chosen as the new Secretary of Young People's Work of the Division of Christian Education of the Board of Home Missions of Congregational and Christian Churches—all of which means that he is the director of young people's work in our denomination. He takes the place of Dr. Harry Thomas Stock, who resigned last year to become the head of the Division of Christian Education. Dr. Gray was born in Ireland, educated in California, Connecticut, and Scotland; has had successful pastoral and religious education experience; is a good speaker and very popular among youth groups, both in his local church and in summer conferences and other places where he has served. He will begin this new work after Easter. The Southeast Pilgrim Fellowship welcomes him as the new leader, and invites him to visit our area as soon as possible.

HOLLAND PILGRIM FELLOWSHIP LEADS CHURCH SERVICES.

The young people of the Holland (Va.) Christian Church had charge of the church services on January 29, observing Pilgrim Fellowship Day in this way. Rev. Arnold Slater, pastor of the Holy Neck Christian Church, preached the sermon for them at the evening service. Following is the program for their morning service:

Prelude: "Finlandia"—Mrs. E. L. Rawles.
"Open Now Thy Gates of Beauty"—Choir.
Invocation Prayer—Edith Leach Jones.
Introduction—Frances Everett.
Responsive Reading: Psalm 84—Blanche Hedgebeth.
Hymn: "Forward Through the Ages."
Scripture: Romans 12—Sue Overman.
Prayer—Rebecca Norfleet.
Prayer Response: "Hear Our Prayer"—Choir.
Hymn: "Just As I Am, Thine Own to Be."
Offertory Sentence—Jesse Hedgebeth.
Offertory Response—Choir.
"Serve the Lord in Youth" (Hall)—Eloise Holland.
"Pilgrim Fellowship and the Church"—Frances Everett.
"Thank God for the Church" (Stock)—Nell Dixon Rawles.
"Thank God for Youth" (Stock)—Louise Lewis.
Hymn: "We Would Be Building."
Benediction—Anne Bounds.
Response: "Threefold Amen"—Choir.

NATIONAL PILGRIM FELLOWSHIP IS SEEKING AN EMBLEM.

At Rockford the desire for an emblem for the Pilgrim Fellowship came into being in a definite way. This emblem should be suitable for use on such things as stationery, pins, and summer conference credit cards. A committee at Rockford did some good work on a proposed emblem. But it was agreed that any emblem which would be worthy of representing the Pilgrim Fellowship idea and spirit must be one which came as a result of longer thought and work.

Any individual or group may submit drawings or ideas for the symbolism of the emblem for the National Pilgrim Fellowship. Local groups, state officers, or summer conference classes may work on the project. Drawings should be in ink, and should be sent to Miss Lucy Eldredge, 223 South Ludlow Street, Dayton, Ohio. Each drawing should be accompanied by a statement interpreting the symbolism used. Whenever the individual or group has used the proposed emblem in a worship service, the service should also be sent.

The young people of the Holland Christian Church are working on such an emblem. We hope that other young people throughout the Southeast will follow suit. The Southeast furnished the first national president —why not the winning emblem?

LENTEN DEVOTIONS FOR YOUNG PEOPLE.

During Lent, which begins on February 22, Christian people emphasize personal religious living. We hope that every young person in the Southeast will use some systematic plan for daily devotions during Lent—some time during each day set aside for quiet meditation with God. There are many excellent books and booklets that may be used for this devotional period. Our young people's department has provided such a booklet made up especially for youth. "Lenten Devotions for Young People" may be secured from the Board of Christian Education, Elon College, N. C., for five cents (5c) per copy. We hope that some young people's societies will order copies for each member of their group. If this is not practicable, spend a nickel on yourself and your personal worship period and you will not regret it.

LOOKING AT POLITICS THROUGH CHRISTIAN EYES.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 19, 1939.

SCRIPTURE: Matt. 5:13-20.

Daily Readings—

Monday — Jew and Gentile, One in Christ—Eph. 2:14-18.
Tuesday — Tribute to Whom Due—Matt. 22:15-21.
Wednesday—Jesus, a Victim of Intrigue—Luke 22:1-6.
Thursday — Unworthy Citizens — Luke 11:39-44.
Friday — An Unfailing Rule — Matt. 7:12.
Saturday—Christian Conduct, the Criterion—I Peter 2:9-20.

For a long time many have said that certain men were too good for the political office to which they were elected. This is certainly a blow at politics as it is managed. Politics should be as clean as the Church. If a person cannot be Christian in politics, then we need a clean-up method.

If you were a visitor to our country for the first time, what are some of the things you would notice and read about that would cause you to believe that there are many un-Christian practices?

These points may be used as a basis for discussion:

What a Christian Demands—

1. The public should be educated regarding the real issues at stake in any civic question.
2. Every citizen must be allowed to vote according to his well convictions without fear of reprisals.
3. A Christian citizen demands that men in public office be above suspicion in their personal and official morality.
4. In local elections it is not uncommon for less than half of the eligible voters to go to the polls. If each voter performed his duty regardless of pressure from outside forces would the political system be different?

Individuals may prepare for action and have an unbiased mind by the following method:

1. Keep up-to-date with trends.
2. Get the facts.
3. Look at all points of view.
4. Study the Bible.
5. Study church history.
6. Assemble your "platform" carefully.
7. Use effective publicity.

For this meeting use hymns of consecration. S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER HEALS A LAME MAN.

Lesson VII—February 12, 1939.

Golden Text: *But Peter said, "Silver and gold have I none; but what I have, that give I thee.*— Acts 3:6.

Lesson: Acts 3:1-4:22.

Going to Church.

"Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour." These men were leaders in a new religious movement, but they did not feel that they could get along without that for which organized religion stood, and offered. There were some things in the old religion which they did not approve, but they did not throw everything overboard. They felt the need of, and saw the value of public worship. They went to the place of prayer. One wonders just how intelligent any modern man is, who does not make provision in his life for prayer and worship. There is that within man that cannot live by bread alone. The needs of the soul are just as real and just as demanding as the needs of the body. The modern world needs a revival of church going.

Human Need Outside the Church.

"And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the the temple . . . to ask alms." That lame man, lying just outside the door of the temple is a symbol of human need everywhere surrounding the church of Christ. That need may be varied—it may be need for the sheer necessities of life, the need of healing, the need for enlightenment, the need for social privileges, the need for political freedom, the need for moral and spiritual redemption—but it is there. The church of Christ, if it is true to His spirit, is in the midst of human need. City churches may move to the suburbs but they usually leave human need in the place they left, and if wisely located, are re-established midst human need.

That man was true to human instinct, too, when he had himself placed at the door of the temple. Needy humanity has a right to look to the church for help. That is the purpose of the church. It simply represents the organized expression of the spirit of Christ.

An Unpleasant Interruption.

"Who seeing Peter and John about to go into the temple, asked to receive an alms." It was probably a rude interruption. Perhaps it broke the spell of devotion. At any rate these calls for help often represent an unpleasant interruption. A minister told me not long ago that he enjoyed his work in his study, but he did not like to get out among folks and make calls. The knight in the classic story of the Vision of Sir Launfal, going forth to search for the Holy Grail, filled with enthusiasm and high devotion, was very much put out when the leper at the gate of the castle asked for alms. We would prefer to take our religion out in singing psalms and saying prayers, and not to be bothered with the calls of dirty, dispossessed, and discouraged people. But that brings religion to the acid test.

Doing the Best With What We Have.

"Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." I heard a talented negro woman, who has done a remarkable piece of work in rehabilitating a rundown, unrecognized negro school in Texas, and who had to face and overcome tremendous handicaps and disappointments, say the other night in Chicago that perhaps the secret of what success she had—she was very modest and unassuming—was due to some words that her father had repeated again and again to his children: "Do the best you can with what you have." The world is full of people who miserable themselves, and liability to others, because they have not adopted this principle. Peter did not have alms—the fact that he did not have any money to give did not keep him away from church—but such as he had he gave. Use what you have for Christ. He will take even the smallest thing if given to and for Him.

The Better Thing.

"In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand and raised him up . . . and leaping up, he stood and began to walk." Peter did not give the man what he wanted, but he gave him something better. People often ask for one thing when they really need another. Many a man who asks for alms would rather have a job. Many a man who asks for alms would be the better profited if he got a few kind words. The story is told of how a poor, emancipated beggar asked an alms of him one freezing day. Tolstoi searched in vain in his pockets for even the smallest copper. Turning to the beggar he said, "Forgive me my brother, but I have nothing to give you." A strange light illumined the thin, drawn face of the beggar as he said, "Ah, but that is something, you called me brother." If you cannot give money, you can give friendship, encouragement, service, help, and in many cases these are the better things.

Exhibit Number One.

"And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple . . ."

"And beholding the man who was healed standing with them, they could say nothing against it."

The one verse refers to those who were friendly to the new movement and who were amazed and filled with wonder at what had happened. The other verse refers to the enemies of the movement who were filled with chagrin and dismay and anger. In either case the man constituted a stubborn fact. He could not be explained away. He was the same man, but he was different. Something actually had taken place, and there was no denying it. Here is the continuing source of wonder and amazement—the power of Christianity to change men, to make them anew. And here is the ultimate witness to a doubting or hostile world—a man standing in the midst who has had an experience, a man whom folks knew before and know after.

Just a Suggestion.

Perhaps the modern church has got to discover again the place of healing in its ministry to people. To be sure methods have changed, techniques differ, but perhaps we have lost something of the power of faith in the healing process.

Credit Where Credit Is Due.

The title of today's lesson is *Peter Heals a Lame Man.* The title is a mistake. Peter himself says so. When the people gathered around in amazement, and were disposed to think that Peter and John, by their own "power or holiness" had made this man to walk, Peter told them quickly and emphatically that he and John had not done anything. Jesus, through faith in His name, had effected the cure . . ."and his name, through faith in his name, hath made this man strong, yea the faith which is in him hath given him this perfect soundness in the presence of you all." Every honest physician knows that he never heals anybody. To be sure he is an instrument. God works through him. But he knows with the Psalmist of long ago that it is the Lord "who healeth all our diseases." God works through us, but it is God who works.

MONDAY.

Choice.

"This shall comfort us concerning our work."—Gen. 5:29.

If no one ever did a thing he didn't
want to do,
I do not think that we would get a whole
lot done, do you?
If no one ever did a thing that wasn't
any fun,
There wouldn't be a lot of use on earth
for any one.
And here's a most peculiar thing about
the whole of it;
Although we often hate to do our little
daily bit,
The things that ultimately bring us joy
and profit, too,
Are generally the little things we didn't
want to do!

—Anonymous.

Prayer—Our Father, help us to work and play every day in a way pleasing in Thy sight, and may it all count for something good to others and the world. *Amen.*

TUESDAY.

"Just for Today."

"I must work the works of him that sent me, while it is day."—John 9:4.

I go this way but once,
The trail I tread today;
Help me to blaze it clear
For those who pass this way.

Make me both strong and brave
To face the truth each day;
I want to walk Thy trail;
Make me a man, I pray.

Sometimes I may not see
Just the way may lead;
Give me the courage, Lord,
To trust in Thee, my need.

Face forward on the trails,
Striving for the right,
Never turning backward,
But onward toward the light.

This is my prayer each day,
As the lonely trail I blaze;
Make me Thy chosen man,
To follow all Thy ways.

—Clarence M. Angel.

WEDNESDAY.

"Altar Without Flame."

"Fire shall be kept burning on the altar continually."—Lev. 6:13.

In order to do the things that we do not wish to do, and like it, and in order to be helpful each day along the way, the fires of the Holy Spirit must burn within continually. The central thing in the life of Israel was the tabernacle. The most prominent object in the tabernacle was the altar, and the significant truth about the altar was the flame thereon continually burning.

The most important altar we have is the heart. The grave danger is the neglect of it. Too often we are content to have it without a flame.

Prayer—Our Father, help us to be so in earnest about our Christianity that we shall see to it that the fires of the Holy Spirit in our hearts shall never go out. *Amen.*

THURSDAY.

The Most Thrilling Adventure.

"Be ye perfect even as your Father which is in heaven is perfect."—Matt. 5:48.

Christ's teachings bear the stamp of perfection for all time. Christ of all men of the ages put into His life the perfection which He taught. If we believe that and will put His faith to a test in our lives, it is a thrilling adventure.

Prayer—Our Father, help us to take Thy hand and walk with Thee. Stir our souls to spiritual achievement, and teach us Christ-likeness. *Amen.*

FRIDAY.

Lifted Hands.

"Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:68.

Father, I stretch my hands to Thee;
No other help I know:
If Thou withdraw Thyself from me,
Ah! whither shall I go?

—Charles Wesley.

SATURDAY.

The Falling of the North Star.

"None of us liveth unto himself."—Rom. 14:7.

Ezra said, "Take heed that ye fail not. Why should damage grow to the hurt of kings?" The Upper Room quotes Connor, "I should hate to see him fail. If he weakens, my north star will have dropped from the sky.

Every one of us has a north star, and we may be a north star for some one. If one fails or falls, the other is hurt. Whole we each must live our own life, we are our brother's keeper, we must keep the north shining.

Prayer—Our Father, help us to keep in mind that our victories bring joys to others and our failures may bring their downfall. Give us holy habits and keep us ever with Thee. *Amen.*

SUNDAY.

"Remember the Sabbath Day to keep it holy." Keep it for the supreme things of life. Keep it in joy and peace. Put away all the cares of daily life that you can. Let the divine spirit of love abide in thy home. Let the day soften thy burdens and thy sorrows. Sanctify the Sabbath by the blessing of rest, in obedience to the commandment. *Amen.*

"Just as the human body grows and develops through the exercise of its members, so does the church. No member of the church can turn his work over to other members. The eye cannot hear nor the ear see."

"One who refuses to use the means God specifies shows a lack of faith in both his wisdom and promises. The obedient one trusts in God; the doubters are disobedient."

"The sense within me that I owe a debt convinces me that somewhere must be somebody waiting to have His due."

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

A QUESTION ANSWERED.

By Rev. John G. Truitt, D. D.

"He saith unto them, But whom say ye that I am?"—Matt. 16:15.

"What is your verdict?" says Jesus. It meant something to know what the people were saying about him. That would be worth something to him. He wanted to know what the folks said, and how they felt about him. So one day he asked his disciples: "Whom do men say that I, the Son of Man, am?" And his disciples answered him. They told him that men were saying that he was a very strange one, with some quality about his life which reached beyond the ken of this world. They said he was John, the Baptist, who had been beheaded—a man from the dead, a man from other realms, and with a divine life within. Some said he was Elijah, and that would have to be a great prophet returned to this world from the dead. Others said Jeremiah, which was much the same, and still others said that he was one of the prophets. They all saw in him something they could not explain in natural terms. He was beyond them and above their way of thinking.

When the world stops long enough to see Jesus, it has to admit that there is none else like him. It is bound to confess that he is out beyond the world in his life, and love, and wisdom. To the world he is something beyond. He is from the world beyond. He is not a part of this world. He is too good for it. Some say he is impractical and impossible to be made to fit into our present world. But whatever they say, they must all admit that he has an other-worldliness about him. He is a prophet from a strange realm.

Now all that meant something to Jesus, but it meant little as he compared it to the next question which he put to his disciples. His next question was: "But whom say ye that I am?" That was the test of the whole matter. What do you think? What do you say? Yes, that is what others say, but what I want to know is what do you say? What is your faith. What do you believe? What others believe is something, but what you, the intimate followers of Jesus, believe is everything. Whom do you say that I am?

And they answered correctly: "Thou art the Christ, the Son of the living God." That, my friends, is what you and I wish to know. Prove that to our satisfaction, and we have something which the world cannot destroy in our lives. The Christ had been promised. He had been looked for. He had been dreamed about, prophesied, sung about, and hoped for. Now, behold! One could stand before a certain person and say to him: "Thou art the Christ." Again the world had longed for a close-up of God. They had prayed and hoped to come near to Him. They had looked and longed for his own great presence, and power, and here, now, behold! One could stand in the presence of a particular person and say: "Thou art the Son of God." Mystery of mysteries, here, indeed, is God's Son. Prove that and the world is never the same.

To me here is a very satisfactory proof of it, established in the mouth of three witnesses. Jesus says Peter is correct; God say Peter is correct, because Jesus says God told it to Peter; and Peter says it, too! Who is Jesus? Peter says, "The Christ, the Son of the living God"; God says, "The Christ, the Son of the living God"; and Jesus says, "The Christ, the Son of the living God." Now here is a well authenticated portion of the Scriptures, a reliable and believable document, properly attested, and an established fact. A fact which Jesus wanted to be established in the hearts and minds of those near and dear to him. Upon that fact the Church was founded, an institution of which he is the head, an institution which is to be eternal, a kingdom without frontiers, a fellowship divine of loving and forgiving hearts. By all the tests that establish any fact, this fact of Jesus, as the Son of the living God, has been established in the course of the life, recorded word, and attested testimony concerning Jesus. All that is very well. But that is not all: the question still presses itself upon you and me: Whom say ye that I am? So far as we are concerned, all that has gone before in the answers of others is very well any good, but well nigh beside the point in comparison to the question directed straight from him to us: "Whom say ye that I am?"

What is your answer? What is mine? Can we have the approval of the Christ upon our replies, and can we, too, have the help of the heavenly Father in answering that question? Yes, we can. If we ask Him for His wisdom and help, humbly, and in faith believing, we shall have it. The right answer will be upon our lips and in our hearts. Is he an historical figure? Yes, and more. Is he a human being being who lived in Nazareth nearly two thousand years ago? Yes, and more. Is he the Christ prophesied? The Christ of Peter and John and Paul? Yes, and more. Is he a friend, yes, a personal friend? Yes, he is that and more. We have talked about the friendship of Jesus, until we have almost beclouded the fact that he is far, far more than a friend. Thomas was not talking to a friend as a friend when he fell prostrate before Jesus saying, "My Lord, and my God." There is something beyond the common run of the meaning of friend here!

To me is Jesus more than a friend? Is he one who has power of life and death in his merciful, beautiful hands? Is he one who can say, "All power both in heaven and on earth has been given unto me?" Is he one that can say, "I am the resurrection and the life, and whosoever believeth in me shall never die?" Is he one who can say, "I go to prepare a place for you, and will come again and receive you unto myself that where I am ye may be also?" Does my heart yield before him all love, all allegiance, and cry with Thomas of old, "My Lord, and my God?" Then I, too, can say: "Thou art the Christ, the Son of the living God!"

My dear friends, if you and I fail Jesus here, in this faith that we owe him, then his cause in our hearts, and in our midst is lost. Let us, looking up into the face of the Father, for His guidance and insight, and trusting in Him, say with all our heart, "Thou art the Christ; Thou art the Son of the living God." Let us accept him as our Redeemer, our Savior, and our eternal and divine Friend. To us who have done that there is a strength, a peace, and a joy which we cannot describe, but which stands us in good stead in every turn of life's road, and life itself has a radiance, a depth, and a meaning which brings a real thrill to our souls!

"The world offers many honors to those who accomplish things, but the highest honor known to this world is to 'glorify God' in the name 'Christian' that he may count us worthy of our calling."

"If Christian nations were nations of Christians, there would be no wars."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer sometimes wonders how many of our people are deeply concerned about the little children who have been left fatherless and homeless. If you could be placed in the same position as the little child—with no father or mother, no home, no friends or relatives who cared for or wanted you, no friend to take you by the hand and say to you, "Come with me and I will give you a home"—how lonely! oh, how lonely! you would feel.

It is a fact that there are many children in this same plight today. Still we have the greatest and richest country in the world. Then we have mothers who have lost their companion and have been left with several little children with the bread-winner gone and no income. Oh! What a struggle she has and what a fight she makes to keep her children with her until health gives away and she loses the fight! Isn't it really Christian if your orphanage can come to the rescue and visit the fatherless and the widow in their affliction and minister to them? James 1:27 tells us what pure religion is. Get your Bible and read what he says.

Your Christian Orphanage gives you an avenue through which you can carry out his suggestion. Oh! The great joy you will get out your visits to the orphanage with your contributions when you know it is to give a little child a home, food, and care! Doesn't it always make you happy when you help others who need your help? It is great to "live in the house by the side of the road and be a friend to man." A little kind deed here, a little kind deed there, to help someone in need brings real joy that nothing else can.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 9, 1939.

Amount brought forward		$1,495.75
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lynchburg	$ 9.60	
Bethlehem	4.25	
		$ 13.85
Eastern N. C. Conference:		
Wake Chapel		10.59
Western N. C. Conference:		
Smithwood	$ 1.24	
Seagrove	2.00	
		3.24
Eastern Va. Conference:		
Spring Hill, 4th Quarter, 1938	$ 1.28	
Old Zion	4.75	
Liberty Spring	7.00	
Berea	5.00	
Oakland, I. W. Johnson Bible Class	3.00	
		21.03
Valley Va. Central Conference:		
Linville	$ 6.00	
Winchester	4.46	
Timber Ridge	2.00	
Bethlehem	1.51	
		13.97
Special Offerings.		
Men's Bible Class, Rosemont S. S., support of Robert Currin	$ 12.50	
Southern Convention, on Conference Apportionments for 1938	48.61	
Mrs. Dalton, support of child	6.25	
Mrs. Hines, support of children	15.00	
Mrs. Phillips, support of children	25.00	
		107.36
Total for week		$ 170.04
Grand total		$1,665.79

BANQUET OF ELON COLLEGE ALUMNI OF EASTERN VIRGINIA.

The Annual Banquet of Elon College Alumni Club of Eastern Virginia will be held at Hotel Elliott, Suffolk, Va., on Friday night, February 17th, at seven o'clock. Dr. Sidney B. Hall, Superintendent of Public Instruction of Virginia, from Richmond, Va., will be the speaker of the evening. Rev. H. S. Hardcastle, D. D., of Norfolk, Va., is president, and will preside.

If you have not made your reservation, send it to Mrs. Annie Staley Calhoun, Suffolk, Va., at once.

THINKING THINGS OVER.

It seems quite strange that we remember the little incidents in life, instead of the things which seem big at the moment. Now, as I reminisce, it comes to me that my most pleasant recollection of the past holidays is that of the few hours spent in the home of one of our church members. We arrived at the home during twilight, when the whole earth seemed hushed. It was such a tiny little house—I remember the hostess making the wish that she could have room to entertain her friends—but to me her tiny home held me spellbound. It was like a grand doll house; everything was in perfect order. I have often tired while visiting in some spacious rooms, but in this modest home there were no dull moments. Pictures, souvenirs—my imagination had a play house in which I should never have become bored.

During the evening, the lovely hostess took us from all our thoughts; I can see the vision now. The room in which we were entertained grew. Perhaps it was the charm of the married couple who took our thoughts from earthly surroundings. They knew so many good deeds that people had done. They seemed to have never met a bad person.

I was sorry when we had stayed over the proper time for departure. I left a home which contained all the elements necessary for Christian happiness—a home, small, but oh! so large.

MARGARET EARP.

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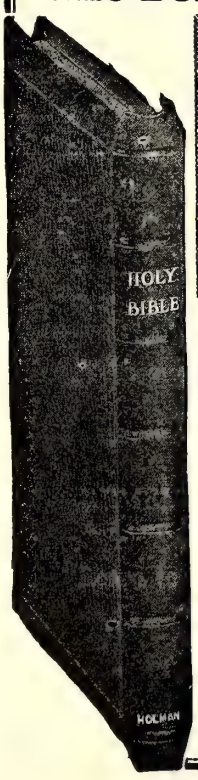

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All subscriptions, orders for Bibles, etc., as well as all news and items for publication in "The Sun" should be addressed to F. C. Lester, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. Emergency notices will be received at the office of publication, 1536 East Broad Street, Richmond, Va., up to Tuesday of week of publication.

In Memoriam

FRANKS.

Mrs. J. E. Franks was born Emma Frances Griffin, April 3, 1869, and departed this life January 24, 1938. Her home prior to her marriage was in Chatham County near Pittsboro and at the age of twelve she professed faith in Christ and united with our Hank's Chapel Christian Church. On April 28, 1892 she became the wife of Rev. Jesse E. Franks, a member and minister of our Catawba Springs Church and to this church after her marriage she moved her membership and remained a loyal and faithful member until her decease. Surviving her are her husband, Rev. J. E. Franks, and five children: W. B., D. M., and Bettie, all of Raleigh, Route No. 4; Mrs. Noma Jones of Gibsonville, N. C., and N. R. Franks of Goldsboro, N. C. Funeral services were conducted by her pastor, Rev. J. Lee Johnson, assisted by Rev. J. C. Cummings, Rev. C. C. Wheeler and Rev. J. A. Denton. Interment was in Catawba Springs Cemetery, January 25th. The hymns used at the services were her favorites, "How Firm a Foundation," "Jesus Lover of My Soul," "Saved by Grace," "To a Land Where We Will Never Grow Old." A good woman indeed passes from the scenes of earth to the happy scenes and experiences of the heavenly home where neither sickness, nor sorrow, nor separation ever come. A most loyal and faithful wife, a most loving, self-sacrificing and devoted mother, as well as a good neighbor and friend, and a devout member of her church and an humble follower of our Lord has gone from us, but the memory of her good life will remain a blessing and a benediction to the bereaved husband and children. She cannot come to them, but they can, by the grace of God, go to her and know full well where to find her.

J. O. ATKINSON.

COMER.

Mrs. Susan Rebecca Comer was born September 12, 1856, in what is known as the Naked Creek section, near Elkton, Va. Her maiden name was Susan Rebecca Merica. When she was twenty-three years old, she married George Comer, and the same year united with the Christian Church (Mt. Lebanon) to which she belonged until her death.

It is noteworthy that she joined the church the same year she was married, considering Christian character and church membership as a prerequisite to successful and happy married life. She lived a life worthy of the profession. Her husband preceded her twenty-three years ago.

Saturday evening, January 28, 1939, Mother Comer, with her characteristic quietness, without disturbance or ado, peacefully slipped away and went to her Heavenly Home.

Funeral services were conducted by the writer at Bethel Church Monday afternoon, January 30. Burial was in the Comer cemetery, near Elkton.

Eight children remain to mourn the passing of Mother Comer: K. E. Comer, Elkton, Va.; Mrs. Nannie Monger, Elkton, Va.; T. O. Comer, Lewiston, Pa.; W. T. Comer, Paloi, Pa.; C. E. Comer, McLean, Va.; M. S. Comer, Washington, D. C.; G. F. Comer, Washington, D. C.; and Mrs. Nettie F. Harris, Waynesboro, Va. Also there are twenty-five grandchildren and sixteen great-grandchildren.

May the memory of Mother Comer keep us close to the Lord who was her shield, defender, and Savior.

M. W. MANN.

ANDREWS.

Inasmuch as our Heavenly Father in His great wisdom has seen fit to remove from our midst Sister Nannie Andrews, a loyal member of the Wakefield Congregational-Christian Church and its organizations; and,

Whereas in her death this church has lost one of its most faithful members;

Therefore, be it resolved:

1. That while we mourn her departure, we bow in submission to the will of the all-wise Father.
2. That while the church has lost a loyal member, we feel our loss is her eternal gain.
3. That we hold in remembrance her faithfulness as a Christian.
4. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication, and a copy be placed upon our church record.

W. R. CLARK,
Mrs. A. C. LAINE,
Mrs. B. B. MOFFITT,
Committee.

MYERS.

Whereas, it has pleased our Heavenly Father on December 22 1938, to remove from our midst our brother and friend, Reuben C. Myers, a member of Bethlehem Christian Church; and,

Whereas, by his going the church and Sunday school have sustained the loss of a faithful and consecrated Christian worker, who was always glad to be of service in the kingdom;

Therefore, be it resolved:

1. That the removal of such a useful life from our midst will leave a vacancy hard to fill.
2. That we humbly bow in submission to God's will, who doeth all things well.
3. That we extend our heart-felt sympathy to the companion and children and commend them to God, who alone can give comfort and consolation.
4. That a copy of these resolutions be sent to the family of our deceased brother, a copy be entered upon the records of our church, and a copy be sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. CLARENCE PHILLIPS,
ELLA PICKERING,
Mrs. H. G. BROWN.

WATKINS.

Mrs. Frank L. Watkins, member of Beulah Christian Church, Eastern North Carolina Conference, died Wednesday, December 21, 1938. Had she lived until the 28th of January, she would have been fifty years old. She united with the Beulah church some fifteen years ago. The Rev. J. E. Franks, former pastor, conducted the service and was assisted by the Rev. H. O. Baker, pastor of the Rolesville Baptist Church, Rolesville, N. C.

Mrs. Watkins leaves behind her husband, two daughters, and one son; two grandchildren, one brother, and her beloved mother. Interment was in the family plot in the vicinity.

E. M. POWELL.

FRANKS.

On January 24, 1939, Mrs. Emma Griffin Franks, wife of our beloved brother, Rev. J. E. Franks, fell asleep to awake, we are assured, in the presence of her Lord. While she was much loved here and seemed to be so much needed, yet "to depart and be with Christ is far better." She was a most faithful wife for a pastor-husband, a loving and true mother, and a blessing to the church and to all who knew her.

She was a member of Catawba Springs Christian Church with her beloved husband, having united soon after their marriage some forty-seven years ago. They were looking forward to their fiftieth wedding anniversary, expecting to celebrate their golden wedding, but God had even better things for them.

The funeral services were held in her home church. The singing was conducted by Rev. J. A. Denton. Rev. J. C. Cummings and Rev. C. C. Wheeler assisted the writer in the pulpit services, bringing helpful expositions from the Word of God for such an occasion. The body was laid to rest in the church cemetery, waiting for the return of the Lord Jesus Christ, at whose second coming the bodies of the dead saints shall be raised in glory.

It was one of the most victorious funerals I ever attended. May God's blessing be upon the husband and children and comfort all who mourn.

J. LEE JOHNSON.

Whose College Is It?

Does it belong to:

1. The Founders?
2. The Faculty?
3. The Students?
4. The Alumni?
5. The Givers?
6. The Church?

What Share Do You Have in ELON COLLEGE?

Practical Courses at Elon College Prepare Students for Service

AT WORK IN THE PRINT SHOP.

The class in Journalism at Elon College has an opportunity for practical experience. They gather news, prepare copy, and actually print the "Alumni News," "Maroon and Gold," etc.

Dr. Fletcher Collins is the director of this department. Among the present students are: Tom Perry, Gwen Tillmanns, Roland Longest, June Leath, Louis Hubbard, Mary Frances Walker, Tom Furness, Jack Basnight, Wesley Holland, Frank Donovan, James Heritage, Allen Askew, Beverly Congleton, Stanley Lowe, Vincent Kazlow, Tommy Gaylord, Lloyd Huffines, Emmanuel Hedgebeth, Walter Yarbrough, and Isaac Fesmire.

REMEMBER:

When You Give to Elon College, You Help Students Learn to Serve.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, FEBRUARY 16, 1939. NUMBER 9.

GENERALISSIMO AND MADAME CHIANG KAI-SHEK.
Leaders of China.

On Sunday, October 16, the Generalissimo and Madame Chiang Kai-Shek attended a sunset service held in a private park on the outskirts of Hankow. In addition to a few friends, one hundred college students and high school graduates who attend Madame Chiang's training course, were present. Earlier in the afternoon these girls marched out from their center at the Yokohama Specie Bank on the Bund, where they are in training for service in rural districts. Dr. Y. Y. Tu led the gathering in prayer, the company sang China's National Hymn, and Dr. W. Y. Chen, General Secretary of the National Christian Council preached the sermon on, "Why I Am a Christian."

Following the service Madame Chiang invited the girls to a Western style dinner served on a lawn nearby. One table had been set as a demonstration of how guests may be entertained, and Madame Chiang herself spent thirty minutes instructing the girls on Western forms and etiquette.

During the interval between the service and dinner, the Generalissimo retired to his study and spent the time in reading the Bible and chanting hymns. Later he and Madame Chiang joined the girls at dinner.

The City of Hankow was captured by the Japanese on Tuesday, October 25.

LET THERE BE LIGHT

PERSONALS
News from the Churches

Rev. J. L. Neese of Reidsville, N. C., was in an automobile accident last week, and although his car was badly damaged, he was not seriously injured.

Rev. G. C. Crutchfield, pastor of Berea, Bethlehem, and Long's Chapel Churches, has recently moved to his new farm and his address is now Route 4, Burlington, N. C.

Rev. J. E. Neese and Rev. S. E. Madren of Henderson, N. C., have both been confined to their homes with influenza recently. At last reports they were improving.

Rev. J. E. Franks of Raleigh, N. C., has the sympathy of The Christian Sun family because of the recent death of his wife. Accounts of her funeral were carried in this paper last week.

Next Sunday is College Day at the Christian Church in Reidsville, N. C. At 7:30 in the evening Dr. L. E. Smith, President of Elon College, will speak and the college singers will furnish music.

The Christian Sun extends sympathy to Rev. E. M. Carter, who was called to Alabama last week because of the death of his brother, Rev. C. W. Carter, of Wadley, Ala., who was an active minister in that area for many years.

Palm Street Christian Church, Greensboro, N. C., has increased its Sunday school enrollment forty-seven since last June. The officials are interested in evangelism, and plans are under way for an increase in church membership by Easter.

The first Friday in Lent, February 24, is the time for the observance of the World Day of Prayer. Materials may be ordered from The Missions Council, 287 Fourth Avenue, New York, N. Y. The programs for adults and young people cost 2c each, and those for children cost 1c.

Rev. F. C. Lester preached at Mt. Auburn Christian Church on last Sunday, filling the pulpit in the absence of the pastor, Rev. E. M. Carter. In the evening Rev. Mr. Lester attended the regular Christian Endeavor meeting at Liberty (Vance) Christian Church, near Henderson.

News from Suffolk, Va., states that Dr. J. G. Truitt is speaking at vesper services Sunday afternoons at five o'clock on various books of the Bible, and that a union meeting was held in our church last Wednesday evening at which time former Congresswoman Jeanette Rankin spoke on International Peace. Mrs. Truitt is able to be home again after a second trip to the hospital.

On last Sunday evening our Winchester, Va., Church began vesper services at five o'clock in the afternoon. Rev. R. A. Whitten, the pastor, spoke on a report made at the first Post Madras Conference held in Washington, D. C., on February 7. At this meeting the following delegates to the World's Missionary Conference presented reports: Dr. Leslie B. Moss, Secretary of the Foreign Missionary Conference of North America; Miss Ila Sircar of India, Secretary of the Students Christian Movement in India; Dr. Baez Carmargo of Mexico, Secretary of the Evangelical Church Council of Mexico; and Dr. P. C. Hsu, Professor of Philosophy in the University of Shanghai, China.

PROGRAM MATERIALS.

WORLD DAY OF PRAYER.

Call to Prayer—free (in limited quantities.)

Adult Program—**Let Us Put Our Love Into Deeds—and Make It Real—2c each.**

Young People's Program—**And Who Is My Neighbor?—2c each.**

Children's Program—**God's Children Live In Many Lands—1c each.**

Poster (11 x 17)—5c.

Order from
Missions Council,
287 Fourth Avenue, New York, N. Y.

PLAYS FOR LENT AND EASTER.

The Terrible Meek—Charles R. Kennedy. A one-act play written for the furtherance of World Peace. Played in darkness. 3 voices.

The Rock—Mary P. Hamlin. A play in three acts showing the character development of Simon Peter. 11 characters.

He Is the Son of God—Linwood Taft. A play for Holy Week showing the effect of the personality and deeds of Jesus upon a Jewish woman of Orthodox training. 8 characters, mob, and group of soldiers.

The Bearer of the Cross—Mattie B. Shannon. An imaginary story connected with the events of the first Eastertide. 6 characters.

Order sample copies from
The Board of Christian Education,
Elon College, N. C.

(These plays are suggested for groups interested in the stronger, dramatic presentation of the Easter Story. Pageants and other materials of least difficult nature will be listed later.)

THIRD AVENUE CHRISTIAN CHURCH.

In 1914 the Christian Church began active efforts looking toward the organization of a church in Danville, Va. A lot on Third Avenue was finally purchased and a building erected under the auspices and labors of the late Rev. S. B. Clapp. A number of ministers supplied the pulpit and served as pastor. In 1926 the congregation called the Rev. M. T. Sorrell as pastor. The church was organized with nine charter members in 1914. It has had a constant and continuous growth. Its greatest period of growth and development has come under the unusual pastorate of its present pastor, Rev. M. T. Sorrell. The present membership, active and inactive, number approximately 900. It has a Sunday school of 700. The Sunday school is growing rapidly. Because of the unusual growth of the congregation and Sunday school, it was necessary to have larger quarters in which to teach and worship. In faith and hope a new auditorium was erected. It is built in tabernacle style and has a seating capacity of 1,400. The building was opened for services Sunday, December 18, 1938. Rev. M. T. Sorrell, pastor, spoke at the morning service. On invitation of the pastor and congregation it was my privilege and pleasure to worship with them in their new building for the evening service and deliver the sermon. A great congregation gathered early. Every seat in the large auditorium was taken. The choir of seventy voices with visiting singers provided the music. It was a very unusual service and a most inspirational meeting.

The Rev. Mr. Sorrell is an evangelist pastor and has the ability to associate with men and women interested in evangelistic services. Their worship service included inspirational gospel singing, a fervent gospel message, opportunity for requests for prayers, decision for Christ, application for membership in the church, and an opportunity for all who will to bear witness of the saving grace of God experienced in their own lives. The early church gained its fervor, increased its power, and launched its program to win the world to Christ by witnessing, bearing testimony. It was the Master's injunction that they tell what great things the Lord had done for them. It may be that the failure to witness means the failure to receive consciously the power that Christ promised unto His people.

It was a pleasure to worship with the Danville people. They are doing a most unusual work and should re-

ceive the encouragement and copperation of all of us who are interested in the enrichment of Christian experience and the coming of the Kingdom of God in the hearts of men.

L. E. Smith.

FORSYTH-GUILFORD ASSOCIATION.

The Forsyth-Guilford Association of churches met Sunday afternoon, January 29, at High Point Congregational-Christian Church.

The meeting was called to order by the president, Rev. D. M. Spence, and a devotional service followed with singing by the congregation and Scripture lesson read by W. R. Bray of the High Point Church. Rev. M. A. Pollard led in prayer. A quartette from High Point sang a very beautiful selection.

Rev. W. E. Wisseman talked on "How to Run a Large Sunday School." Since we have only a few large schools, Rev Mr. Wisseman described the proper organization of any school regardless of size which is organized for effective service. He stressed the imperative need of proper facilities such as sufficient room for departmental work and literature of a type to aid in forming worship programs. Questions were asked and answered in the discussion following this talk.

Rev. M. A. Pollard addressed the meeting on "Evangelism in the Church School." He emphasized the need of bringing the Gospel to discouraged and needy people within the bounds of our churches. This aim, which is often lost sight of by churches, should, on the contrary, be kept constantly in mind. Christ is to be presented as a living reality in life and the word of God be applied in lives of teachers and pupils alike.

Miss Dorothy Truitt spoke on Young People's Work, mentioning especially the Youth Fellowship movement. She explained that one does not join the Youth Fellowship, but all members of Christian Endeavor societies, Sunday school classes, clubs, etc., are at the same time members of the large organization. The purpose of the Fellowship with some of the things it has accomplished in the past were discussed by Miss Truitt together with questions which were asked at this time.

A roll call of churches disclosed that nine of the ten churches of this district were represented at the meeting with seven ministers, seven superintendents, and twenty-one teachers present.

Dr. W. M. Jay presented a constitution which was adopted. As stated in the constitution, "The purpose of this association shall be to foster a closer fellowship of the churches of this area, promote a mutual exchange of ideas and methods of Religious Education among the leaders and workers of these churches and to to discuss our mutual problems together for the furtherance of the cause of the Kingdom."

The association is scheduled to meet next quarter at Monticello Church.

Frankye Marshall.

Who Said It, Washington or Lincoln?

[Test your ability to judge which of the following are statements of Washington, and which are statements of Lincoln. The correct answers will be found on page 15.]

1. Labor to keep alive in your heart that little spark of celestial fire called conscience.
2. The consideration that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the former by inculcating the practice of the latter.
3. This nation, under God, shall have a new birth of freedom, that government of the people, by the people, for the people, shall not perish from the earth.
4. Gambling is the child of avarice, the brother of iniquity, and the father of mischief.
5. With the fearful strain that is on me night and day, if I did not laugh I should die.
6. It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.
7. While just government protects all in their religious rites, true religion affords government its surest support.
8. I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man.
9. All that I am, or hope to be, I owe to my angel mother.
10. I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.
11. Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.
12. We ought not to look back unless it is to derive useful lessons from past errors, and for the purpose of profiting by dear bought experience.
13. The foolish and wicked practice of profane cursing and swearing is a vice so mean and low, that every person of sense and character detests and despises it.
14. Honest statesmanship is the employment of individual meannesses for the public good.
15. Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.
16. It has been my experience that folks who have no vices have very few virtues.
17. Religion is necessary to reason as reason is to religion. The one cannot exist without the other.
18. I can only say that there is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery.
19. Let us have faith that right makes might, and in that faith, let us to the end, dare to do our duty, as we understand it.
20. Associate with men of good quality, if you esteem your own reputation; it is better to be alone than in bad company.

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

"MORAL FORCE IS MANKIND'S BEST WEAPON."

The title to this article is the contention of David Lawrence, the noted newspaper writer, in a full page article in the December 12 issue of "The United States News." When newspaper writers begin preaching such doctrine it is time for the Church to take notice and to check on what it has been preaching.

Mr. Lawrence points out the fact that physical force cannot protect, and that economic pressure must be used very intelligently or it will become war. Only Moral Force can save the world of today, he contends. Moral Force can speak through the radio, etc., to the hearts of people everywhere. If it is to bring new freedom to people in totalitarian states, it must renounce selfishness, greed, and hatred in democracies also. There must be given to all peoples a chance to live without regard to color, creeds, or nationality.

"It will take courage and an unparalleled skill in statesmanship, frankness and a challenging honesty on the part of the British and American and French governments to lay before the world a program that will unite mankind in the biggest crusade of all time," says Mr. Lawrence. Furthermore, he says, the people of these countries "must be soldiers in the armies of Moral Force which can be mobilized wherever men, women, and children express allegiance to the greatest of all powers—the living God."

"Moral Force has before it dramatic opportunities in mass prayer." In this realm it is suggested that five minutes be set aside at noon daily for a week around the world for prayer for oppressed peoples and those who oppress them. "What would the German people . . . think if they knew the whole world was praying for Herr Hitler?" They could then have greater confidence in proposals made by leaders of the nations, says Mr. Lawrence.

"There are unquestionably many ways of reaching the heart and conscience of another nation, many ways to convert hostility or antagonism into friendliness and fellowship. We may be cynical about such devices but it is only because we have never used them. Moral Force is a new force, a new weapon, though it be forged out of age-old philosophies and out of the unlimited power of mass psychology."

"We have tried bloodshed and have brought forth only fear and more bloodshed.

"We have tried nationalism and have brought forth only worse forms of nationalism.

"We have tried brutality and we have only brought forth worse forms of human torture.

"Is it not time to try something else?"

It is in keeping with this idea of Moral Force that the Mid-Winter Meetings of Congregational and Christian Church officials suggested a conference of church leaders from around the world to consider the causes of war and to see what can be done so that people everywhere may have an equal chance to live happily and peacefully. Doubtless those of us who profess to be Christians have not yet experimented thoroughly with the power of prayer in developing international friendship and good-will. The Lenten period, beginning February 22, is a good time for us to cooperate in praying, not alone for our personal development, but for the peace of the world. In these prayers it is important for us to remember that peace can really come when righteousness prevails.

WHY GET NEW MEMBERS.

This question is not as silly as it may seem. There are several incentives for trying to secure new members for our churches.

We have grown so slowly in recent years, while other churches around us made rapid strides, that pride may demand that we increase our membership. This motive is neither totally good nor totally bad, but it certainly is not the best. The fact that other denominations secure new members is an indication that it is possible for us to do the same. Most of us like to be members of a growing organization and not one that is declining.

Another motive that spurs us on is the need for increased financial income. Undoubtedly, our Boards need more money with which to work and so do our local churches. It sometimes happens that when new members begin to contribute the older ones decrease their contributions. This means nothing to the churches financially, but does show a very poor spirit of consecration on the part of those church members who give less than before. No one would have the nerve to go to a sinner and say, "I want you to join my church so you will help to pay our bills." Evidently this is not a good reason for asking new members to join, even though the financial support of the church does need to be greatly increased and will be if we can win people to loyalty to Christ and His Church.

When the Easter day dawns, and people gather in their churches for worship of Him who brought new life to the earth on Easter, we want a thousand new converts to stand up and pledge their allegiance to Jesus Christ and His Church. We want them not merely that our pride may be satisfied, or our giving increased, but because these children of the Heavenly Father need to know the fellowship both of the Father and the other members of the Father's family. We want them to join with us because they can help to bring joy and gladness to the tragic world in which we live. We want them to be able to sing hymns of praise to the Christ of the Cross and the Father of all those who bear the cross gladly. Because we have something in our hearts that we want to share with others like us, plan definitely to win to Jesus Christ and His Church at least a thousand new recruits by the time we sing "Halleluiah, Christ Arose."

F. C. L.

A Joint Christmas Message to the People of the United States of America

By the GENERALISSIMO and MADAME CHIANG KAI-SHEK.

On Christmas Day this year the soldiers and citizens of our country are still struggling against aggression in the midst of bloodshed and misery. There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily.

A holocaust of raging violence and horror has enveloped a great part of our country, a country where for thousands of years our statesmen, philosophers, and artists have all cherished and expressed the ideal of "peace and prosperity under heaven." Even the commonly temperamental character of the poets has, in our land, been rendered subservient to that ideal. All our poetry is indeed "emotion recollected in tranquillity." This love of peace is akin to our love of hearth and home, and when you read this those two emotions will also be fused for you in the spirit of Christmas.

The sage Lao-tzu: "To know one's weakness is strength." This aphorism applies in two senses to the present state of our country. We know, and declare without shame, in what lies our weakness as against the enemy. Nor should we be ashamed that our people are unwarlike, unwilling and to that degree unprepared to wage war when it comes of a quality of a soul naturally Christian. We have not racked our brains for thirty years to secure the sharpest weapons and the craftiest tricks of warfare, and we do not regret it. In the second sense Lao-tzu's words express the fact that our self-knowledge gives us a strength over which a tissue of wiles and lies cannot eventually triumph.

Our religion teaches us that sin is immeasurably a greater evil than suffering; and we value above all the confidence that our people, far from being whirled into the turbid sea of bitterness that often engulfs any two nations at war, are on the contrary, being purified and uplifed by their present trials. That which we have dared to call the innately Christian soul of our people contains a vast reservoir of what some call tolerance, but which we prefer to call a forgiving spirit. It is capable of comprehending even the Japanese from whom we have received nothing but insult added to untold injury. You will find today an unparalleled patriotism sweeping the rank and file of our Chinese citizenry, but you will not hear hymns of hate.

The frontiers of nations have no place in the Kingdom of Christ. He was born into the world; his peace he gave to the world. We are striving to deal with the paradox divinely propounded and divinely solved in the life of him who from birth to death loved peace and taught it, but who warned his followers that they must protect it, if need be. We seek to share with you the positive task of achieving a world peace which is lasting . . . . .

Peace and high moral standards are inseparable; and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves.—News Bureau of National Lutheran Council.

CONTRIBUTIONS

SUFFOLK LETTER.

There are two current fallacies extant today. First: It is always a blessing to be rich. Second: It is a handicap to be poor. These opinions are so deep-seated they cannot be changed by brief argument. Every normal person desires at some time to be rich. It is unnatural to wish to be poor. The words "rich" and "poor" have a variable meaning. There is no fixed point that marks the distinction between being "rich" and "poor." Some people think $1,000.00 would make them rich. Others would set the standard as high as $1,000,000.00.

Regardless of the standard of classification people regard the acquisition and possession of wealth as a blessing. But it is a strange fact that riches do not satisfy. A late wealthy friend said: "When I started out to make a living I wanted to make $10,000.00. When I reached that figure I wanted $25,000.00, and I finally reached $300,000.00, and found that my first $100.00 brought more happiness than all the rest."

Riches do not abide. They sometimes fly away like swift birds of the air. Business conditions change. Industries rise under the magic touch of man and collapse with alarming depressions. Money has no fixed purchasing power. Profitable investments become worthless. The man who is rich today may be bankrupt within a brief decade. The transitoriness of wealth causes one to ask: "Is possession worth the cost of the pursuit?"

People who have a super-abundance have little incentive to real initiative. Life loses much of the spirit of the pioneer. There is a tendency to trust in the purchasing power of riches. And there is a danger that wealth will become the master of the possessor. Men who sit in swivel chairs, behind desks, in luxurious offices, may become slaves to their business. They cannot find time for leisure, for reading, for soul culture and religious devotion. "I have a fortune and I cannot come," is the answer they might give to the call of Savior of men. Jesus repeatedly warned of the two-fold danger of trusting in riches: it is hard for such people to enter the kingdom; and it is hard for them to stay in the kingdom of God. There is a difference between a man having great possessions, and great possessions having a man. Is a man master or a slave?

The other fallacy looks with pity upon the poor. Jesus had compassion. They suffer. He suffered with them. But the rich are, in many instances, to be pitied as much as the poor—who dweel in the tenant houses. There is a challenge in dire necessity. The carpenter's lot may be more desirable than the place of the man who employs him. Hunger and want have their compensation. Bare walls and unpainted cottages may stimulate many minds to adventure. Social betterment is not always handed down.; it sometimes grows up like a white lily in a stagnant pool.

The two greatest persons in the New Testament were Jesus and Paul. Jesus said: "The Son of Man hath not where to lay His head." Paul said of himself: "Having nothing." "Nowhere." "Nothing." It could not be much worse than that. Yet Jesus and Paul, in spite of their poverty, made the greatest impression, on human history, of all the people who have lived during the past two thousand years. They were poor, and their poverty was not a handicap. Many of the world's greatest inventors, writers, industrialists and statesmen have arisen from the ranks of the poor.

This writer has no desire to criticize the acquisition or possession of wealth. God intended that man should profit by the work of his hands. Nature has been lavish in providing for the comfort of man. But the poor need a word of encouragement in these trying days. Christianity opens a door of opportunity for the poor. Despise not the poor. Envy not the rich.

I. W. Johnson.

OUR OPPORTUNITY.

There is something about Elon that seems to get hold of those who become a part of it. Students coming here imbibe a spirit that they seldom if even lose. They go in different directions, dedicate their abilities to different undertakings, but sometime, somewhere, the tug of the Elon spirit is felt. The Alumni are not alone in this lasting interest in the college. The Christian Church loves the college. It was conceived and brought into being by the church. No more can a true mother turn her back upon her child than the Christian Church can turn its back upon her college. Many hundreds and thousands of the members of our church never came to Elon to college, and many of them never will. Yet, there is an abiding affection for the institution. It is ours. It bears our image and superscription. It breathes our spirit. It holds our hopes and claims our loyalty. Sometimes there are those among us who allow themselves to be persuaded that they are not interested in the college, that they would just as soon have it close its doors as not, that its days of service are about over, that about all it has ever done is to ask them for money with which to run. But all such questions are superficial and all such feelings are on the surface. When we come down to reality and touch the depths of our souls, we find that the college is a part of us and that in the giving out of our affections the college, because it is our own, must have its share. It has had its hardships, its difficulties, its battles, its wounds, and its heartaches. These unpleasant and unfortunate experiences by no means kill our affection but in reality they purify them and make them more noble. In our happier and more optimistic moments, we forget the college's hardships and handicaps, and we think of its success, its joys, its triumphs, and the magnificent fruit that it has borne in Christian character and its lasting contribution to the church and the kingdom in consecrated leadership for pew and pulpit alike. When we think for a moment what the church would be today without contributions made by the college, our admiration for and pride in her take over the reins of our purses and our hearts, and drive us on toward greater triumphs and final victory.

In recent years the clouds have been heavy and lowering, the darkness intense and forbidding, but today there are rifts in the clouds and the darkness would turn to morning. On the horizon the constituency of the college — church, alumni, and friends—sees a ray of hope and a great opportunity comes to the throne. It is our opportunity. The load has been lightened far more than we had hoped this early. Nevertheless, so long as there is the burden of debt, sailing will not be unhampered. We have been standing on deck long enough, standing looking for the shore with its golden opportunities. Now we need to go down into the hull and with our purses cast out the last dollar of indebtedness that this good ship of Christian Education of ours may turn her sails to the winds and start toward the destiny that her architects and builders purposed her

(Continued on next page.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"I will and bequeath to the Christian Orphanage, located at Elon College, N. C., the sum of $..... for its general uses and purposes."

I wonder how many friends of the Christian Orphanage have thought to put a clause something like the above in that very important document. God blesses many of us with plenty and to spare. We have all the comforts of life and something to spare. We may be able to lay up thousands of dollars that we shall not be able to use. Then a question arises in our minds and we ask ourselves the question, "What shall we do with it so that it will be the greatest blessing to humanity after we are gone?" There are two outstanding facts that confront us, both rich and poor alike.

First—Death is sure to come to each of us. It is no respecter of persons, rich or poor. It is no respecter of age. Both old and young are called to meet it. Jesus said, "Be ye therefore ready also; for the Son of man cometh at an hour when you think not."—(Luke 12:40.)

Second—It makes no difference how much of this world's goods you have been able to accumulate and store up; it is a sure fact that when the summons comes, whether you are ready or not, all of your wealth will be useless to you. The sinking of the great ship *Titantic* is a good illustration. People who would have gladly given their millions for a rescue boat went down on that ship. But how useless their millions when they were on a sinking ship in mid-ocean with no help in sight.

The mission of the Christian Orphanage is to take, care for, and train for good citizenship little children who have been unfortunate and left helpless and homeless. If you leave a few hundred or a few thousand dollars to the Christian Orphanage, how do you know but that it will be the means of giving some boy or girl a chance in life so that he can go out to be of great service to humanity. You will be living through them. The Orphanage, in its more than thirty years of service, has cared for 451 children and has sent out boys and girls who have reflected credit upon the institution that mothered them when they were in need.

Will you remember the Christian Orphanage when you write that important document?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 16, 1939.

Amount brought forward		$1,665.79
Sunday School Monthly Offerings.		
Lebanon	$ .73	
Greensboro, First	9.18	
Happy Home	4.79	
Mt. Bethel	2.64	
Burlington	40.96	
Durham	27.07	
Hines Chapel, quarterly .	6.00	
Greensboro Church, First .	19.96	
		$ 111.33
Eastern N. C. Conference:		
Amelia	$ 1.00	
Bethel Church	3.76	
Oak Level, Jan.	1.00	
Feb.	1.00	
Catawba Springs Church .	8.15	
Popes Chapel, Oct., Nov., & Dec.	4.50	
		19.41
Western N. C. Conference:		
High Point, First	$ 1.38	
Flint Hill (M)	.43	
Needham's Grove	2.08	
Ramseur	7.17	
Pleasant Hill	5.42	
Pleasant Union	1.25	
		17.73
Eastern Va. Conference:		
Holland	$ 5.35	
Bethlehem	5.12	
Oak Grove	1.53	
Waverly	7.64	
Isle of Wight Ladies' Bible Class	2.50	
Suffolk Dec.	25.00	
		47.14
Valley Va. Central Conference:		
Leaksville, Thanksgiving		16.55
Ala. Conference:		
Pisgah		1.38
Special Offerings.		
O. H. Lambert, support of Honeycut children .	$ 12.50	
A Friend	20.00	
Mrs. Lasher, support of child	20.00	
		52.50
Total for week		$ 266.04
Grand total		$1,931.83

OUR OPPORTUNITY.

(Continued from preceding page.)

to reach. The day has come when this is possible.

I know that there are many faithful sons and daughters of the college and of the church who will be glad for the first opportunity to forward their membership fee, $50.00, for a place on the roster of the Golden Anniversary Club that the task that is now ours may be done, and done completely. There are many of you who will want to give more than $50.00, and you will. You will not wait for some high pressure canvasser to knock at your door and tell you how much you should give, for the love in your hearts and the consciousness of blessings upon your lives have already told you, and you will respond generously and quickly. There are many others whose love will be as great, whose hopes will be as high, and whose spirits will be as willing, but who cannot with honor and due consideration give one dollar a year for every year of the college's existence, a total of $50.00, but they can and will express their love and interest by contributions.

This institution conceived in love, founded in faith, and supported by devotion and sacrifice, is looking to us, the ones of us who have benefited and been blessed directly by the fruitage of the college, for help in this time of need. We cannot be less loyal, less devoted, or less sacrificial than were those who came before us. Contrary voices will be telling you many things. Turn a deaf ear and hear the call of opportunity, of duty, and of love. In the answering of this call, rewards glorious and abundantly waiting will not be wanting. L. E. SMITH.

Devotional Booklets

FOR THE LENTEN SEASON.

"The Fellowship of Prayer" ..... **2c each**
(For Adults)

"Lenten Devotions for Young People" ..... **5c each**
(For teen age groups)

"Children's Lenten Devotional Guide" ..... **10c single copy**
(For small children) **$1.00 per doz.**

Order from

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

287 Fourth Avenue, New York, N. Y.

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BOARD OF CHRISTIAN EDUCATION

Elon College, N. C.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

"A GIFT"—A BEGINNING.

In last week's Christian Sun this writer had a piece titled "A Gift or a Way?" We were commenting on a very timely article in *Advance* by Dr. Alden H. Clark, his piece being titled, "Christianity: Is It a 'Way of Life,' or a 'Gift of Life.'" In contrasting the two and in re-reading our contribution in last week's Christian Sun it occurs to the writer to add that the Gift of Life is not all, but only a *beginning*—a beginning, however, which leads inevitably, if followed, to a Way, or better, to the Way. Conversion, or regeneration, is not all by any means, but is only a beginning and should ever be considered as such. The writers of our Scriptures emphasize this fact again and again. The Apostle Paul in Romans 12:2, enjoins, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Thus one who has had the Gift needs constant renewing that the transformation may be complete throughout the years as trials and temptations come and go. Then the writer of I Chronicles 16:23 says, "Sing unto Jehovah; show forth his salvation from *day to day*. Declare his glory among the nations, his marvelous works among all the peoples." Thus we have this early writer revealing the fact that if we could make sure of the Gift we must declare and continue to declare that saving grace, which has come to us from Jehovah. And then coming directly to the point Paul enjoins the saints in the church at Philippi, "My beloved, work out your own salvation with fear and trembling."—(Phil. 2:12.) Thus is emphasized the fact that while salvation is a gift, as a beginning, it is only a beginning, since it is to be worked out by constant daily living and exercise of faith. You can only work out that which is "your own," and thus having the Gift through grace one is to take this blessed Gift and with it grow in grace and in the fear and admonition of the Lord. The Gift is that glad and glorious beginning of the Way that leads from death to life, but to walk in that Way requires constant renewing that the Gift may be revealed in all its worth and weight through our character and conduct in our contacts with and our service to our fellow-man. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 11, 1939.

Sunday Schools.

Suffolk, Va.	$ 25.00
Long's Chapel, Mebane, N. C.	2.43
Hines' Chapel, McLeansville, N. C.	3.00
Winchester, Va.	4.88
First, Greensboro, N. C.	6.56
Wake Chapel, Fuquay Springs, N. C.	5.02
Newport, Shenandoah, Va.	2.42
Bethlehem, Suffolk, Va.	2.08
Elm Avenue, Portsmouth, Va.	4.01
Antioch, Harrisonburg, Va.	4.43
Pope's Chapel, Franklinton, N. C.	3.00
Damascus, Chapel Hill, N. C.	2.85
Total for week	$ 65.68
Previously acknowledged	8,934.31
Total since Sept. 1, 1938	$8,999.99

We gratefully acknowledge the above with sincere appreciation to everyone who contributed. There is certainly no call, or cause of the church more worthy and more in keeping with that for which Christ is building His Church than that for which these donations were made. The church and those who constitute the church will do the missionary work or it will not be done. No state, county, or civic club may be looked to to make any contribution to missions, since missions is purely a spiritual task sponsored by and carried on through the church in obedience to the command of the Founder and Head of the church, Christ our Lord. And the contributions to missions are used to help and to relieve the most needy people at home and fields afar, namely; in giving them the gospel which is the bread of life.

Gratefully yours,
J. O. Atkinson,
Mission Secretary.

A POST MADRAS CONFERENCE.

Rev. and Mrs. R. A. Whitten of our Winchester, Va., Church; Bro. Roy A. Larrick, President of the Valley Conference; and Mrs. Larrick and Mrs. K. H. Sale, all of Winchester, had the high privilege of attending the, what is known to be, the first Post Madras Conference held in the United States since that International Conference in India. This Post Madras Conference was held in the First Baptist Church in Washington, D. C., February 7, 8, 1939 and was presided over by Dr. Frederick Brown Harris, Foundry M. E. Church, and was sponsored by the Washington Federation of Churches. From this Washington Conference Pastor Whitten of Winchester kindly sends us the following:

ECHOES FROM THE MADRAS CONFERENCE.

This Conference in Washington, D. C., met in less than sixty days from the time of the World's Missionary Conference, held in Madras Christian College, Tambaram, India, near the City of Madras, where four hundred and seventy delegates representing sixty-four nations of the world assembled.

Dr. Leslie B. Moss, Secretary of the Foreign Missionary Conference of North America presided and presented the speakers. One thing, said Dr. Moss of the Madras Conference was the fact that the whole Conference was young looking. An unusual and perhaps a significant thing for such a gathering. He gave as one reason for this the fact that more of the younger churches from various parts of the world were represented in the group than ever before. Dr. Moss stated that the Conference was divided into sixteen groups of study and each delegate could attend two groups. The opening service began on Monday evening, December 12, 1938, when Dr. John R. Mott delivered an address. Tuesday was featured a "Quit Day" when one of the Native Bishops conducted the devotional period preceding the time of meditation, prayer, and seeking for the presence of God.

According to Dr. Moss the problems of the Conference were the same problems confronting the church nearly two thousand years ago and since. He gave as the reason why the Conference was held was that since the Jerusalem Conference in 1928, the world had undergone, at least in part, a revolution with upheavels here and there, with economic disorders throughout the world and that the church needed to reaffirm its faith, renew its inner life, bear witness of the Gospel with its power, cement its unity and secure cooperation in the task before us. Little groups held meetings in various places for two years to discuss such a meeting, and the Madras Conference was the result of their findings and recommendations, said Dr. Moss.

In this "Post Madras Conference" held in Washington, D. C., the following, outstanding Christian leaders made addresses: Miss Ila Sircar, Associate General Secretary of the Students Christian Movement in India; Dr. Baez Carmargo, Secretary of the Evangelical Church Council of Mexico; and Prof. P. C. Hsu, Professor of

(Continued on page 14.)

MARCH PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES.

By Mrs. J. H. Lightbourne.

Theme: *"And If I Be Lifted Up, Will Draw All Men Unto Me!"*

Leader: "As the Father hath sent me, even so send I you."

Response: "Go ye, therefore, and make disciples of all the nations."

Unison: "And lo, I am with you alway, even unto the end of the world."

Scripture: John 21:14-17.

Hymn: "Christ for the World, We Sing!"

From among all the interesting and inspiring truths we can learn in our study about India, the most important to us is knowing what is the Indian's response to Christianity. Many are the thrilling, courageous, and challenging stories from the experiences of the missionaries, to whom history pays full tribute down through the centuries. The following is a paragraph from Miss Ruth Isabel Seabury's book *Dinabandhu*:

"The Christian Church in India has been through many experiences in its centuries of existence. It has suffered persecution and plague, and growing pains, and has been betrayed by its friends. It has been in and out of favor with the government, and with the people; but it has more than survived. Although for the first century progress was slow, more recently Christianity has gone forward by leaps and bounds. Today Indian Christians are able to say with confidence that Christ is at home in India, and a new church is in the making, rooted right in the soil of India herself. This does not mean that its difficulties are all past. But today there is a strong body of Christians who are ready to take their share in the solving of the problems."

Today Christians in India proper number about six million—about one in every sixty of the total population. They are the fourth largest community in India, exceeded only by the Hindus, Moslems, and members of primitive tribes classed as animists. They are to be found in nearly every profession and in responsible positions of trust. Says Stephen Neill: "In almost every corner of the country the Christian Church has gained a footing, and has touched every stratum of society. The Brahman convert, now a respected minister of the Church, comes to England to important conferences, and delights English congregations by his perfect mastery of the English tongue. Outcaste Christians meet to praise God under the shade of ancient trees. There is now a great solid middle class of Christians all over India, teachers, government servants, clerks, lawyers, and doctors. There are few towns in which there is not at least one Christian family. The Church is increasing rapidly."

In the last chapter of her book Miss Seabury rather sums up, through our young Christian Indian, Dinabandhu, and says: "The Christ may be presented to India in three ways: through the Bible, through Christian Churches and schools, and through Christ-filled personalities."

The response of the low caste and the outcaste has been so enthusiastic as to prove embarrassing to the local pastors because so many wanted to "move into" Christianity at one time. Does that cause us to wonder That anyone could care so for them, how they live, and whether they learn, and what the future holds for them is almost too good for them to believe.

If the pastor hesitates before such numbers, it is to impress them with the importance of the step they are about to take. So certain conduct and a few accomplishments are required for a period of probation. Then arrives the day when they are ready to be received into the Church, and the pastor takes them to the river side and baptizes them—the symbol of a new life begun.

A Christian Church in India carries on in much the same way as the church at home. There is a surprising similarity in activities. Did you know there is a National Missionary Society, carried on entirely by Indians and financed by Indians? The budget is about $20,000 a year. But the group in this story carries on in a different way. An Indian pastor is in charge of a "larger parish," which consists of about 140 villages within a radius of 50 miles. While he is the only completely trained and ordained pastor, he has the enthusiastic help of his Christian congregation, for they are organized into young men's preaching bands, singing songs bands, dramatic bands, story-telling bands, and they assist their pastor in visiting the villages and holding services. Occasionally the whole congregation from the 140 villages gathers together under the blue sky and around a platform where the church property is kept, and they sing the "Golden Song" which contains the Ten Commandments, the Lord's Prayer, the Twenty-Third Psalm, and all the parables of Jesus. Many cannot read and write and so they sing their faith, at work, at play, in the home, in the field. It goes "from heart to heart and from life to life."

Sundar Singh—A Twentieth Century Saint.

Sundar Singh was born less than fifty years ago of Hindu parents of considerable wealth, and even as a boy was deeply religious. When about fourteen years old, the death of his mother and then his brother, caused him grief, doubt, and despair, and his father was also comfortless. Not knowing what else to do, the father sent the boy to a Christian mission school to get more "book education." The boy rebelled at being required to study the New Testament, and gave expression to his grief and rebellion in many kinds of misconduct. Finally, in a frenzy of anger he publicly burned a copy of the New Testament. Shocked and despairing because of loss of self-control, he determined to pray to God that if there be a God he reveal Himself and save him from his ways.

Then Sundar Singh tells of an experience much like Paul's on the road to Damascus—of a light, a vision, and a voice. From then on he followed the Christ. His life was filled with sacrifice of self and devotion to his fellowmen. It became his habit to journey over into Tibet to tell the story of Jesus. It was an arduous journey over the dangerous passes of the Himalayas, and his health was never robust. Finally his friends began to persuade him not to go, but he begged to go once more to help his people find his Master. Sometime in the year 1929, probably in May or June, he lost his life, it is felt, in his Master's service, for he never returned from the journey. It is from a life like this that the spirit of Christ is "more often caught than taught."

Closing Meditation—

[The following translation of the Twenty-Third Psalm was made by a Moslem girl in India and was published in the "World Call." It is included in missionary program material of the Evangelical and Reformed Church, and was given me by a member.]

"God is my shepherd; to me there is no need. He sits in the place of green grass. He, taking me, makes me arrive to the side of springs of rest. He leads my life and for the sake of his name, and in the road of truthtaking, me leads. But when in the valley of the shade of death I walk, to me no fear will be because you are with me. Your rod and stick, they are the reason of my comfort. You, before my enemy's face, before me put the dinner table. You rub oil in my head. My cup, filled, is flowing over. Certainly goodness and mercy my full life, with my feet will stay attached and I, always, in the house of God will be living."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor,* Elon College, N. C.

FLORIDA PILGRIM FELLOWSHIP.

Young people and their leaders from ten of our Florida churches are meeting February 17-19 at the North Miami Congregational Church for a week-end conference under the direction of Miss Pattie Lee Coghill. The program is "different" and so we are reproducing it below with the hope that other groups may get ideas from it for their meetings:

Friday.

4:00 Registration.
5:00 Supper—Picnic Style. Get Acquainted Period.
5:30 Vespers—Conducted by Rev. Jay A. Wabeke.
7:30 Pictures: "Footsteps of the Master" —Dr. Elisha A. King.
8:00 "Florida Seminole Indians" — Mrs. Frank Stranahan and Seminole Friends.

Saturday.

9:00 Leona Peacock, District Chairman, Presiding.
Worship Service—Jupiter Young People.
Discussion: "Dramatics in the Church"—Led by Mrs. Geo. W. Penn.
Panel Discussion: "Planning the Young People's Program in the Local Church"—Participated in by Miss Coghill, four representative young people, one sponsor.
12:10 Lunch Service by North Miami Church.
1:30 Opening hymn.
Prayer.
"The Florida Pilgrim Fellowship Goals"—Rev. Geo. W. Penn, Counselor.
"Alcohol Education"—Bob Soar.
"Improving Recreation in the Young People's Society"—Bob Fulton.
3:00 Recreation led by Cocoanut Grove Youny People.
6:00 Banquet—Plymouth Church, Cocoanut Grove.
Pan-American Pictures: "South by Sky."

Sunday.

9:45 North Miami Church:
Worship—Led by Palm City Young People.
Sunday School Class for Delegates—Taught by Mrs. M. B. Fisk.
11:00 Church Service—Sermon by Rev. W. T. Scott.

YOUTH WORSHIPS.

By LUCY M. ELDREDGE.

"It is our firm conviction that the roots of religion lie in the cultivation of the art of personal religious living."

"We believe that prayer is one of the highest forms of expression of a wholesome Christian life."

These words were from Rockford, where young people from Congregational and Christian Churches of thirty-six states gathered last June. It is because thousands of other young people share such convictions that *Lenten Devotions for Young People* has been issued again this year.

The writer for 1939 is Dr. Claton S. Rice, superintendent of the Washington Conference. He has shared his rich experience to help those who are ready to learn and to worship. Many of the devotions were written where, clouds permitting, one could see *The Mountain.* The author says, "Because *'The Man'* spent so much of His life out of doors, it has seemed fitting to choose illustrations from the desert, the hills, and the sea—places He appreciated and loved." The pages reveal the spirit of the West, and every page carries thoughts worth cherishing through life.

From Ash Wednesday (February 22), when the call is "Lift up your eyes unto the hills," to "The Glad Day," Easter Sunday, the meditations direct one's thought to *"The Man."* "Through the centuries there has been just one *'The Man.'* Like *'The Mountain'* he towers far above all others . . . Jesus, in those qualities we call God-like, stands supreme, high above all others, for all time. At our best, we pray that we may be like Him." There are meditations revealing the highest moments of the life of Jesus. There are days when the thought centers about great truths which he taught and exemplified. Each day presents a Scripture passage, some thoughts for meditation and a prayer.

Lenten Devotions for Young People will be used by thousands of young people of the Pilgrim Fellowship. They will help the *fellowship* to be more real. Since Rockford, friendships among Congregational and Christian youth are nation-wide. This Lenten Fellowship of Prayer will have added meaning for many for that reason.

The booklet has been issued by the Commission on Evangelism and Devotional Life in cooperation with the Young People's Department of the Division of Christian Education. Copies may be secured from the Pilgrim Press, 14 Beacon Street, Boston, Mass., or from the Board of Christian Education, Elon College, N. C., for 5c each.

Many pastors will arrange for each young person in the congregation to have his own copy. Sunday school classes and young people's clubs and societies will secure copies for their members. Individuals will purchase them. While the material is for personal use, many groups will find in the booklet thoughts for Lenten worship services. *Lenten Devotions for Young People* is recommended to all who would take seriously the emphasis upon personal religious growth which is at the very heart of the program of the Pilgrim Fellowship.

WHERE ARE OUR MODERN FRONTIERS.

CHRISTIAN ENDEAVOR TOPIC FOR FEBRUARY 26, 1939.

SCRIPTURE: Numbers 13:17-21, 25, 30-35.

Daily Readings—

Monday—Possessing the Land—Josh. 1:10-18.
Tuesday—Restoring Jehovah Worship—II Kings 23:21-25.
Wednesday—Purifying God's House—Matt. 21:12-17.
Thursday—The Twelve Commissioned—Matt. 10:1-11.
Friday—The Obligation of the Rich—I Tim. 6:17-19.
Saturday—Impartiality Enjoined—Jas. 2:1-9.

This topic is an excellent one for panel discussion. The leader should serve as chairman and invite other persons to sit on the panel to consider with the chairman various new frontiers.

There are no more geographical frontiers in our country, but our modern frontiers are more challenging. Many things need to be done in a different way, or done better. Youth can experience a thrill by opening up new ways of making life more loving and more Christian.

Here is a partial list of frontiers today:

1. The health frontier.
2. The democracy frontier: we need a high type of citizenship and consecrated leaders.
3. The poverty frontier.
4. The liquor frontier.
5. The home frontier.
6. The war frontier.
7. The effective church frontier.

These qualities should be used in open discussion:

1. The Christian frontiersman is willing to work quietly and unobtrusively. He will be satisfied to do

(Continued on next page.)

Sunday School

Rev. H. S. Hardcastle, D. D.

BEVERAGE ALCOHOL AND ITS SOCIAL PERILS.

Lesson VIII—February 19, 1939.

(A Social Aspect of the Liquor Problem.)

Golden Text: *It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Romans 14:21.

Lesson: Amos 6:1-6; I Peter 2:11, 12; 4:1-5.

The Peril of Privilege.

"Woe to them that are at ease in Zion, to them that are secure in the mountain of Samaria . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and calves out of the midst of the stall." Wealth and ease are not necessarily devilish, but they are dangerous. One has only to read the words of Jesus to see how perilous wealth is. It has a tendency to develop a sense of self-sufficiency, to stimulate to self-indulgence, to make one self-complacent, to make one lazy and to love ease, to separate one from his fellowmen, and what is worse to make him unmindful of, or unsympathetic with his fellowmen. Amos, with discerning insight saw the danger to those who were at ease in his day. He denounced the luxury and the love of ease in biting language. We think of the woes of those who are poor. But rich men have their woes, too.

Putting Off the Evil Day.

"Ye put off far away the evil day, and cause the seat of violence to come near." Men instinctively feel that some day they must face the consequences of their deeds done in the flesh, that sometime, somewhere there is a day of judgment and reckoning. But they put far off the evil day. They either think that "it cannot happen to them" or that it will be long delayed in coming. The miser, the drinker, the libertine, the glutton, the sinner of any kind—all of us are prone to believe that we can get away with it; we refuse to face the ultimate and inevitable consequences of our sin. But we shall not be deceived. God is not mocked. Whatsoever we sow, that shall we reap. Everyone of us must give an account of himself to God. We must all appear before the judgment seat of Christ. And if a man is ever going to reform, to repent, now is the accepted time.

Idle Songs.

"That sing idle songs to the sound of the viol; that invent for themselves instruments of music like David." "Debased music is a mark of a nation's decay, and promotes it." To be sure there is a place for the lighter things of life. But one wonders if much of our modern trash that passes for music does not reflect the emptiness and shallowness of much of our modern life. Listen for a whole day to the music that comes over the radio and see how much of it is cheap and shallow and artificial.

Wine in Bowls.

"That drink wine in bowls." Wine ordinarily is drunk from glasses, and small glasses at that. But alcohol is a habit-forming poison. One drink calls for another, and that for another. Thus it is that often a man starts by taking a drink and ends up by having the drink take him. Where there is no restraint by law there will always be an increase in drinking. The breweries and distillers today are trying in every possible way to increase their sales of liquor and wines and beer. The worst feature about it is the fact that they are doing it with the permission and even the help of the government. The more one thinks about the matter of liquor the more one realizes what fools men and women can be.

Not Grieved for the Affliction of Joseph.

"But they are not grieved for the affliction of Joseph." Here was the crowning indictment against these privileged people. They rolled in luxury, they lolled at ease, but they did not care about the afflictions of their fellowmen. They had become careless and calous. Here is one of the most insiduous perils of riches. The humane spirit, the care for others, concern for all people—these are the tests by which ultimately we shall be judged. Even those of us who do not have wealth need to take care lest we "are not grieved for the affliction of Joseph."

Sojourners and Pilgrims.

"This world is not our home." Our citizenship is in heaven. Life is a pilgrimage. Let no man become enamored with the world for it is transient. It passes away, and the lust thereof, but he that doeth the will of God abideth forever. We have a house not made with hands eternal in the heavens.

Abstinence.

"Abstain from fleshly lusts that war against the soul." Abstinence is the best policy in anything that is questionable. One should not dabble in self-indulgence. Especially is this true as concerning alcoholic beverages. It is true, however, of all other "fleshly lusts." As Christians we are not to see how much we can get by with. We are not to see how far we can go. We are to seek complete victory, without compromise. The flesh lusteth against, warreth against the soul. The wise man brings his body into subjection, and makes all things subject to the spirit.

The Eloquence of Good Works.

Peter suggests that Christians should "have their behavior seemly among the Gentiles" so that although people may make fun of us and speak against us, that they will not be able to disregard our good works. A man cannot produce an argument against good works. The worldly man who may scoff at the arguments of religion will pay homage to the good life and the god works of a Christian man.

Living . . . to the Will of God.

"That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." "We may live either to satisfy the desire of the body or to serve the will of God, but we cannot live for both of them at the same time. And the longer we continue to live for the former, the less inclined shall we be to desire the latter. On the other hand, the more continually and eagerly we submit to the will of God, the less powerful will be the fascination of the things of the flesh." Men may ridicule us, but in their hearts they envy us, and usually honor us.

CHRISTIAN ENDEAVOR NOTES.

(Continued from preceding page.)

his duty even though the spotlight of publicity never shines upon him.

2. He will use his imagination and insight to discover opportunities for Christian work close at hand.

3. He will be willing to persist even though he is misunderstood. Those who blaze new trails often arouse mistrust in the hearts of their best friends.

4. He will have a sense of partnership with God, working with Him for a great enterprise of kingdom-building.

Suggested Hymns—

"Saviour, Like a Shepherd Lead Us."

"Make Me a Channel of Blessing."

"Take My Life and Let It Be."

S. E. M.

MONDAY.

Heavenly Foretastes.

"A cloud of witnesses." — Heb. 12:12.

It was my pleasure to attend two family reunions recently. One of them was my own family, the other was that of my wife's family. We met some of the circle whom we had not seen for years. We missed others who could not get there, and some who had passed on from earthly circles.

These love feasts give us a bit of foretastes of glory. There we shall share memories with all those who love we once shared on this earth. The warm embrace of brothers and the tender kiss of sisters and loved ones remind us of the reunion in heaven and the fellowship we will have there.

Prayer—Dear Father, we are grateful for the memory of all those whose lives have been and are linked with ours. *Amen.*

TUESDAY.

Knowing God.

"He that hath seen me, hath seen the father."—Jno. 14:9.

It is well to remember the simple truth which Jesus oftenest stressed, that God is our Father, and that He sent forth His Son to make known His character to us. It is in Christ that we find all that we need to know about God.

Prayer—So, our Father, help us to understand that in Christ dwells the fulness of the Godhead, and help us to plant our hope and our faith in that. *Amen.*

WEDNESDAY.

Our Hardest Lesson.

"Father, forgive them." — Luke 23:34.

According to our observation, our hardest lesson is to refrain from hating. Our natural impulse is to hate that which is not to our liking.

But this is wrong. If we are to count for anything in Christian character, in influencing others to Christian living, as citizens in bringing in a new and better order, we must do it without hate. Jesus says, "I have given you an example.

Prayer—O God, in the presence of Thy great love, we pray that our hearts may be purged of all hatred and bitterness. *Amen.*

THURSDAY.

Trusting God.

"Believe me for the very works' sake."—John 14:11.

Our God is an eternal Christ,
Unchangeable, unchanged,
His love is still as warm and true
As when life's common way He ranged
Beneath the Syrian blue . . .

Our God is an eternal Christ,
All tender, wide and true;
As once He was to those of old,
So is He now to me and you,
Till all the tale is told.

Prayer—Dear Father, we would see Jesus. *Amen.*

FRIDAY.

Are We Dumb?

"All we like sheep have gone astray."—Isaiah 53:6.

This seems to be a very polite way of reminding the people that they are dumb. Sheep are regarded as silly. They follow the crowd. It is believed that the most of us go astray this way. The old song said, "Everybody's Doing it, Doing it, Doing it." That is a modern excuse for much of our follies. Dr. William T. Ellis says that it is better to be original in sinning because your judgment tells you to do so, than it is to sin because others do so.

Prayer — Our Father, deliver us from slavishness to the crowd and from blind folly. *Amen.*

SATURDAY.

"Playing Jesus."

"God . . . grant you to be like-minded one toward another according to Christ Jesus."—Rom. 15:5.

"Who serve unto the example and shadow of heavenly things."—Heb. 8:5.

We have a sea-going Sunday school on this ship. It consists of three classes: Primaries, Intermediates and adults. Every Sunday afternoon from three thirty to four thirty at sea we are in session. It is one of the most delightful experiences of the week.

Willingly or not, we older ones must "be Jesus" to these little ones. They learn Him from us. You and I must realize this. We represent Christ to others.

Prayer—Our Father, we are awed by the consciousness that we must represent Christ to others. Grant us His spirit to do so. *Amen.*

SUNDAY.

No Let Up.

"Go thou and do likewise."—Lk. 10:37.

Whatever we do or whatever we do not do, we can never escape the responsibility of helpfulness to others. Read this Good Samaritan story again. The great saints of God through the ages have won because they did not let up. Without them today the statement of the Bishop of England, "civilization is not worth saving. Civilization is worse than it was a thousand years ago," would be really true. Christians are the strength of all society and will be the salvation of civilization. You and I are in the ranks and are responsible for our part.

Prayer—O God, Father of us all, make us able to do the work of Jesus Christ in this world. *Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

GOLDEN JUBILEE SERMON.

By Rev. John P. Jockinsen.

[This sermon was preached at the First Congregational Church, St. Petersburg, Fla., on December 4, 1938. Editor.]

We begin our thought with the opening verse of the fifty-first chapter of Isaiah, "Look to the rock whence ye were hewn and to the hole of the pit whence ye were digged." Whenever the Hebrew prophet wanted to stir the emotions of his people, arouse their courage and move them to action, he reminded them of their bondage in Egypt and their wandering in the wilderness. The heroic deeds of the fathers always thrilled the Hebrew, awakened him to new loyalty and aroused his courage to service and sacrifice.

The Christian Church has followed the example of the prophet. The author of Hebrews devotes a whole chapter to the heroes of the faith. Memories of the early apostles and martyrs, Peter, James, Paul, and all the rest, have created a spiritual flame. In modern times our own imaginations have been stirred and thrilled by the names of John Finney, Dwight L. Moody, Phillips Brooks, Henry Ward Beecher, S. Parks Cadman, Charles Edward Jefferson, and others. And what should I say more of the great host of missionaries, prophets, teachers, and martyrs of the faith who have been shining lights in the Christian Church this past half century.

And so we look back at the history of our own Church, which was incorporated fifty years ago on December 8. What remarkable changes have taken place! From a few scattering houses in the Big Bayou and Lake Avenue sections we have grown to a city of 50,000 people with approximately an additional 100,000 people in the winter season. Instead of dragging ourselves through the heavy sand for miles, we now come to church in high-powered motor cars over well paved roads. Instead of that tasteless, insipid water, which was peddled around, or drawn from a well a half mile away, we now have cool, wholesome, fresh running water in our homes. Instead of being dependent on a sail boat that sailed to Tampa once or twice a week, or a horse and buggy that took more than half a day to drive through the sand to Clearwater, we now have ships which come into harbor, great highways, bus lines, and railways with their terminals, which bring hundreds of people into our city daily. Even airplanes take our passengers and mail to the ends of the earth. So from a tiny hamlet we have developed into a modern city, dynamic with life and the spirit of progress.

In conjunction with the progress of this community, the Church has grown. Since others have built where I stand, I do not think it immodest to look through the windows of the past and portray the achievements of the past fifty years. Not in vain glory but in gratitude we speak of these accomplishments. As a Church we have not stressed denominationalism. We began as "The United Church of Christ," under which we continued for thirty-five years, and not until our Church began selling bonds did it assume its incorporated name. I wish we might again return to our former name, "The United Church of Christ —Congregational," on this anniversary occasion; for our membership is made up of all classes, types, and conditions of people, and we welcome people of every faith.

What are some of the high lights of this half century of progress of which we may well feel proud?

Growth of the Church.

First of all, there is the growth in the membership of our Church. Fifty years ago on the eighth day of October, twenty-four people met in a narrow-gauge railway coach on the Orange Belt Line. After listening to a sermon by the Rev. David Gillison Watt, the pastor, twenty-four people signed a covenant, organizing the United Church of Christ. Little did they dream that the little church started half a century ago would minister to thousands of people in the years ahead.

In those early days the attendance averaged between twenty-five and fifty a Sunday. But last year our Church stood at the very forefront of the Congregational Churches in America. There is not a church listed in the 1937 Congregational Year Book in Maine, Massachusetts, Connecticut, New Hampshire, Vermont, New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, Wisconsin, Iowa, or in any of those great Congregational states, whose average morning attendance exceeds ours, which was 794 per Sunday. There are only three Congregational Churches recorded which exceed ours: Plymouth in Seattle, with a membership of 1,900 averaged 1,092; First Congregational Church in Long Beach, California, with a membership of 2,200 averaged 868, and the First Congregational Church of Los Angeles with 2,400 members and a full-time staff of thirty-six paid workers, including four ordained ministers, and having three morning services throughout the year had an average of 1,464. Our Church is to be congratulated on its services to this community.

Consider also the various activities which center in our Church. Last year 624 different services and meetings were held in our church with a total attendance of 99,729 people. Think of the responsibility which this entails, with 28 to 32 meetings a week, upon a limited staff and a group of volunteer workers!

There are very few Congregational Churches in the north which have an evening service. Even Dr. Harry Emerson Fosdick, so I am told, with one of the loveliest churches to be found anywhere, with a superb organ and choir, has given up his evening service. And yet, from October to May our evening attendance has averaged 457. Would that every church had successful evening and mid-week services! We have reason for deep gratitude for this opportunity of Christian service and we should take courage in trying to undergird this great work in an adequate and effective way.

Then, too, we have witnessed a growth in membership, not altogether commensurate with our attendance, or the growth of this city, but nevertheless a number of which we may well feel proud. Altogether, we have received 1,517 members. The largest number ever received in a single year was 114 in 1926. Dr. Hoyt did a splendid piece of work in building up the quality and character of our membership and received 233 people during his ministry; Dr. Juniper received 791 and Dr. Beale, assisted by Mr. Gedcke, received 142. To make a spiritual home for these people and to nurture their inward lives, as well as to serve other hundreds and thousands of people who gather here, merits our praise and gratitude.

Witness also the evolution of the tiny building in which our people first worshipped to this commodious, lovely, and worshipful church auditorium with one of the finest organs in Florida! Altogether, these properties represent an investment of about a quarter of a million dollars, although reality values have declined

(Continued on next page.)

A POST MADRAS CONFERENCE.

(Contineud from page 8.)

Philosophy, University of Shanghai China, on leave of absence to visit America in the interest of the Mission cause. Prof. Hsu spoke on the subject, "What Madras Means to the Christian Movement in China." He said "We are too near the scene of the Madras Conference to describe or to estimate the value of its accomplishments. Time will be required to work out its full meaning, but as time goes on the difficulty to forget will become a problem. The historical perspective must be considered in the light of Oxford, Edinburg, Jerusalem and other such Conferences, of which Madras is but 'One, but is One.' These Conferences are like mile stones and we are to make history under the grace of God." The Church in China has witnessed in the last decade a tremendous opposition, suffering and persecution, especially in Manchuria, but despite the trying circumstances, Dr. Hsu declared the churches in China have made rapid strides during that period.

He called our attention to the fact that the Church of God is not exempt from difficulties. He stated that more recently, educational Institutions had been converted into hospitals, being bombed, along with the hospitals and other institutions, making relief work necessary. He reported more than one thousand students in the University at present. He reported a 23 per cent increase in church membership in China during the last decade. It came, said he, "Because of difficulties." He told how the Chinese dollar is worth now but one-sixth of our American dollar, making the financial difficulty a real problem. One thing of special interest was the charitable way in which Dr. Hsu spoke of the Japanese delegates at Madras. He said a very fine feeling of restraint was manifest, controversial subjects were avoided, but that informal interviews were exchanged between some of the delegates from China and those from Japan. Despite conditions, he said a mystical fellowship prevailed and the years to come would reveal, he hoped, a bond of brotherhood between the two Nations. He gave the following condensed report in a marvelous address before the congregation numbering perhaps more than 500 persons:

First—"We went away with a common Christian faith in the supremacy of God."

Second—"We must serve in a common task under God's grace and power."

Third—"With a re-assured sense of a common bond, fellowship, and brotherhood."

Fourth—"With a common hope" (not dependent upon frail humanity, God's power limitless).

Fifth—"With a common act of dedication."

Time and space forbids more now. I shall be glad to report echoes from the other speakers later.

Dr. Moss stated to the writer that he was on the boat with our Dr. Russell Henry Stafford and Miss Ruth Seabury and would be with Dr. Stafford next week in New York.

Fraternally,
ROBERT A. WHITTEN.

SUN'S PULPIT.

(Continued from preceding page.)

considerably since the church was remodeled and the parish house built, But it is interesting to know that out of their love, the people have contributed to the building and maintenance of this church $576,187 and they have given to local charity $19,-333. The largest amount raised in a single year was in 1925 when $79,825 was reported and in 1923, $52,720. We are now trying to redeem some of the bonds sold at that time, and within the past one and one-half years the church has reduced its bonded indebtedness from $83,142.50 to $37,-900. We hope some day to wipe out this debt altogether. However, we are grateful for this lovely church building, which has been a spiritual home and a sanctuary of inspiration to multitudes of people.

This church has also been a leader in the religious education of its youth and children. When we deal with life we deal with intangible values which we can neither measure nor weigh. Approximately 2,170 children and 790 youths have been touched, guided, inspired, and influenced for good by this church. Scout troops and kindred organizations are supplementary to the church school and are accomplishing definite results in character building. These youths are now scattered to the four corners of the earth, serving through their various professions and businesses, with some of them in definite Christian service, and I feel that every one is a better citizen because of his contacts with this church.

We have also taken an interest in the larger work of the Kingdom, and have contributed to the missionary work at home and abroad $32,308, besides other local projects which we have aided here in the South.

There is still a deeper element which we are trying to make central in our church: Jesus of Nazareth is here. Here we are trying to think through what His character means for our lives. Through our fellowship and communion we seek to come into contact with the truest, the noblest, the most divine personality the world has ever known. Jesus has been and should continue to be central in our

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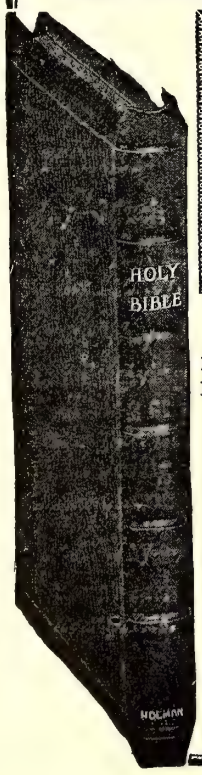

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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church, in the sermon, in the prayer and in the music.

Through the church we are also, I hope, developing an adequate philosophy of life which makes us say, "Our Father, who art in heaven." Such philosophy has held men steady through days of trial and sorrow. The kingdom of God is in our hearts and in our lives.

Then, too, this church has touched the life of this community. St. Petersburg is a better city because this church has stood on this corner and also where the Post Office now stands for nearly fifty years, and has not only ministered to the spiritual needs of men but has also held aloft the torch of Christian idealism and good Christian citizenship. The city's moral life is cleaner and more wholesome because this church stands here and has tried to minister to the enrichment and deepening of life and character. You, my friends, are the successors to these heroes of the faith, and it is to you they throw the torch to carry forward its light in these darkening days, and make this a spiritual home for yourselves and those who follow us.

The warmth of our fellowship and the cordiality of our friendship are also important. "Love the brotherhood," says Peter. "Love ye one another as I have loved you," says the Master. May this church adopt for its slogan, "Let no man be a stranger here," or as the Apostle Paul says, "Teach everyone, exhort everyone," and bring them into the house of the Lord by the warmth of your fellowship.

We have looked back through the windows of the past fifty years, but we cannot live on the past. However, it ought to inspire us for the present and help us to build for the future. I feel that the ground whereon we are now standing is holy ground. It is for you and me to redeem the time and make our own lives count for God and mankind. Our fathers consecrated themselves; let us consecrate ourselves to the church and to the building of the Kingdom of God. This is the house of the Lord. Here we have seen visions and dreamed dreams. Here new hope has been born in our hearts, new purposes formed and new consecrations made. Here we christened our children, here youth plighted his troth to his beloved, and fathers and mothers gave their allegiance to God. Here in this beautiful sanctuary through reverance, prayer and devotion we come up to the very gates of heaven into the presence of God and with Isaiah we say, "Holy, holy, holy, Lord God of hosts."

Prayer.

Eternal and Gracious God, we thank Thee for the faith of our fathers, their vision, their hope of an eternal destiny, their love for their children, their expectation of the future and their sacrificial giving. May we, their children, be good soldiers of the cross, and before we fall on sleep do great good, render some real, worth while service and thus bequeath to our children and others who gather a great heritage and faith that shall bless their lives, and make our city a more lovely, holy and Christian place in which to live. We ask in Christ's spirit. *Amen.*

Whose College Is It?

Does it belong to:

1. **The Founders?**
2. **The Faculty?**
3. **The Students?**
4. **The Alumni?**
5. **The Givers?**
6. **The Church?**

What Share Do You Have in ELON COLLEGE?

OFFERINGS FOR THE COLLEGE.

When this report through THE CHRISTIAN SUN is read, there will be one more Sunday in the College Period. Has your Sunday school taken an offering for the college? Has your church made its offering for the college? These offerings are asked for by our Convention, and they are counted on your Conference apportionments. In this way we help to support the college that was founded by our fathers and that has been faithful to the ideals of the church for nearly half a century. It is the one institution that makes a definite contribution to the church in every department of its life and work. If we raise our Conference apportionments during this period, our work for the remainder of the year outside of our local needs will be made that much lighter, and we will be encouraged to undertake the next task that is ours.

A larger number of Sunday schools have responded this year than usual. The amounts have not been large, but if all would contribute, the total would be surprising and the college would be greatly encouraged. If you have not sent your offering, won't you please do so that your Sunday school and church may be reported in next week's CHRISTIAN SUN?

The following amounts have been received this week:

Sunday Schools.

N. C. & Va. Conference:		
Burlington	$ 20.34	
New Lebanon	5.55	
Pleasant Grove	2.14	
First Church, Greensboro	9.33	
Salem Chapel	2.21	
Palm Street, Greensboro	7.48	
Eastern Va. Conference:		
Oak Grove	$ 5.00	
Elm Avenue, Portsmouth	10.00	
Cypress Chapel	5.15	
Eastern N. C. Conference:		
Liberty, Vance	$ 5.81	
Morrisville	.85	
Niagara	.66	
Valley Va. Central Conference:		
Timber Ridge	$ 1.65	
Mayland	1.00	
		$ 77.17

Churches.

Eastern Va. Conference:	
Christian Temple, Norfolk	250.00
Total for week	$ 327.17
Previously reported	322.69
Grand total	$ 649.86

L. E. SMITH.

ANSWERS TO "WHO SAID IT?"

1. Washington.	11. Washington.
2. Washington.	12. Washington.
3. Lincoln.	13. Washington.
4. Washington.	14. Lincoln.
5. Lincoln.	15. Washington.
6. Washington.	16. Lincoln.
7. Washington.	17. Washington.
8. Washington.	18. Washington.
9. Lincoln.	19. Lincoln.
10. Lincoln.	20. Washington.

A Study of Conference Apportionments

By F. C. LESTER, Promotional Secretary.

I. WORK WE WANT TO DO—

1. The Conference Fund:

This pays for the expenses of Conference, such as programs, Annuals, etc.

2. Convention Missions:

This is used to strengthen and build churches in the Carolinas and Virginia.

3. Foreign Missions:

This fund runs hospitals, orphanages, schools, colleges, printing presses, and churches in China, Japan, Africa, India, Ceylon, the Philippine Islands, Syria, Turkey, Spain, etc. This is what we do to build the Church of Christ around the world.

4. The Convention Fund:

This pays the expenses of the Southern Convention our share in the expense of the General Council, helps to keep "The Christian Sun" going, and pays part of the expense of the Promotional Secretary.

5. Elon College:

Money for Elon College helps to protect our investment of $1,500,000, aids in training our ministers and church leaders, and promotes education that is Christian.

6. The Superannuation Fund:

Aged ministers, their widows and orphans, are furnished some of the necessities of life, and are made to believe that the Church cares for them.

7. Christian Education:

This fund promotes all of our young people's work, directs leadership training for church workers, furnishes helps for all types of religious education (Sunday school, Christian Endeavor, Missionary) and helps to pay the expense of the Promotional Secretary.

8. The Christian Orphanage:

This money gives a home, clothing, and training to about one hundred needy children.

II. METHODS OF RAISING MONEY

1. The Worst Way—Much Worry and Little Work:

Wait until the end of the year and then think of the total amount without really doing much to get the money.

2. The Better Way—Special Offerings:

a. Orphanage—at Thanksgiving, monthly Sunday school offerings.
b. Superannuation—offering at Communion Service and at Christmas.
c. Elon College—offering on fifth Sundays and in January or February.
d. Missions (Home and Foreign)—monthly Sunday school and at Easter.
e. Christian Education—offering in July or August.

3. The Best Way—Regular Giving:

All members contribute at each church service for the budget that covers local work and all other enterprises.

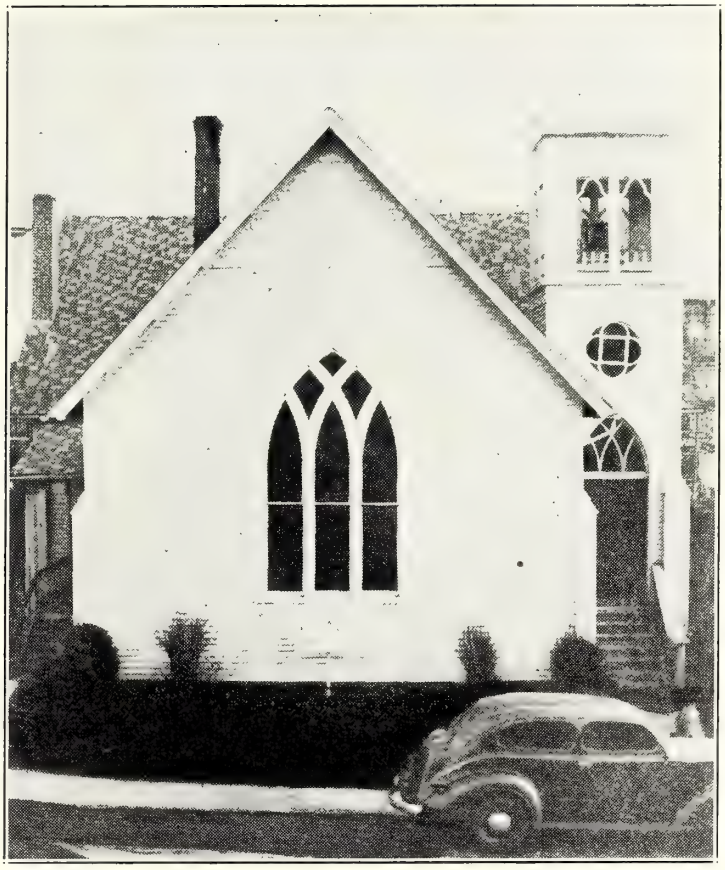
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCI. RICHMOND, VA., THURSDAY, FEBRUARY 23, 1939. NUMBER 7.



HAW RIVER CHRISTIAN CHURCH.

The picture above shows the Haw River, N. C., Christian Church building as it appears after being repaired following a fire that destroyed the roof and spoiled much of the furniture last October.

The doors of the church swung open last Sunday morning to welcome a large group who came for the dedicatory service which was in charge of Rev. E. J. Sanderson, pastor. (The morning program is given in detail on the inside pages of this paper.) The church now is very attractive inside. The auditorium is restful and worshipful.

In dedicating the new rug, Pastor Sanderson called attention to the fact that the rug was made of the rugs and old clothes of the church and its members. In like manner as these worn and dirty old things were transformed into a thing of beauty, so human life may be transformed by the thoughts of God.

LET THERE BE LIGHT

PERSONALS

News from the Churches

Rev. Marna S. Poulson, D. D., is now recuperating at his home, 105 Leckie St., Portsmouth, Va., after a serious attack of angina.

Rev. and Mrs. J. F. Morgan rejoice in the prospect of living in the new parsonage which Rosemont is now in the process of building for them. The house is to be built of brick veneer. Congratulations to pastor and people.

Congratulations to Pleasant Ridge Christian Church on the fine parsonage which has just been completed there. Rev. and Mrs. W. M. Stevens are enjoying living in their lovely new home, built of brick and located near the church.

The daily newspaper has announced that the North Carolina Rural Church Institute at Duke University will be held this year June 5-10. Our pastors will do well to put this date on their calendars and plan to attend. Dr. Stanley C. Harrell is Vice Chairman of the Board of Directors for the Institute.

Duke University of Durham, N. C., is becoming a center for Christian Church pastors who wish to study. Rev. J. Everette Neese of Henderson, and Rev. S. E. Madren of R. F. D., Henderson, are now students at Duke. They go back and forth three times a week, while they carry their regular church work.

Thirteen active ministers and four others attended the Piedmont Ministerial Association meeting at Elon College on Monday morning of last week. Dr. J. H. Lightbourne of Burlington, N. C., gave a fine discussion of the second chapter of Philippians and Rev. W. E. Wisseman of Greensboro, N. C., led a discussion on Evangelism. All pastors present reported that their churches are planning for an increase in membership by Easter. The total goals of the churches represented amounts to one hundred and fifty-five new members by Easter.

AT ELON.

After two weeks of much excitement, the students can turn to a more serious line of college activity—books—for within a month our mid-semester tests will be upon us—and how we welcome that week of rest which follows. Spring holidays.

The week beginning the 5th of February was quite a week on the campus. Why? Well, it was "rush week." The Sororities and Fraternities were busy with their parties, teas . . . etc., and then the climax—Saturday night at midnight. . . Oh! . . . "Bid night." The sororities and frats were filled to capacity, and we find a new sorority, Phi Kappa Tau, organized by thirteen girls with the aid of the "Alpha Pi Delta fraternity. (This sorority was discontinued in 1933.) Sunday, February 12, was set aside for these organizations. The fraternities and their sister sororities dined together and attended church on the campus. The sermon was delivered by Millard Stevens, an alumnus of the college.

We were honored to have on our campus Tuesday of last week the members of the Board of Trustees who were in session all day. It was certainly a rainy day for them.

On Thursday, February 16, the Freshmen honored the Sophomores by giving them their annual Valentine Party in the gym. Music was rendered by that ever-going Charlie Hamrick and his swingsters.

We also find the Dramatic Club sponsoring Maxwell Anderson's "Winterset," a play which starred on Broadway for five years. It was highly praised by all who attended—including the Carolina Playmakers from Chapel Hill.

Elon's mighty basketball team played its last home game of the season with High Point College last Saturday night. Elon defeated Appalachian College and Guilford College earlier in the week, but lost to High Point 45-30, thus giving High Point the Conference title.

Well, folks, that's all from the old campus for this time. Until week after next then, good-bye!

Charles Parker, Jr.

EASTERN VIRGINIA ELON ALUMNI MEET.

The 1939 Annual Banquet of the Elon College Eastern Virginia Alumni was held in the Elliot Hotel, Suffolk, Va., on Friday evening, February 17, at 7 o'clock. The banquet hall was decorated with pine and potted plants, and shaded lights.

Mrs. Joshua C. West, of Suffolk, acted as hostess of the occasion; and Mesdames J. P. Cross, H. L. Cross, and J. Lewis Rawles, served as the committee on decorations. The College colors, maroon and gold, were carried out in flowers, while on the speaker's table was a silver bowl of calendulas, carnations and ferns.

At the speaker's table were: Dr. H. S. Hardcastle, president of the club, and Mrs. Hardcastle, of Norfolk; President and Mrs. Leon E. Smith, of Elon College, Dr. and Mrs. Sidney B. Hall, and Mr. and Mrs. John T. Kernodle, of Richmond; and Mr. and Mrs. J. C. West and Col. J. E. West, of Suffolk.

President Hardcastle presided and acted as toast master. The group joined in singing various college songs, being led by Rev. J. Frank Morgan of Norfolk, and accompanied by Mrs. Russell T. Bradford.

After thanks were were returned by Rev. Elwood Jones, of Franklin, a most delightful banquet was served, including turkey and all the fixings that usually accompany it. After the inner man was satisfied, the club went into a short business session. In the absence of Dr. I. W. Johnson, the chairman, Dr. John G. Truitt, read the report of the Committee on Condolence, in which resolutions of respect were offered for Dr. J. E. Rawles, the late president of the General Alumni Association, and most beloved physician of Suffolk; for Mr. A. T. Holland, Trustee of Elon College, and Mrs. Jamie Carr Bowen, who was a former teacher in the music department of Elon. The Secretary-Treasurer made her report. The Nominating Committee, composed of Dr. Darden W. Jones, Mrs. E. B. Bryant and Mr. Vance Vaughan, reported, as follows: For president, Rev. Jesse H. Dollar; for vice-president, Mrs. J. C. West, and for secretary-treasurer, the present incumbent, Mrs. Annie Staley Calhoun. The report was adopted.

At the close of the business session, President Leon E. Smith, was introduced, and spoke on the Golden Anniversary of Elon College, which is to be celebrated in 1940. Dr. Smith made a most impressive appeal for the college, which was well received.

The main speaker of the evening, Dr. Sidney B. Hall, State Superintendent of Public Instruction, was then introduced. Dr. Hall spoke most impressively, using as his subject, "The Most Pressing Need of Today." Dr. Hall said that there was need for art, music, science, invention, production, distribution, and certainly for education; but he stressed the fact that the pressing need of the present was an absolute faith in the supremacy of God, and the building of character that cannot be impeached.

At the conclusion of Dr. Hall's address the Club sang, "Here's to Dear Old Elon," and was then dismissed with prayer by Rev. F. C. Lester.

Annie Staley Calhoun.

ELON ALUMNI MEET.

The Mid-Winter Session of the Elon College Alumni Association met at Elon on Saturday afternoon, February 11, with Prof. L. J. Perry of Reidsville, presiding. Among the speakers were Miss Margaret Rowland of Greensboro; Mr. C. G. Elder of Burlington; and President L. E. Smith.

The Eastern Virginia Alumni Club met in Suffolk on Friday evening, February 17. Dr. S. B. Hall, Superintendent of Public Instruction for the state of Virginia, gave the principal address. President L. E. Smith brought greetings from the college. Dr. H. S. Hardcastle, presided and acted as toastmaster. Rev. J. F. Morgan was the song leader and Mrs. Russell T. Bradford presided at the piano. Dr. J. G. Truitt had written a song for the occasion, which was sung by Jimmie Darden, a Suffolk High School student. Officers for the coming year are: Rev. J. H. Dollar, President; Mrs. J. C. West, Vice-President; Mrs. Annie Staley Calhoun, Secretary and Treasurer.

The Alamance County Alumni Club will meet at Burlington, N. C., at the Alamance Hotel on Tuesday evening, February 28. Dr. W. H. Boone, of Durham, a former president of the Alumni Association, will be the principal speaker. A large attendance of graduates, former students, and friends of Elon is expected for this meeting.

EASTERN VIRGINIA MISSION RALLIES.

The Missionary Rallies of our Eastern Virginia Conference are to be held at the following dates and places: March 15, Norfolk District, Rosemont Church; March 16, Nansemond and Suffolk District, Cypress Chapel Church; March 17, Waverly District, New Lebanon Church.

Wonderful to say, Rev. D. Brewer Eddy, D. D., world traveler and one of the most inspiring missionary speakers of our day is to deliver the chief address at each of these three Rallies. Surely the women and people of our Eastern Virginia Conference have something to look forward to, and these Rallies should this year attract not only the women of the churches in the districts, but others as well. Dr. Eddy may always be counted on to inspire his audience and instruct them with a great message. We most heartily congratulate the good women of Eastern Virginia in securing the services of this distinguished man of God.

J. O. A.

A LENTEN DEVOTION.

"Lent is the Christian period of self-denial," states a recent communication from the Church Committee for China Relief of 105 East 22nd Street, New York City. "Why not make your self-denial count by helping save a million babies, boys and girls, men and women in China—who need food, clothing, medical attention, shelter, and help to become self-supporting again?" the committee's statement adds. "Enlist your family, friends, church school classes, young people's groups, women's and men's organizations in this Christ-like ministry."

Children — Young People — Adults

A DIME A DAY DURING LENT

February 22 to April 9

WILL SAVE ONE LIFE IN CHINA

From

MAY UNTIL SEPTEMBER HARVEST

HOW MANY LIVES WILL YOU SAVE?

Time is short and the need is great in China. Three cents a day will support a life in China. And for just one dime a day during the forty-five days of Lent from February 22, to April 9, a small sacrificial contribution that will bear rich rewards in satisfaction and blessing, you can help to make the difference between life and death for a man, woman, or child in war-stricken China, from now until the September harvest. Can you think of a better or more soul-satisfying investment of your dime?

In making this Lenten appeal to the press and public, the Church Committee for China Relief called attention to their recognition of the fact that many churches and entire denominations make use of Lent annually for benevolence offerings of various kinds. The committee states that the "Dime - A - Day Lenten appeal for China was made as a suggestion to individuals and to churches, where such a humanitarian appeal could be made without interference with other stated offering, or, if possible, in addition to them. Churches and individuals are urged to send for the Lenten labels, "Save a Life" envelopes, and other helpful literature.

One million American friends to save the lives of at least one million Chinese civilian victims of war, famine, and flood, is the present goal of the Church Committee for China Relief. Dr. Wynn C. Fairfield is the representative of Congregational and Christian Churches on this committee.

Relief work in China by this organization is non-sectarian and non-political. Relief funds in China are distributed by the American Advisory Committee in Shanghai, an experienced and able group of American business men and missionary executives resident in Shanghai, serving without compensation, and making allocations to relief organizations and union committees in all parts of China where need exists and where relief can be administered dependably. Relief is administered by Chinese and foreigners, working under the direction of the local committees. Most of this work is done by missionaries, Protestant and Catholic, of many countries, assisted by their Christian Chinese associates, but relief is administered on the basis of need, without regard to religious beliefs. Their general policy is first to provide the required minimum for existence in food, shelter, clothing, and medical care. As soon as possible those receiving relief are encouraged to resume self-support and, where necessary, are taught a simple trade or given a few dollars' worth of goods as capital.

The work of the Church Committee for China Relief is heartily approved by the General Council of Congregational and Christian Churches and any response to this appeal will be appreciated.

"FORTY DAYS WITH THE MASTER."

Rev. John H. Knight, pastor of the First Christian Church, Norfolk, Va., began on February 19, a series of Lenten Sermons entitled "Forty Days With the Master." The sermons are based on events in the life of Christ leading up to the Crucifixion and Resurrection. The sermons are announced as follows:

February 19—"The Christian Year"—(Eccl. 3:1).

February 26—"What Does Lent Mean?"—(Jas. 4:8).

March 5—"The Forty Days' Wilderness Fast"—(Matt. 4:1).

March 12—"Facing the Cross"—(Luke 9:51).

March 19—"The Sinlessness of Jesus"—(John 8:46).

March 26—PASSION SUNDAY—"The Christ of Gethsemane"—Isaiah 53:3).

April 2—PALM SUNDAY—"Christ the King"—(Luke 19:38).

April 9—EASTER DAY—"The Empty Tomb"—(Matt. 28:6).

"Won't our grandchildren have a swell time paying for the good times we didn't have?"

EDITORIAL STAFF

F. C. Lester, *Editor*, Elon College, N. C.
E. C. Gillette, *Associate Editor*
J. O. Atkinson, Elisha A. King, I. W. Johnson,
George N. Edwards, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

LAST CALL FOR THE ELON OFFERING.

Representatives of Congregational and Christian Churches in the Carolinas and Virginia, sitting as a Southern Convention, told Elon College that it might expect to receive at least $10,000 annually from these churches. Last year the churches failed by $3,000 to make good on this promise. The Southern Association of Colleges says that if Elon is to have proper accreditation the Convention's pledge should be met in full.

During January and February the college presents its claim to the churches and asks for a response. Quite a number of churches have received an offering, and others have sent money from their regular budget. Next Sunday is the last opportunity for the churches to make this special offering, if they make it within the College Period as outlined by the Convention. It is greatly to be hoped that every church will send in some contribution for the college by the first of March. This will mean more than words can tell. All pastors and the leaders of all churches are asked to consider seriously this important matter. The college will serve on the basis of the contributions from the churches.

TRAINING CHILDREN FOR THE CHURCH.

Reports from Germany indicate that children there are trained for the State. They are prepared for war. Mr. Hitler has said that the young people of Germany are not free and never will be. They are to take orders from and serve the State, at whatever sacrifice it may mean to them.

In America we believe in training, but we also believe in freedom. Our training in the home, public schools, and churches is expected to prepare people for intelligent choices which they are at liberty to make according to their best judgment.

Pastors and Sunday school teachers, in cooperation with parents, are expected to train children so they can become intelligent members of the Church. The period leading up to Easter is the time used by most churches for this special emphasis. It is a good time for it. We are thinking about the last days of the life of Jesus; about his cross, his resurrection, and the new life which followed. It is the time when he made his decision—a decision that challenges the rest of us to decide what our attitude shall be. Out of his choice of death came new life, and out of our decision to follow the Master comes new life to us.

Pastors and Sunday school workers should consider it their highest joy to train children for the Church which was established by Jesus of Nazareth. Boys and girls have to learn what it means to be a member of the Church. Each week from now until Easter the pastor may well join his teachers in giving to the children of proper age the necessary information, together with a definite challenge for a decision, which will make it possible for these boys and girls to become members of our churches at Easter—and members that will bring credit to those who have trained them and the Church of which they become a part. Materials for the pastor's class can be secured either from the Commission on Evangelism, New York, or the Board of Christian Education, Elon College. Parents will do well to insist on the pastor taking this special and additional labor so the children will be ready intelligently to accept the responsibilities of church membership at the time when the whole world rejoices at the Resurrection.

THE WORLD DAY OF PRAYER.

According to a custom of many years, people in all branches of the Christian Church will meet in their places of worship on Friday of this week to join in prayer. It is called the World Day of Prayer. If you join in such a gathering, or if alone you lift up your heart in prayer to God, on that day you can be assured that you are meeting with people around the world at the throne of Grace in prayer for the needs of the world in which we live.

There certainly is need for prayer this year. Some countries are being destroyed by war. Leaders in other countries are making frantic preparations for what will likely be another world war, worse, by far, than the one which some of us remember with much sorrow. Mission boards are struggling desperately to sustain their work around the world. Multitudes of people who want to work can find no job. The Jewish people, who gave us our religion, are being driven from their homes with no place to go. There is tremendous need for the Grace of God in the life of our day. This Divine Grace can best be released through the processes of prayer, with the attendant humiliation of spirit which is necessary for sincere prayer.

Whether you go to church service or not on Friday of this week, will you please join with your Christian friends around the world in praying for a new-birth of intelligence, righteousness, and peace.

A NEW POPE.

At this writing leaders of Catholic Churches around the world are gathering in Rome to elect a new Pope of the Roman Catholic Church. Their great leader, Pope Pius, has recently passed away and a new head for the Church must be selected.

Since there are more members of the Roman Catholic Church in the United States than the total membership of the seven largest Protestant denominations, it will not be surprising if the American delegation to Rome is very influential in selecting the next head of the Roman Church. Pope Pius is said to have suggested that the next Pope should be an American. Christians around the world will watch with interest the election of this Church leader and will doubtless pray to the Christ, the great Head of all the Churches, for the selection of a proper leader to direct the affairs of this branch of His earthly Church. F. C. L.

"Why the World Needs Religion"

By Mrs. R. E. Lewis.

In Leviticus, 10th chapter, 9th verse, we have this command, "Do not drink wine nor strong drink, thou, nor thy son with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations."

In Proverbs, 23rd chapter, verses 29-32, we read, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?

"They that tarry at the wine; they that go to seek mixed wine.

"Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

"At last it biteth like a serpent, and stingeth like an adder."

The evil of drinking liquor has been a problem almost ever since the beginning of time. The people of Old Testament times were admonished to be temperate, sober, and total abstainers, and were told what would happen to them if they heeded not these warnings and commands.

Paul in his letters to Titus in the New Testament days especially admonished the aged men to be sober and the young men to be sober-minded; so this is really an old problem.

Nations have fallen, homes wrecked, lives destroyed, souls lost as the result of the abuse of alcohol.

Many years ago the Christian women of our land became aroused at the evil conditions existing and so banded themselves together to fight for God and home and native land and called themselves the Woman's Christian Temperance Union. These women have never faltered; they are increasing in numbers and Christian influence.

In 1883 Frances E. Willard, president of the National W. C. T. U., had a vision. For years she had seen the need in the U. S. for this organization of consecrated Christian women who were teaching by precept and example the ideals of Christian living and total abstinence. She knew that if such an organization was good for the U. S., it would be good for the world. She said, "But for the intervention of the sea, the shores of the Far East would be part and parcel of our land. We are one world of tempted humanity. We must declare as our watchword, 'The whole world is my parish and to do good my religion.'"

As a result of this vision the World's Woman's Christian Temperance Union was organized. From the beginning the idea was total abstinence as a personal responsibility, and again in the words of Miss Willard we find this expression: "Temperance is *moderation* in the use of things *harmless* and *total abstinence* from things that are *harmful*."

There are two schools of thought on the subject of alcohol. Both condemn its abuse. One group supports *total abstinence* and the other *moderation*. The total abstinence group finds in the *use* of alcohol as a beverage the way to its *abuse*. The others counsel the use of alcohol in *moderation*, but take no account of the nature of alcohol and of the fact that the *use* is the forerunner of the *abuse*.

Not every one who is a moderate drinker drinks to excess, but some do, and the evidence is conclusive that moderate drinking contributes to drunkenness and the degeneracy which follows as surely as night follows day.

The women of fifty-three countries realize that something must be done to save men and women, yes, boys and girls from self-destruction through the abuse of alcohol; so this world band of women is working toward that glad day when no distillery, no saloon shall under God's heaven make it hard for any human being to develop the Kingdom of God within himself.

We hang our heads in shame when we realize that Uncle Sam is in the liquor business. Where were all the Christian people on that day of days when we were to cast our vote either for God or the Devil; a dry or a wet nation? If the Christian people had not been asleep, careless, indifferent, the pages in our history would tell a different story.

Bishop Edwin H. Hughes in bringing greetings from the churches to the World's W. C. T. U. Convention recently said, "The men who told us that the saloon must not come back are now either utterly silent or are hiding themselves behind general statements made purposely vague as a mechanism of escape."

The alcohol problem is world wide. The effects of alcoholic beverages are the same everywhere. International news service carried the story of Repeal around the world. Newspapers advertising freely circulated among nations proclaims the *so-called virtues* of every kind of liquor. The financial returns to the trade and the money turned into the treasuries to be added to the budget blind the public to the consequences of alcoholic beverages.

The fallacies of moderation as a cure for excess must be exposed. What alcohol *is* and what it *does* has been proved by science.

We are all disturbed over the increase of crime, especially, among the youth. Crime commissions are appointed to investigate and bring in long reports. Hear what one judge of the General Sessions in New York City says after fourteen years hearing only felony cases: "In fully 90% of the cases that came before me in that time, the crime would not have been committed but for the use of alcohol—not that in all those cases the defendant was under the influence of liquor, but that at some point in the commission of it for use of liquor was a deciding factor."

Dr. Herman A. Heise, of Milwaukee, says, "The drinking and drunken driver is responsible for at least 50% of the automobile accidents. Those who use it, who promote its sale, and who are financially interested, all contribute to its evil effects.

"It matters not that the driver of an automobile who has been drinking thinks he can drive better after a social glass or two; no matter what amount was taken, even the *fifth* of a *second* in responding to a signal will cause or advert an accident."

"The drinking driver never thinks,
The thinking driver never drinks."

For decades before National Prohibition in the U. S., employers of labor in many lines discriminated against those who drank. This particularly true of our railroads.

A recent survey made with respect to the attitude of air transport lines showed that all the companies seem to require total abstinence of pilots while on duty and also for at least twenty-four hours immediately preceding scheduled trips. Most of them specify that they do not serve liquors on planes to passengers.

Since 1920 Senator Morris Sheppard, whom we like to call the Father of Prohibition, has delivered a yearly address in the U. S. Senate on January 16, the date on which prohibition became operative in the U. S. The 17th address in which he cited many indictments against beverage alcohol was given this year. In a recent address he said, "As to beverage alcohol, a terrible indictment stands against it in every country on the globe. Among almost every people it is one of the principal sources of the murders, the suicides, the debaucheries of body and of mind. Every moment it destroys some and breaks

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Suffolk Christian Church sustained a great loss in the death of Deacon Abram Thomas Holland, on Friday, February 10, 1939. He was born in Nansemond County, Va., May 1, 1860, the son of the late Edward and Martha Parker Holland. He and Miss Annie Cobb of Southampton County, Va., were married in July, 1881. He is survived by his wife, Mrs. Annie Cobb Holland; four daughters: Mrs. Mamie H. Leathers, Mrs. Goldie H. Britt, Mrs. Virgie H. McClenny and Miss Thomas Holland, all of Suffolk, Va.; three grandchildren: Thomas Holland Britt, Misses Anne and Virginia McClenny, and several nephews and nieces.

The funeral service was conducted in the Suffolk Christian Church by Dr. John G. Truitt, pastor, assisted by Revs. H. S. Hardcastle, I. W. Johnson and Herbert N. Tucker. Burial was in Cedar Hill Cemetery.

Mr. Holland served as Supervisor in Nansemond County and as a member of the City Council of Suffolk. For a few years after his marriage he lived on a farm where he became successful in his community. He became interested in buying and selling peanuts and after a few years moved to Holland where he was the General Manager of the Holland and Lee Company. At that time he was a member of Holy Neck Christian Church. The development of the Holland and Lee Company induced him later to move to Suffolk where he continued as head of that Company and was also associated with the Suffolk Peanut Company. He was regarded by all leaders in the Peanut Industry as a man of excellent business judgment. His advice was sought by many people. He was successful in his chosen field.

Space will not permit a full account of his active life. The church paper is more directly interested in some account of his service as a member of the church. That would make an interesting story. In Holy Neck Christian Church and the Suffolk Christian Church he served as a beloved deacon for a number of years. He was modest and usually avoided entering into the public discussions in the church meetings. But he was faithful in attendance and loyal in his support of his local church. And his life was so sincere and devoted that no one questioned his integrity. He was honest in his dealings with his fellowman. He sought to do right in religion as well as in business.

He served as an honored trustee of Elon College for a number of years. When his health failed several years ago he retired from that position. He was a loyal supporter of Elon College not only by substantial financial gifts, but by sending his daughters there for their collegiate education. He was also a loyal supporter of the Christian Orphanage. Every Depart- of the denomination, of which he was a member, found a faithful supporter in this devoted man of God.

Release came to him after months of illness. He was prepared to go. His life had been filled with consecrated living and useful service. His Christian character withstood all the tests of modern business temptations. He conducted his business on sound principles of justice. He lived his life on a high plane above suspicion. He was a model of sincerity and integrity. His life was above reproach. Simple in his faith, quiet and unassuming in his manner, he made an impression upon his friends and associates. His life speaks for itself, in its message of peace and goodwill.

I. W. JOHNSON.

ELON COLLEGE CONTINUES.

Below is the reprint of an article by Col. J. E. West, of Suffolk, Va., which appeared in THE CHRISTIAN SUN, July 20, 1883, six years before the founding of Elon College. In this article is given an inspiring vision of what an educational institution would mean to the Christian Church in the future. It is a magnificent appeal to the constituency of the Christian Church to enter the field of higher education that the church might have a trained leadership for both pulpit and pew and thereby be able to cope favorably with other denominations. Such achievements would add significance to the broad position taken by the Christian Church and would further exemplify the name Christian as scriptural and sufficient for the followers of Christ.

The college was located at Mill Point, now Elon College, and has by the support of the church and friends experienced commendable growth. Elon College had her needs. She has them now. If the present constituency of the college had the same vision, the same devotion, the same willingness to sacrifice, and the same spirit of cooperation, we could now clear the college of its debts much more easily than the church at that time founded the college. I hope that the readers of THE CHRISTIAN SUN will take time to read Col. West's letter. I think it is getting time for him to write another letter regarding the present and future of the church as related to the college.

July 20, 1883—Newspaper Article:

In surveying the Southern States, we find that nearly all denominations except ours have erected colleges. The question naturally arises: Why have the Christians not established some institution of equal grade? Our people say that they are too poor. Has not God in His goodness bestowed blessings upon us equal to those of other denominations? Certainly He has. Then, the excuse is not a valid one. When Bro. Long visits you, do not detain him long, as he has a large field to canvass, remembering that all you receive comes from God.

Brethren, do not hesitate to take stock, fearing that it will not be situated in your state, county or community. Remember it is for the advancement of the Christian Church and that the college will be situated in a place convenient and accessible from all points in the bounds of the General Christian Convention.

It will be an advertisement for us as a people.

We need an educated ministry; we need ministers who can plant our banner in every land, who can hold up the gospel in its true light, who can cope with their adversaries. Nations are judged by their representatives or ambassadors. So it is with churches. Therefore, our divines should be equal to those of other churches, or else our banner will never be planted in every place, which our Name demands. For we believe that if ever the denominations of earth shall be united, they will wear the name of Christian.

We desire:

> That party names no more
> The Christian world o'erspread,
> Gentiles and Jew, and bond and free,
> Be one in Christ their head.

If a person is gifted with the eloquence of Demosthenes, he cannot speak unless he has something to say. Then, the preacher cannot expound the gospel unless he understands it.

Our laity ought to be educated. The preachers will not be able to accomplish much without the assistance of the laymen. We wish our laymen to take an active part in all the affairs of the church, and especially in educational affairs; for they are expected to endow and support institutions of this kind.

Our children should be sent to schools of our own denominations. We have now some good high schools in our limits; but anyone can evidently see the necessity of a college. If a person attends a church regularly, he becomes somewhat attached to it. So that when our children go to college, there being no church of their choice convenient, they wander off, as it were, from the Christian Church, and conclude that it does not matter to which denomination they belong. No doubt some men are led off from our church while at college.

May God speed the day when an educational edifice shall be erected, whose spire shall tip the rainbows of the heavens, and shed its brilliancy in the benighted bosom of the world; and then the Christian Church will have begun a new era.

(Signed) J. E. West.

CHARGE.

Made to Rev. Carl R. Key, at the First Congregational Church, Torrington, Connecticut.
Service of Recognition.
January 8, 1939.

Carl Key, this is my first opportunity to give a charge to another minister. I have been charged and recharged and almost discharged by ministers and laymen alike, and now I am the sophomore who would make sure that the freshman pays due attention. I am one of the newly rich about to waste my substance; I am an irresponsible steward of unaccustomed power; and so, Mr. Key, you are in danger. One who has always been on the receiving end of advice leaps now at the chance of giving it.

I understand that you intend to continue your academic studies while serving this church. Do you know, sir, that you attempt the impossible? God help you to remember, however, that your church comes first! One thing above all others you will not neglect: You will visit your people faithfully, and seeing more people than books, you will learn things not known in academic walls. You will stand not minutes but hours by the bed of sick, helpless, yet helpful still. You will live where your people live, stopping long enough for a cup of tea, listening to the accumulated grievances of unforgiving souls, and hearing carefully concealed slander intended to set you straight. These things you will hear, but never know. You will visit first and repeatedly those on the outside of your fellowship, those whose hearts are cold, and whose minds are filled with bitterness. Others have despaired of these people, but you will not, even as Jesus did not, for you are God's man in this community. And as you are thus a Doctor of Humanity, Carl Key, you will also become a Doctor of Philosophy, for through experience you will have heard "the reproof of life," and will have become wise.

The charge must go on! By all the saints, sir, you will answer your mail promptly. You will even read your second-class mail, for you will want your people to read your church bulletins. Furthermore, you are not a minister who leaves all the telephoning and letter writing to his wife. You will remember that you need more social graces than most men, for you have more social responsibilities. You will be at ease anywhere. You will know your way about. You will learn not to approach small babies too quickly; you will play children's games on your hands and knees; you will know when a boy is a boy and when to treat him as a man; you will fathom the hopes and dreams of the girl who tells you that you are to be her minister when she is married; you will be the invaluable adviser in the establishment of Christian homes without number; men will call you "a regular fellow" and will even venture their jokes in your presence; the Ladies Missionary Society will brighten up at your arrival; you will be all things to all people, so that grandmother and grandchild alike will waddle to the front door and cry out gladly at your coming, "The minister is here," and even mother will be glad to get up from her nap. And now, my friend, when you become too stiff and too busy to do these things, I shall be the first to ask a pension for you, and will, personally, buy you a fishing pole so that you can sit by a quiet lake, for you will no longer be a worthy fisher of men in a turbulent world.

Friend and fellow-minister, you serve not only the church here in this community but a continuous enterprise more than nineteen hundred years old, the greatest institution on earth. You will be counted a faithful supporter of every denominational and inter-church effort, and your interest will be as wide as the Kingdom of God in the world. How can you do all these things? Only by the grace of God, sir, can man do anything.

Full of this grace and sustained by a deep love for your people you will be able, Carl Key, first to live the pioneering faith of Jesus Christ, and then to preach it. Thus you will do what I have not done in making this Charge. I have not lived these things which I have said. When my wife and mother, the two who know me best, heard that I was to say some of these things, they said, "We want to be there to hear you say them." You see, they knew that I was speaking not only to you, my friend, but to my own soul as well. At least one of us needed this Charge desperately. God help us both to live by it.

R. Wilbur Simmons,
Cornwall, Connecticut.

"It is common for people to set up standards of their own and ask people to measure up to them. Such measurements will be of no value in the last day. The Lord has a standard, and all people must be measured by it. The thing for us to consider is whether we are living up to the Lord's standard."

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary*

A VISION WORTHWHILE.

It is well worth all the effort made and all the money spent for missions to get a vision, inadequate and blurred as it may seem, of the world-wide work of the church. "Where there is no vision," says the Word, "the people perish." That which gives life, power and growth to the church is the magnitude of its task and the real part it is playing in the world drama of activity and achievement. My little effort isn't much. Your little effort isn't much. However, your little effort with my little effort as co-workers together with Christ in building His Church inspires both of us to a lively hope in Him and in our work through the church for Him. Every missionary-minded church and person realizes full well that they are a part, a vital part of an enterprise that is changing the world, making it a better place in which to live, and making the kingdoms and the powers, the nations and the peoples of this earth the kingdom of heaven, whose King and power is the Son of God. "The light that shines furtherest from home, shines brightest at home." On this account every missionary church and society with true missionary zeal are always found to be ready helpers to all the benevolences and needs of communities of which they are a part. Only the non-missionary church turns a blind eye and a deaf ear to the call of the world, and desires to be left alone to go its own way, its own way being that of the world, confining its efforts and benevolences to home and community needs and enterprises. Only as a church or a denomination discovers and brings home to its own heart the salient fact that the world is its field does it sow the seeds and give the promise of growth and power. Only the missionary church grows and goes and glows and sheds its beams of light and life in its own community and unto the uttermost parts. After all Christ is building His church and we are only co-workers together with Him and as we follow His leadership and adopt His program and obey His commands can we hope to have a growing church and enjoy the light and the life of a world-wide vision.

J. O. A.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 18, 1939.

Sunday Schools.

Mt. Carmel, Zuni, Va.	$	8.75
Holy Neck, Holland, Va.		5.60
Mt. Auburn, Manson, N. C.		3.65
Class No. 2, Mt. Auburn S. S. Manson, N. C.		1.00
Big Oak, Eagle Springs, N. C.		2.00
Leakesville, Luray, Va.		5.05
Total	$	26.05

Individuals and Churches.

Mt. Olivet (G), March, Va.	$	2.86
Isle of Wight, Windsor, Va.		1.00
Total	$	3.80
Total for week	$	29.85
Previously acknowledged		8,999.99
Total since Sept. 1, 1938		$9,029.84

Our report for this week, to say the least, is not very encouraging. We show our real love for the church and for Him, who is building the church, by what we do for missions. His last and most emphatic command was that we be missionary and the church grows only as it obeys that command. We need not wonder, therefore, that our church grows slowly, or does not grow at all, when we look at what we do for missions. There is no surer index of what a church is doing, or a truer sign of progress, or the lack of it, than its offerings and work for missions. We are grateful for every dollar contributed to missions because we know that the missionary offering is a sign of real life and real love and devotion for our Lord, who is Himself the Builder of the church and the founder of missions.

J. O. Atkinson,
Mission Secretary.

COMES A MESSAGE FROM MADRAS.

[Our Executive Secretary, Dr. Fred Field Goodsell, returning from the World Christian Conference at Madras, India, writes us the following exceedingly interesting letter, which we wish to share with all "Christian Sun" readers. J. O. A.]

S. S. Conte Rosso,
The Red Sea,
Sunday, January 22, 1939.

Dear Friend:

I have just come from our morning service of worship and Communion. Bishop Hobson of Cincinnati, one of the delegates to the Madras Conference, two days ago suggested that we have such a service this morning, and invited Rev. Ronald Rees of China and myself to take part with him. There are a number of Madras delegates and friends returning either to England or to America on this ship which goes as far as Venice. They are, Jack McMichael, a student from Atlanta, Ga.; Mrs. Hobson, Mr. and Mrs. Merle Davis, Rev. Ronald Rees, a secretary of the National Christian Council of China; Mr. P. C. Hsu of China; Mrs. Himmelschwand, a Swedish missionary from India. These, together with a number of other friends, made up our group who gathered for worship at 8 o'clock. Bishop Hobson very beautifully led the Communion Service. He is a staunch believer in Christian Unity and feels that inter-communion helps toward the realization of such uity.

You will think it entirely natural for me to summon you to prayer for the follow-up of the Madras Conference. My last letter was written on the eve of that gathering. I cannot begin to put into this letter all that I feel as to the significance and possible results of the meeting lasting seventeen days in such inspiring surroundings and under such thrilling circumstances. Let me say here that I feel very deeply that God can use with mighty effect for lasting good such delegates as knew their complete devotion to His will in life and service. It was a remarkable experience of fellowship (470 delegates from 60 or more nations), a thrilling glimpse of the Church Universal, a great opportunity for unhurried conference on important themes, and an unparalleled occasion for re-establishing faith and courage in the face of current denials and challenges. After all, it was not so much in what was said, as in what was experienced that the significance of the meeting will be found to lie. And yet, I hope you will secure the two little volumes of description and findings soon to be published. (They may be secured either from Dr. A. L. Warnshuis, 156 Fifth Avenue, New York, N. Y., or Rev. Wm. Paton, 2 Eaton Gate, Edinburg House, London.) These preliminary reports will be followed by seven or eight volumes which will aim to be a complete record of important addresses and discussions.

I would therefore lay on your hearts and minds specifically in connection with the follow-up of the Madras meeting the following objects for prayer:

1. Pray for the delegates as they return to their different tasks that they may reflect the radiance of reaffirmed faith, new courage, and wider friendships.

2. Pray for the national Christians among the delegates (they made up

somewhat over one-half of all present) that they may be true to their new sense of the world-wide fellowship of the Christian Community.

3. Pray for the delegates from Europe and America that they may share with their great groups of Christian people their "new sense of mission" as Christian people in our modern secular world.

4. Pray for our American Board group who were present at Madras. Pray that they may each one be an anointed messenger of good tidings, able to enlist and mobilize new strength and wisdom for the overseas work of our Congregational and Christian Churches.

5. Pray for the efforts to be put forth interdenominationally in the United States and Canada to interpret the significance of the World Christian Movement symbolized by the Madras meeting.

DISTRICT RALLIES OF NORTH CAROLINA'S WOMAN'S CONFERENCE.

March 21-30, 1939.

Morning Session—10 o'Clock.

Theme: *"A New Song."*

Leader: For lo! The winter is past. The rain is over and gone; the flowers appear on the earth; the time of the scene of birds is come.

Response: Let everything that hath breath praise the Lord; praise ye the Lord.

Hymn: "This Is My Father's World."

Roll Call and Reports.

Recognition of Ministers and Visitors.

Superintendent's Message—"Awakening to New Opportunities."

Appointment of Committees.

Announcements.

"The Old and the New"—Dr. J. O. Atkinson.

Our Standards of Excellence—How Do We *Do?*

Remarks and Discussions.

Leaders: Mrs. O. H. Paris, Alamance, Durham-Wake; Mrs. W. E. Wisseman, Guilford, Vance-Warren; Mrs. J. Everette Neese, Randolph, Chatham-Lee-Moore; Miss Tora Rudd, Halifax.

Period of Devotion—

Offering—Offertory Solo: "Are Ye Able?"

Scripture: Psalm 40:3—"And he hath put a new song in my mouth." Phil. 3:12-14.

Adjournment for Lunch.

Afternoon Session—2 o'Clock.

Invocation.

Hymn: "O Jesus, I Have Promised."

Address: "What We Are Trying to Do"—Rev. F. C. Lester, Promotional Secretary.

Report of Committees.

Miscellaneous Business.

Report of Secretary.

Benediction.

Announcements.

The Annual Meeting in October, 1939, will be held with the Ingram (Va.) Church.

District Rallies.

Alamance—Miss Tora Rudd, Superintendent, Bethlehem, Tuesday, March 21.

Guilford—Mrs. Viola Cockman, Superintendent, Winston-Salem, Wednesday, March 22.

Randolph—Mrs. Hugh R. York, Superintendent, Ramseur, Thursday, March 23.

Chatham-Lee-Moore—Mrs. R. L. Ross, Superintendent, Grace's Chapel, Friday, March 24.

Durham-Wake—Mrs. C. M. Cannon, Superintendent, Durham, Tuesday, March 28.

Vance-Warren—Mrs. E. M. Carter, Superintendent, Henderson, Wednesday, March 29.

Halifax—Mrs. B. J. Earp, Superintendent, Lynchburg, Thursday, March 30.

EASTERN VIRGINIA MISSIONARY RALLIES.

The Eastern Virginia Woman's Conference will hold its Spring Rallies as follows:

Norfolk District, Mrs. J. A. French, Superintendent—Rosemont Christian Church, Wednesday, March 15.

Suffolk District, Mrs. C. W. Rountree, Superintendent—Cypress Chapel, Thursday, March 16.

Waverly District, Mrs. Garland Spratley, Superintendent—New Lebanon, Friday, March 17.

At each of these meetings the principal speaker will be Dr. Brewer Eddy of Boston, Mass. Every society is urged to have a full attendance. A program has been prepared that should be most helpful to every woman in our Conference.

Mrs. J. Monroe Harris,
President.

DEDICATION SERVICE TO HAW RIVER CHRISTIAN CHURCH.

February 19, 1939.

Prelude: "Narcissus"—Mrs. W. A. Trollinger.

Processional by the Choir.

Call to Worship—(After each sentence by the pastor, the people will say: "We thank Thee, O God.")

1. For the beauty and rest of this Sabbath day—
2. For the joy of worship and the fellowship of prayer—
3. For this day, and all that it signifies—
4. For the strong hands and the willing hearts which have helped in beautifying this Temple—
5. For the faith that our work for Thee will not be without fruits in the Kingdom—
6. For the challenge to make the work of Thy Kingdom more effective through our new helps—

The Doxology.

The Invocation: Solomon's Prayer—II Chron. 6:14.

Solo: "Open the Gates of the Temple"—James White.

"The Meaning of This Service"—Pastor.

Dedication of the Hymnals: "To the joy of worship in song here in God's house, to the singing of His praise, to the ministry of music in our entire church program, we dedicate these hymnals."

Hymn—"Come Thou Almighty King."

Dedication of the Carpet: "To the beautification of His Temple, to the quietness of worship herein, to the soft tread of the feet of many worshippers, we dedicate this carpet."

Recognition of Gifts.

Offertory.

The Male Quartet—"Dream Home in Glory" and "Content Are We."

Recognition of Memorials.

Dedication of the Entire Auditorium.

Litnay—(After each sentence by the pastor, the people will repeat: "We Dedicate This House.")

1. As pastor and people of the Haw River Christian Church, on this Sabbath morning—
2. In the presence of these witnesses and Almighty God—
3. In the hope that we might help complete the work started here by our forefathers—
4. As we dedicate *ourselves* anew to the worship of God in this place—
5. To the worship of His holy presence—
6. To the study and teaching of His Divine Word—
7. To the constant service of God in ministering to the physical, social, and spiritual needs of mankind in this community and all who enter here—

Prayer of Dedication—Rev. F. C. Lester.

Communion Service—Dr. L. E. Smith.

Hymn—"Break Thou the Bread of Life."

Prayer.

Hymn—"We're Marching to Zion."

Benediction—Rev. Emmanuel Hedgebeth.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

EMILY CARLETON LESTER, *Editor,* Elon College, N. C.

DEEPER LOYALTIES.

In our better moments, we still have visions of perfection, even in this *somewhat* matter-of-fact age! Occasionally, such a dream grows unthwarted to the point where we have an urge that's keen enough to set our pens in motion—for better or worse, we know not. But at least, there is a shallow surge of satisfaction that we have, for the moment, done our best; and there is a great hope that our own deep enthusiasm may be shared by others who can further such an ideal with their constructive ideas and efforts.

At this season we can only wonder just how devout we are as followers of the Christ. During the greatest weeks in the year on our Church calendar, how loyal are we to the ideals which form the basis of our living? If we are weak then, how loyal are we during the lesser days?

The North Carolina-Virginia Department of Personal Religious Living is rather concerned over the comparative laxity of some of our Protestant Churches in the observance of the Lenten Season. This concern is rooted primarily in the realization of what our unwavering devotion—even during these days—would do towards the building of a new world. It is our earnest desire that you will seek to make your own Christian life greater during the weeks between February 22 and Easter Sunday. In the strength of this desire, we have sent to every minister in this Conference booklets for his young people which contain a week of daily meditations. This devotional material was selected with great care, and with the belief that you might profit by a change from your routine devotions.

As you continue a morning meditation of your own choosing throughout the remaining weeks of the Lenten Season, a thought on the separate parts of our Pilgrim Fellowship Statement of Purpose will be presented briefly on the Young People's Page of THE CHRISTIAN SUN. We are setting aside Thursday nights before retiring for the consideration of this thought; and we would be glad if you could arrange some such definite schedule. For as we grow in understanding we will be better able to share the joy of our Christian fellowship.

At this Lenten Season you have the very best wishes of your Executive Committee in the quest of making your life more abundant as you surrender it more fully to the Master.

FRANCES FOSTER, *Sup't,*
Personal Religious Living,
N. C. & Va. Pilgrim Fellowship.

FOR YOU.

As stated above, each week during Lent you will find material provided for a period of mediation. We urge you to set aside some period each day when you will draw apart from the ordinary round of your busy life and meditate upon those things which will bring you into closer relationship with God and His Son, Jesus Christ. The editor takes this opportunity of thanking Frances Foster, on behalf of the many young people—and older ones as well—who will develop their personal religious life through the use of these weekly meditations. We hope that in using them, and in cultivating the desire and habit of continuing this practice daily, you will truly make this Lenten Season one of great personal religious growth.

STATEMENT OF PURPOSE.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."—I Timothy 4: 15.

"To Achieve Christian Personality 'After the Pattern of Jesus.'"—Statement of Purpose.

"Jesus saith unto him . . . he that hath seen me hath seen the Father."

"God is live."

"Love is very patient, very kind. Love knows no jealously; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears." — (Moffatt translation.)

Prayer.

Father, we would have our lives completely rooted in Thy love, for we have seen in the life of Thy Son the abundance of such a life. Even as He did, we would give our lives whole-heartedly to Thy service. We pray that we may walk worthy of our calling as Christians "until all attain unto the unity of the faith, and of the faith, and of the knowledge of Thy Son." Help us always to do justly, to love mercy, and to walk humbly with Thee. Amen.

"I want to help you to grow as beautiful as God meant you to be when He thought of you first."—(George McDonald.)

URBAN AMERICA—A NEW FRONTIER.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 5, 1939.

SCRIPTURE: Genesis 18: 20-33; 19: 24, 25.

(A CONSECRATION MEETING.)

At least fifty per cent of the American people live in urban centers. Some of the greatest powers of the country are controlled by influence which have their centers in urban civilization. The topics for the next two meetings will give us an opportunity to discover places for real service in both urban and rural America.

Make a poster representing the city sky-scrapers with a cross hanging above it. Below this print: "Where Can the Cross Find a Way to the Heart of the City? Come to Christian Endeavor Tonight!"

The members of the society should select some needy place in a nearby urban center and make a practical application of the discussion brought out in the meeting.

Points for Discussion—

1. Home life in urban centers. Upon investigation one will discover that interests outside the home separate the members of the family. Children often are left to themselves to stroll about the streets, or be cared for by servants while the mother attends to her society affairs. Motherly care is neglected.

2. The social life of urban centers becomes cold, formal and selfish. Close friendships are not formed with next door neighbors. Clubs, card parties, dance halls, etc., afford contacts for the social world. Those of "the gang" are best known to us.

3. Amusements of urban life are furnished by persons and groups who have only their own commercial gains at heart. Punch boards, slot machines, and "jack pot" devices are popular and afford a great interest to "suckers" and others who are being misled. Young people should provide for themselves wholesome recreation and amusements rather than pay out large amounts of money to a commercial concern as is the present custom. Money thus spent may be used to raise the standards of living, to promote the interest of the Church,

(Continued on next page.)

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER IN SAMARIA.

Lesson IX—February 26, 1939.

Golden Text: *Come ye, buy, and eat; yea, come, buy wine and milk without money and without price.* —Isaiah 55:1.

Lesson: Acts 8:4-25.

God Works in Mysterious Ways.

Jesus had said that the disciples were to preach the gospel in Jerusalem and in Judea and in Samaria, and unto the uttermost part of the earth. It was literally fulfilled. But it took a persecution to get the movement out of Jerusalem. "At that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." God works in mysterious and devious ways to fulfill his purposes. He did not, of course, send the persecution, but He did use it. One wonders how long the Christian movement would have been local had it not been for persecution. Perhaps it is going to take the fires of persecution again to kindle the fire of missionary zeal in the modern church.

A Layman's Movement.

Christianity began its larger ministry as a layman's movement. "They were all scattered abroad . . . except the apostles." Therefore they that were scattered abroad went everywhere preaching the word." It was the laymen who went everywhere preaching the word. They did not do formal preaching. They probably could not do it. But they had had an experience of Christ and they wanted to share it with others. There is no eloquence to be compared with the eloquence of Christian experience. Even the humblest man can warm the hearts of others if he has had a heart-warming experience himself. To be sure this does not mean that a man ought not to try to put his message in an acceptable form. But it does mean that the message is the essential thing. Beauty of diction is no substitute for reality of experience. The modern church is moving in the right direction when it sets its laymen and laywomen to the task of evangelization.

One Fire — Many Fires.

There had been one large fire in Jerusalem. But when the persecution arose and the followers of Jesus were scattered there were a hundred fires. Everywhere these folks went they started another fire. A service of worship ought to do that. The minister himself ought to be on fire so that he can set others on fire to go out to start fires wherever they are.

Across the Barriers of Race Prejudice.

"Then Philip went down to the city of Samaria and preached Christ unto them." Jews ordinarily had no dealings with the Samaritans. Indeed a Jew felt himself defiled if he came in contact with a Samarian, or even went through Samaria. But in Christ Jesus there is no Jew or Samaritan. The Holy Spirit breaks over the false barriers of race. When He comes into the heart in His fulness there is no room for race prejudice. Philip went to preach Christ to Samaritans. From the beginning the servants of Christ have gone across all racial lines in ministering to others in His name.

Great Joy in the City.

"And there was great joy in that city." Philip preached Christ to the people, God moved upon the hearts of the people so that they heed unto his preaching, and things happened. Unclean spirits were driven out of people, the lame, and the palsied were made whole. Naturally there was great joy. What, after all, can bring more joy to a city than a great regenerating revival. Think of the joy that comes to the individual heart, into the home, into the church, and into the community when folks really "get religion."

Profession Without Possession.

Among those who professed to believe was one Simon, a kind of charlatan, one who had wielded his occult powers over the people, and who had them under a spell. He, too, became a believer. He professed, but he did not possess. Like so many people since that day, he did not have a genuine, transforming experience. The man may have been sincere. He got religion in a sense, but religion did not get him. Reformation is good, but it is no substitute for regeneration. People may have a belief about the power of a new faith, but not an acceptance of its holiness. And this in spite of the fact that one has been baptized. Baptism in itself is no means of securing remission of sins, unless one has been baptized by the Holy Spirit.

Trying to Buy the Unbuyable.

"Simon offered them money, saying, Give me this power that on whomsoever I lay my hands, he may receive the Holy Ghost." Simon thought that the power to do things in the spiritual realm could be bought with money. But it is not for sale at any price of gold. It is, of course, only one of the many things that cannot be bought for money. God does give the Holy Spirit to His children, but it is given to those who meet the divine condition. There are many people today who think that they can buy the things of the Spirit. If one's heart is not right with God, there will be no Holy Spirit in the heart, for the Holy Spirit is the spirit of holiness, and He will not dwell where there is no holiness.

Plain Speech.

There was a time when Simon Peter was a coward; even a little maid caused him to deny his Lord. But the Holy Spirit had come in fulness into his heart, and he was not afraid of the face of man now. Thus he denounced Simon the sorcerer soundly. He warned him of the fate that awaited him unless he had a change of heart. Ministers and Sunday school teachers should not be afraid to speak the truth. But the truth can be spoken in love, even when spoken boldly.

Frightened, But Not Penitent.

"Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." He was not disturbed about the heinousness of his sin; he was concerned only with escaping judgment or penalty. Alas, that this is so often the case with all of us. Much of our penitence is based on fear and not on shame for sin.

CHRISTIAN ENDEAVOR NOTES.

(Continued from preceding page.)

or to supplement funds needed by charitable institutions.

4. Business life needs the inspiration of Christian practices. "Cutthroat" competitors should get out of business. "To live and let live" should be the motto of business.

5. The Church of the urban center has a task. It should employ the first interest of life. Its purpose is to make life new and fill the hearts of men with the spirit of brotherly love. Support its program of work. Be loyal to Christ.

S. E. M.

"One result of the unbelief of our day is the tragedy of trying to live a maximum life on a minimum faith. How strange: in an age which will have no inhibitions, many are actually inhibiting the finest faculty of human nature. What we need is not faith in more things, but more faith in a few profound things."

MONDAY.

How Far Right Are We?

"Preach the word."—II Tim. 4:3.

It is said that some politicians are very clever in their speeches these days quoting the Scriptures as the basic interest of the people. "While the preachers are turning to politics, economics and social problems, the politicians are stressing increasingly the spiritual.

Prayer—O Lord, save us, Thy children, from distraction. Would that all of God's people preached the word. *Amen.*

TUESDAY.

Well Nourished Christians.

"The sum of the word is truth."—Psalm 119:160.

This "Quiet Hour" page is intended for guidance in your devotions at home. Are you satisfied with the mere reading of this text and its comment each day? Would you be satisfied with your meals if they consisted of only one item of food and a little dressing to go with it?

Well nourished Christians will read a lot of the Bible, sometimes a whole chapter, sometimes a whole book. As you read on, every verse gathers interest and meaning. "It both satisfies and makes hungry."

Prayer—O Lord, increase our desire for Thy Word. *Amen.*

WEDNESDAY.

Satisfied in Wrong.

"Let us walk honestly, as in the day; not in rioting and drunkenness."—Rom. 13:13.

In the cities of our country, every day brings us scenes of drunken and riotous living. There are men, women, boys and girls, and bums. The rest of us pass by and liquor increases its ravages. We wonder what we think about. Youth, youth of the future; broken-hearted parents and broken down homes. The most saddening of it all is the increasing number of those who think it is all right, and thereby the perverted mind of Christian civilization permiting this instrument of destruction. What do you think?

Prayer—O God, forgive us, and help us to do our duty. *Amen.*

THURSDAY.

Equipped to Teach.

"Abide in me and my words abide in you."—John 15:7.

It is assumed that a great many of the readers of this page are Sunday school teachers. Are you prepared? Are you equipped well? The best preparation is to have His word in your heart. His word gives you choice english, elevated thoughts, makes Jesus a real and accessible standard of life. Gives you a true picture of Him. Enables you to impart this to your pupils.

Prayer—O Lord, as we would fill our lives with Thy graces, so would we Thy Word. *Amen.*

FRIDAY.

What Moses Didn't See.

"I have caused thee to see it with thine eyes."—Deut. 34:4.

Moses never saw Jerusalem. But he did meet God in what he did see. On Mt. Nebo, his soul met God. There they called unto each other, and then they went on together, like Enoch of old walking with God, walking together until the transfiguration. Have you met God? Have you heard His call, and have you called unto Him? Let us try to do that and make each day a walking along with Him.

Prayer—Our Father, teach us to say, "Not my will but thine be done. In Christ's name, we ask it. *Amen.*

SATURDAY.

"All Things Are Yours."

"Because ye are sons."—Gal. 4:6.

It is not easy to accept the fact that everything is going to work out well and that we have nothing to worry about. We are too human for that. We cannot always see that the Lord has made ample provision for us. But He has, and here is where faith is a big thing in our lives. The proof of this in history challenges us to believe it.

Prayer—O Lord, help us to trust Thee more, love and serve Thee better. Give unto us a consciousness that we are members of Thy family and of Thy household. *Amen.*

SUNDAY.

"Strong or Weak."

"Quit you like men, be strong."—I Cor. 16:13.

There is a mighty meaning in the command "Be strong." I am afraid that we are very weak at times in our convictions, purposes and actions. Wherever such characteristics exist they are a menace to the individual. In moments of uncertainty, we will fail. If our Christianity does not produce strong character, there is something wrong with our understanding of it. A man can never understand quite so well, nor is he ever so much a man as when he stands in the fellowship of Christ.

Prayer—O Father, help us to understand Christ and Thee, and to walk uprightly and fearlessly as Thy true children. *Amen.*

"No one should allow himself to be deluded by the thought that it is a *condescension* on his part to become a member of the church. The church will continue to exist without him, but he cannot be saved without the church."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TRY JESUS.

By REV. VICTOR B. CHICOINE, D. D.

"The Pharisees followed Him and began to dispute with Him, asking Him for a sign from heaven to make trial of Him."—Mark 8:11 (Weymouth).

The Pharisees were continually desiring to make trial of Jesus concerning unimportant matters. One cannot recall a single occasion when they sought a demonstration from Jesus for a high purpose. We do know that Jesus refused them more than once when they requested a display of his extraordinary powers. One wonders if Jesus, on such occasions, did not reason something like this: "If these people are too blind to see that common, everyday deeds of mercy are heavenly demonstrations just as much as the spectacular, then they never will see my point of view." The fact is, of course, that they were on trial and not Jesus. But this thought never occurred to that group. How could it? Was he not a nobody, unquestionably with some power, but still a nobody, out of Nazareth? And were they not the leaders of the people, born to this office, and descendents of the best families?

I.

There are times when we have the right to ask a person to prove himself or herself. We are perfectly within our rights when we ask a mechanic, a house painter, or an apothecary to prove that what they say they are, they truly are. One has the right to ask the person who conducts the ritual in the sanctuary, the one who speaks in the name of Christ, or those who listen and approve of what is being said and done, to also prove themselves, not by words and more words, or even attendance in the sanctuary, but by the tasks, the very same tasks, that Christ did!

We need not be concerned about intricacies of worship, ritual, or oratory, or signs from heaven in our houses of worship. A charlatan with clever tricks, the magic of words, the uses of color, sounds, and rhythm might completely mislead multitudes. Let the test be out in the world facing and dealing with ignorance, prejudices, intrenched evils, as Christ did.

A real test to which the Pharisees might have subjected Jesus could have been something like this: "Do you get exorbitant prices for your carpentry because you have control of the labor market in Nazareth? After all your speaking, do you care to go on record and say that you are willing to face any group, or leader, that is mistreating the people? Will you continue to practice what you preach when you are not in the presence of people who know you?" Then if Jesus had evaded these questions with carefully chosen words, they might well have turned away from him, for even signs from heaven would have been meaningless.

II.

Men are still making trials of many theories that involve the risking of their lives. Almost from the first written records in history it has been found that one heroic story follows another telling of men and women who had hard trials and experiements in which their lives were lost. In much of this striving and investigating men made trial so often of much lesser things than Christ.

But all of us have done that. Some among us would undoubtedly be very much ashamed if the world knew of those things of which we once made trial. How few of all these other things of which men make trial have eased human woe, simplified life, created more joy, brought men nearer God?

Yet a trial of Christ, which is within the reach of us all, if carried out by all of us, would end this night of sorrows in which uncounted millions now are. There is a trial of Christ, which if done in deadly earnest would mean the bringing in of the very Kingdom of God for which our Lord died.

Everybody is waiting for the other fellow to make the first trial of generosity, or forgiveness, or of out and out disarmament. That was not our Lord's way. If men would not be strictly honest, he would. If men would not show love to their enemies, he would. The building of the Kingdom must begin somewhere. So he made the trial. The world will not remould, remake itself, into the glorious pattern that was in the mind of Jesus on some beautiful Christmas, Easter, or New Year's Sunday morning, when men and women are momentarily filled with high and great emotions. But the building of the Kingdom can begin in you and me. We can make a real trial of Jesus, and that would be a start. There is need, as some unknown poet has sung, for someone to venture first again, as Christ once did.

Thank God for fools—for men who dare to dream
Beyond the lean horizons of their days;
Men not too timid to pursue the gleam
To unguessed lands of wonder and amaze.

Thank God for fools! The trials that ring the world
Are dark with blood and sweat where they have passed.
There are flags on every crag unfurled;
Theirs—ashes and oblivion at last.

Thank God for fools—abused, of low estate.
We rear our temples on the stones they laid;
Our is the prize their souls might not await;
Theirs—the requiem of the unafraid.

This making of a full trial of Jesus involves more than most of us care to think about. We have made a bit of a trial of his ideas of kindness, of cups of cold water, and the binding up of wounds after the damage has been done. But we have not yet attempted to make trial of his deepest and most important teachings. These still evade us, or rather we evade them. They are considered to be in the realm of the impracticable. They are being discussed well and ably, both in the Church and on the outside. The result is that men and women everywhere are saying that it would be wonderful if they could only be carried out into life. The world is in agony, dying, for the very cure that is on its front door steps.

It would be so much easier if being sweet and affable, and building hospitals, and saying good morning to the colored help, the news boy, or the policeman, would bring in the Kingdom. It would be much easier if only the Kingdom would come in by some cataclysimic advent, with our Lord in the heavens, smiting his enemies, the very ones we should have won over, or faced long ago.

It is my deep conviction, however, that there is no other way for the Kingdom of God to be ushered in except by folk who have yielded themselves, completely and fully, in spirit and in truth, to God's Son. Trial is yet to be made of Him, not only by the Pharisees, but by His Church!

"Two elders fell out with each other; members took sides and fell out with each other; unity fell out of the congregation; Christ fell out because no one would hold him and his Spirit; and soon the congregation fell out of the Lord. What a fall because two elders fell!"

"The most dangerous people are not the stupid and the low, but the astute and brilliant."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

If your are the head of a family, you know that there is always something needed. It's a pair of shoes, a shirt, a dress, or some other article. It is naturally so in a family of children. The need of dresses is what I want to write about in this letter. In a large family like we have here with nearly fifty girls, it takes lots of dresses. Our children attend Sunday school and church at the college. They attend the consolidated public school in our community, and it is necessary for us to dress our children in keeping with other children in the community—not expensive clothing, but neat and in keeping with the other children.

We are almost entirely out of dresses at this time. By having a few made we are trying to bridge over till Easter. It has been the custom of the good women in our churches for a number of years to make and send to the Christian Orphanage, Elon College, N. C., dresses for Easter so our children can have a new dress for the Easter occasion. These dresses are generally made and sent in by the Women's Missionary Societies, the Ladies Aid Societies, and a number of individuals. We hope and pray that the good women will be good to us at the approaching Easter season.

We have girls of all ages from four to seventeen years. All of them need dresses for church and school. The church organizations seem to get much pleasure out of doing this kind deed to make the girls here happy on Easter Sunday.

If you could be here on Easter Sunday morning and see the children going to church and Sunday school all dressed up in new Easter dresses, you would be happy that you had had a part. If you will take a part and help make and send us a box of dresses from your church, don't you believe the sun will shine a little brighter and the birds sing a little sweeter for you on Easter Sunday morning?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 23, 1939.

Amount brought forward		$1,931.83
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Howard's Chapel:		
January	$ 1.15	
February	1.55	
Ingram	7.50	
Union Ridge	5.00	
		$ 15.20
Eastern N. C. Conference:		
Mt. Auburn	$ 3.65	
Christian Light:		
Church	4.90	
Sunday School	1.40	
Pleasant Union	5.00	
Shallow Well, 1st Qt.	7.50	
Damascus	2.40	
Plymouth	4.75	
		29.60
Western N. C. Conference:		
Ether	$ 1.83	
Pleasant Cross	2.00	
		3.83
Eastern Va. Conference:		
First, Richmond:		
January	$ 8.00	
February	6.40	
Cypress Chapel	4.95	
Elm Avenue	4.58	
		23.93
Valley Va. Central Conference:		
Leaksville	$ 4.93	
Antioch	4.20	
Mt. Olivet (G)	2.50	
Timber Ridge	1.47	
		13.10
Special Offerings.		
A. J. Morgan, Guardian, for Betty Morgan	$ 20.00	
Alamance County	30.00	
Mr. Stout, support of child	18.00	
		68.00
Total for week		$ 153.66
Grand total		$2,085.49

"WHY THE WORLD NEEDS RELIGION."

(Continued from page 5.)

some heart. It arrests the physical and mental growth of children. It leads to the wreck of happiness and to the betrayal of sacred vows. It multiplies the hazzards of the streets and highways. It ought to be outlawed, disowned, destroyed in every nation of the world."

The problem of control of the liquor traffic was not ended by repeal. The Federal budget is not balanced and liquor taxes last year contributed only $500,000,000 to that objective instead of the $1,000,000,000 that was promised. Liquor revenues in the past three years have paid less than 1-5 of the Federal expenditures that have been necessary for relief. The liquor traffic has a stranglehold on our nation through the magic of revenue, but in social, moral, and economic values the liquor revenue is the most expensive item of taxes ever collected. What other business is ashamed of its finished product?

Crime has not diminished, but rather is more rampart. Commitments to Federal prisons this last year reached an all time high.

We must admit that no solution to this problem has been found, or rather we might say the real and only solution—the power of Jesus Christ within each individual—has not been realized nor practiced. As each individual comes to the conclusion that there is more joy in living without alcohol the problem for him will be no more.

The keener joy of Christian living is the only final argument for a different way of life. Conversion and not compulsion is the teaching of Jesus Christ.

As nations we cannot depend on political parties, but must look to God for help.

Repealing of the 18th Amendment changed the policy of the government toward the liquor traffic from that of opposition to that of legislation and protection.

The Federal Government has invested $2,500,000 of tax payers' money in rum distilling in the Virgin Islands. This government-manufactured rum has been shipped recently to the U. S. for sale. This is the first instance in our country where Federal Government has gone into the business of manufacturing liquor.

We build schools so that the youth may secure mental good, build churches that they may receive spiritual food, and give them liquor to *destroy* their minds and damn their souls. It just does not make sense.

I have never been able to understand why a wealthy citizen of our state, who is so interested in our boys and girls that he has spent millions of dollars in building schools, at the same time spent millions to give them all the liquor they can drink.

Until Repeal barmaids were practically unknown in the U. S. Many states have laws forbidding women selling liquor. Last winter the *Philadelphia Enquirer* made a survey and reported that under a conservative estimate there are today 1,350,000 young women engaged in liquor selling places, some as barmaids and others as hostesses, enticing people to drink. In 1935 there were three times as many young women educated in the barrooms as in our colleges.

In the old wet days not only were there no women behind the bars, but there were no women standing in front of the bars drinking. Now the sight of young and older women drinking at bars is not unusual.

Nations which have been destroyed through drink went down because the *men* of the nation used alcohol. Today America is concerned with the problem of both *men* and *women* drinking.

The liquor interests are spending millions of dollars to lure the youth. All, however, are not deceived as opinions expressed by two young people at the World's W. C. T. U. Con-

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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vention in Washington last May will prove.

Miss Henshaw of the University of Oklahoma, in her address said in part, "Today Youth is beset by liquor lures and evils on every side. Newspapers, magazines, radio, posters, billboards, moving pictures, the grocery, saloon, cafeteria, department stores, drug stores, tavern, inn, and liquor stores apparently are trying to out-do each other in bidding for Youth as the future market for the breweries and other liquor interests.

"The young people of America resent being played for suckers. We resent and object to 'being made the goat' in a game of highly lucrative swindling—a traffic not only of merchandise and money, but of lives and souls of men and women, boys and girls.

"But youth is alert. Youth is learning the truth."

Mr. Marriott, a young man of New York, said, "We rejoice at the strong bonds of friendship tying many nations together as we work side by side, shoulder to shoulder, for a warless, liquorless, and Christian world. There is today a challenge to the youth of the world. Christian America has behaved rather strangely as a youth in this family of nations.

"What greater challenge could youth find even than today's opportunity to have a part in restoring a safe and sane Christian America—a Christian World?"

Yes, hosts of Christian young people have accepted that challenge. The same challenge faces every Christian in the world.

We are commanded, "Look not upon the wine when it is red."

God never commands us to do the impossible and whenever He gives us a command, He also gives us a promise.

He asks the question, "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

So we must pray for the disillusioned, teach the children in the home, the school, the Sunday school, the church, the effects of alcohol on the body, mind, and soul—teach them to live sober, Christian lives.

This world can be saved only through Jesus Christ working in the lives of men and women, boys and girls.

"Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily beset us, and let us run with patience the race that is set before us."

"Looking unto Jesus the author and finishing of our faith."

"For this God is our God forever and ever; he will be our guide unto death."

Armed with these promises may we each make our daily life our religion and so help to hasten the day when His Kingdom shall come, His will shall be done on earth as it is in Heaven.

Dover, Deleware.

In Memoriam

COLLIER.

Mrs. Eliza Collier (nee Morris) was born October 15, 1861, and died at the home of a daughter, Mrs. Anna Morris, near Dyke, Va., February 13, 1939, at the age of seventy-seven years.

Her husband was John H. Collier who died in 1934.

Surviving are twelve children—six boys and six girls: John, Nokesville; William, Burnley; Suel, Rapidian; Robert, Edgar, and Vince, of Nortonsville; Mrs. Lizzie Morris, Ruckersville; Mrs. Anna Morris, Bris; Mrs. Maggie Morris, Greenwood; Mrs. Fannie Elliott, Charlottesville; Mrs. Cecil Shiflett, Geer; Mrs. Doff Morris, Nortonsville.

Mrs. Collier joined Mount Olivet (G) Christian Church when she was thirteen years old and remained a faithful member throughout her entire life. She leaves a host of relatives and friends in this section of Virginia.

Funeral was conducted by the writer at Mount Olivet Church, February 17, and the remains laid to rest in the Collier cemetery to await the Resurrection Morn. "Then shall be brought to pass the saying that is written, "Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory?" Thanks be to God who giveth us the victory throughout our Lord Jesus Christ." M. W. MANN,
Pastor.

WINBORNE.

Miss Annie Lee Winborne, for more than fifty years a member of the first Christian Church of Norfolk, Va., passed away on December 23, 1938, after a long illness.

Miss Winborne was born in Nansemond County, January 23, 1872, the daughter of the late Elisha James and Margaret Eliza Winborne. She was especially interested in Christian education, and for more than forty-five years was a teacher in the Sunday school of the First Christian Church of Norfolk, Va.

She is survived by her twin sister, Mrs. O. A. Marwitz, with whom she made her home; and also by two other sisters, Mrs. C. B. Divers, Norfolk, and Mrs. Elmo Norfleet, Holland, Va., and two brothers, Wallis Winborne, Conway, S. C.; W. E. Winborne, Staunton, Va.

"For if we believe that Jesus died and rose again, even so them also which sleep in in Jesus will God bring with him."—(I Thess. 4: 14.) J. H. KNIGHT.

UPTON.

Ida Gertrude Upton (nee Leggett), member of First Christian Church, Berkley, Va., departed this earthly life on January 10, 1939, after a brief illness.

Mrs. Upton had been an active member of First Christian Church for fifteen years, and was a faithful member of the church choir. She was born in Martin County, N. C., moving to Norfolk as a small child.

Her loss is mourned by her devoted husband, Hubert Chandler Upton, and her father, Mr. J. B. Leggett. Her mother preceded her in death in 1933.

"For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—(II Cor. 5: 1.) JOHN H. KNIGHT.

SMITH.

We, the members of the Ladies' Benevolent and Social Union of the Suffolk Christian Church, find it our sad duty to record the passing of our beloved member, Mrs. C. E. Smith, on December 14, 1938.

Mrs. Smith was a noble Christian woman, and a devoted wife and mother. She being dead, yet speaketh.

Therefore, be it resolved:

1. That while we mourn her departure, we bow in submission to the will of our Heavenly Father.

2. That we extend sympathy to her husband and all members of the family.

3. That we strive to be more loyal, and put the work of the church first in our lives as she did.

4. That a copy of these resolutions be spread on our records, one sent to the family, and one to "The Christian Sun" for publication.

Mrs. R. P. JONES,
Mrs. J. C. RAMSEY,
Mrs. A. S. CALHOUN,
Committee.

Things That Stand In Our Way

By CLARENCE A. VINCENT, D. D.

Religion is an essential to a true, kindly, poised, and useful life. Statistics show that only 2 per cent of the divorces in the United States come from the membership of the Christian Church, 98 per cent from outside the Church. Link, in his book "My Return To Religion," found that an insignificant few of the patients that came to him with fears and frazzled nerves were members of a church.

Disguised Selfishness.

Selfishness or self-will keeps one from the full fruitage of faith. We do not give the convictions and opinions of others sufficient patience. It is a trying job to live together. The deepest spiritual needs of ourselves and others should stand side by side in our prayers and activities. We often become opinionated in our beliefs and thus close the door to an advance in real life. Christ makes an intelligent follower true to established essentials and open-minded to new truth and its applications. In a church or a community the merging of self into the welfare of all is absolutely necessary.

Fear of Others.

The fear of what others will say often gets in our way. It is well to desire the good-will of others, but this desire must not stand in the way of our duty nor keep us from doing the right. "Everybody does it, so I do it" is a dangerous motto. We are "to be in the world, but not of it." Covet the good-will of others, but be sure that you are worthy of that good-will.

A Better Time.

The feeling that the worldly person is having a better time than we are sometimes gets in our way. The satisfactions deep and abiding in life, come only to the one who builds a good character, lives honorably, and plays his part in world welfare. Some springs run dry in drought, but other springs are inexhaustible. The true and fearless life is always satisfying and influential. Shakespeare declares, "Virtue is bold, and goodness never fearful."

Discipline.

We dislike discipline and it takes discipline to enter into Jesus' world. His will must shape our wills, his emotions purify and enrich ours, and we must think his thoughts after him. We must re-adjust our lives frequently—I almost wrote continually. Revelation is progressive both in the world and in the individual, and, as one receives it, changes must be made in thinking and living. Fixed habits and customs do not change readily. We remain as we are rather than change our ways. New light, followed, caused the Pilgrim fathers to journey to Holland and to this continent and suffer hardships. So has it been with every leader. In all true living and growth there is a cross.

Formalism.

Formalism shrivels up life. In many lives the Bible becomes a formal factor in life. We would fight for it, but in us the life and love that flow through its noble characters have become stagnant pools. One may become so intense in defending the Bible that he loses the life and spirit of it. An open Bible has destroyed many tyrannies. As we live the messages that the Holy Spirit brings to the Church through the Bible, the Church and the universe, so will the kingdoms of this world become the kingdoms of God.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, MARCH 2, 1939. No. 9.

Our New Paper

AN EDITORIAL

With this issue "The Christian Sun" puts on a new spring dress. The personality of the paper, the heart and soul of it, is the same, but the arrangement and make-up are different. Since its beginning on February 17, 1844, this little paper has changed its form, its place of publication, and its editorship many times, but it still maintains its youth sufficiently to desire such changes as necessary in order to be modern in appearance.

When the Christian Church as a denomination was founded in 1794 at Old Lebanon Church, near Surry, Va., it was decided by those present that (1) "The Lord Jesus Christ is the only Head of the Church," (2) "Christian is a sufficient name for the Church," and (3) "The Holy Bible is a sufficient rule of faith and practice." "The Christian Sun" presents these ideas in word and symbolism on its front page, and hopes to be able to maintain these ideals in all of its pages.

The Church is based on the teachings of the Holy Bible. Without the Bible, there could be no Church, and without the Church there soon would be no Bible. It is the business of the Church Paper to present the teachings of the Bible in such fashion as to build up the Church.

"The Christian Sun" has the Southern Christian Convention as its historic background, but is glad to represent the united Congregational and Christian Church movement in the Southeast.

Members of the Church who believe that "The Holy Bible is a sufficient rule of faith and practice" rejoice in unity concerning essentials, offer liberty in non-essentials, and wrap about all peoples the robe of charity (love).

It is hoped that the symbolism on this page, and the ideas presented within, will be pleasing to the eye, stimulating to the mind, and helpful to the soul of those who read.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

The mid-year session of the Virginia Valley Conference will be held at Bethlehem Christian Church on March 30, 1939.

Men and young people will find it worthwhile to attend the Woman's Missionary Rallies. Fine programs are in the making.

Dr. F. L. Fagley of New York City will preach in the First Christian Church, Richmond, Va., on Sunday, April 2, at the morning service.

Remember, the Board of Christian Education, Elon College, N. C., can furnish you with program materials for Easter plays, pageants, etc.

Dr. G. C. Bellingrath has resigned as president of Piedmont College, Demorest, Ga., to become president of Rabun Gap Presbyterian College.

Rev. Robert Lee House and others from Eastern Virginia expect to attend the Symposium on Modern Religious Problems at Duke University March 20-21.

News from Mt. Olivet (G) says that they are planning a meeting for the week before Easter. This is the first time this church has ever had such a series of services at that season.

On Thursday evening of this week the Christian Endeavor Society of the First Congregational - Christian Church, Greensboro, will hold a banquet for all the young people of the church.

Rev. Milo J. Sweet, pastor of Union Congregational Church, Chattanooga, Tenn., brought good news of his church when at Elon College recently as a member of the Board of Trustees of the College.

Dr. L .E. Smith was the preacher at the evening service of the First Christian Church, Portsmouth, Va., on last Sunday. Following the regular service he spoke to the group in the interests of Elon College.

Dr. Edwin C. Gillette of Jacksonville, Fla., Superintendent of the Southeast and Associate Editor of THE CHRISTIAN SUN, made a constructive visit to the Editor's office recently. He attended the mid-year meeting of the Board of Trustees of Elon College.

Last summer Rev. Melvin Dollar became pastor of our Carolina Church near Burlington, N. C. At that time the church was paying about $8.00 per month for pastor's salary. Now they are paying $10.00 a week and room and board, and are buying a parsonage for the use of the pastor.

President L. E. Smith spoke at the morning worship and the afternoon vesper services at Newport News, Va., on last Sunday: The pastor, Rev. Jesse H. Dollar, says that his church expects to go over the top with subscriptions to THE CHRISTIAN SUN, as they have done with all items of the budget this year.

Mrs. J. W. Patton, the wife of one of our ministers at Elon College, who had been seriously ill of pneumonia, passed away on Wednesday of this week. The funeral services will be in the Whitley Memorial Auditorium on Friday at 2:30 o'clock. Our deepest sympathy goes out to the members of her family.

CHRISTIAN SUN readers who knew her will learn with deep regret of the death, last Sunday, of Mrs. G. D. Hunt, of Roanoke, Ala. The funeral services were held Tuesday at Antioch Church. Our deepest sympathy is extended to her husband, our veteran leader in Alabama, and to others to whom she was near and dear.

We learn with regret of the serious illness of Dr. C. C. Ryan. Latest reports were that he was to be operated on on Tuesday of this week. Dr. Ryan, who was formerly pastor of Christian Memorial Temple in Norfolk, Va., and later pastor of the First Christian Church in Richmond, Va., has for the past five years been pastor of the Christian Church at Vaughnsville, Ohio.

Reverends E. J. Sanderson, Melvin Dollar, and Emmanuel Hedgebeth will graduate from Elon College next May. Reverends A. L. Granger, Jr., and Herbert Council, Jr., will graduate from the Divinity School of Yale University in June. Rev. Aubrey C. Todd will graduate from Chicago Theological Seminary in June. The latter will become pastor of Sanford and Shallow Well Churches immediately after graduation. Churches in the Southern Convention will be fortunate to secure these well-trained young men for their pastors.

THE MOUNTAIN WORK.

We have met every appointment promptly at Elk Spur and Rocky Ford. Ivy Hill has to be closed in winter because of road conditions. Quarterly meetings and communion services have been observed. Six members have been received at Elk Spur, and two at Rocky Ford since Conference. Christmas treats were provided at all three churches with interesting programs rendered at Elk Spur and Rocky Ford. Palm Street (Greensboro), Pleasant Ridge, Waverly, and Winston-Salem have sent boxes of clothing for which we are very grateful. The mountain work is difficult. We are putting our best into it; friends are praying for us; and God is blessing our efforts.

B. J. EARP.

COMING SOUTHEAST CONVENTION.

The Southeast Convention—Florida,, Alabama, Georgia, South Carolina, North Carolina, Tennessee, Kentucky, and Virginia—will meet at the Christian Temple, Norfolk, Va., May 9-11. The program committee, Revs. H. S. Hardcastle, R. L. House, and John G. Truitt, in a recent session, began to map out the details of the program. Dr. Hugh Elmer Brown, president of the Home Board of Missions of the Congregational and Christian Churches, and Dr. Oscar E. Maurer, Moderator of the General Council, will be among the speakers.

Representative speakers from each of the eight states will be on the program. On Tuesday evening there will be a fellowship supper with a program at the table. On Wednesday evening there will be a banquet and speeches. On Tuesday after the fellowship supper Dr. Maurer will preach the Convention sermon in the beautiful auditorium of the Christian Temple, and Rev. Victor B. Chicoine assisted by the Christian Temple choir will have charge of the worship program of that evening. The Moderator's address will come on Tuesday afternoon at the opening session.

Wednesday will be a full day, with inspirational addresses from church leaders throughout the Southeast, and a closing session will be held Thursday morning. It is hoped that large delegations of ministers and their church members will be present from all our conferences and states within the bounds of the Southeast Convention. Let us make it a time of inspiration, study, and consecration. Plan now to visit Norfolk, the Christian Temple, and share in this great inspirational gathering.

JOHN G. TRUITT,
Moderator.

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

OUR EASTER SEASON.

Increasingly Christian Churches are joining with other denominations in observing the period leading up to Easter as a sacred season. The fact that some have seemingly put too much emphasis on this period known as "Lent" is no reason why we should ignore it. Much of the gospel story centers around the last days of the life of our Lord. We are therefore certainly justified in seeking to re-double our efforts as we approach Easter.

Those who seek to follow the Master may well study again the story of Jesus as He climbed to Calvary, and brought new life by His resurrection. This will deepen the spiritual life, give a new conception of what it means to be a Christian, and fire the soul with a new enthusiasm for righteousness. This is the first goal of our Easter program—the spiritual renewal of ourselves, members of the churches.

The flowering of this new life will mean the bringing of new members into the Church. Winning new converts to Christ and His Church is a test of the validity of our Christian experience. Unless we can win others to the Christ there may be a serious doubt concerning our own inner experience. Only those work for recruits who have faith in Christ and know something of His inner presence. Hence we need not be afraid of receiving those who are recommended for membership at the Easter season. Part of our Easter program should certainly be the winning to the Christian the way those who know not the fellowship of Christ, and welcoming of them into the Church, which is the mystical body of our Lord.

It is the custom of our churches in the Southern Convention to make an offering for Missions at Easter. Certainly this custom will not be broken this year. It should become more universal because the money is badly needed and because we need to give for our development. Like the women who went early to the tomb of the Master that first Easter morning bearing sweet spices, costly and rare, so we will go to our churches next Easter with an offering to the Master, an offering composed of those we have won to his fellowship and money for which we have worked. The money will help to win others in far away places around the world. This contribution of money for Missions is our third goal for the Easter season. Every church may well set a high standard for itself and seek to enlist every member in the world-wide program which is represenetd by the Easter offering for Missions.

OBITUARY NOTICES.

The Board of Publications recently decided to change the regulations concerning printing obituary notices and resolutions. It is easy to see that most of the paper could be filled each week with such notices. This is the reason why a limit must be set on the length of such items. The Board says that we may print without charge an obituary sent by the pastor, and one set of resolutions from the church or church organization, provided these do not include more than 150 words each. More words must be paid for at the rate of 2c each, money to accompany article. (A detailed statement of this will be found regularly on page 15.)

"The Christian Sun" is eager to cooperate with the churches in every possible way. Pastors and church leaders are urgently requested to carefully consider this matter and comply with the wisdom of the Board of Publications. If more than one organization writes resolutions, they should agree among themselves as to which should be printed. All your editor can do is to print the first resolutions that come to him.

We hope to print all obituaries and resolutions which comply with these requests in the issue of "The Christian Sun" following their receipt. If the articles are too long, and without accompanying payment for extra words, publication must necessarily be delayed, either for editorial revision or until the money is received.

TRAINING FOR LEADERSHIP.

As the standard for public school teaching rises and the general knowledge of the people increases, it is necessary for those who would be church leaders to continue their preparation for leadership. This is so evidently true that no proof is necessary.

How can those who are now leaders continue to grow so they can continue to lead? And how can others prepare to take their places in the church as leaders and workers? The answer to these questions is important.

The Elon Summer School of Leadership Training is one answer. This year the school will be held June 19-24. There will be profitable courses for superintendents, teachers, missionary leaders, directors of young people's work, pastors, and all types of church workers.

It is possible for any group of churches to conduct their own leadership training schools. Several such schools are held annually and others can be held at any place where two or more churches will get together on such a program.

There are dozens of textbooks which can be used either at the Sunday sessions of the church school, or at mid-week sessions that will be very helpful in training present and future teachers, leaders, and officials in the churches. Such lists are available to those who inquire.

The Board of Christian Education with office at Elon College, N. C., can help with either of these projects and can also lend books and other materials to those who want to read for themselves. The Promotional Secretary usually carries with him a suitcase full of religious educational material, and will welcome inquiries from any who are interested. All of this service is free for the asking, and your leaders are eager for your requests.

The First "Christian Sun" Editorial

By Rev. Daniel W. Kerr.

[The following article was the first editorial appearing in "The Christian Sun" in the first issue of that paper dated February 17, 1844. The article was taken from "Lives of Christian Ministers" by Dr. P. J. Kernodle.]

The meaning of the word "Christian" is a follower of Christ. They who embrace the opinions and sentiments of others, and look up to them for direction and instruction in any of the arts and sciences, or in any of the systems of religion which have obtained a footing in the world, are properly their disciples; and are generally distinguished by certain distinctive and appropriate names, descriptive of such discipleship and adherence to particular systems. Hence, the followers of Pythagoras and Plato are denominated Pythagoreans and Platonists, and the followers of Mahomet, Mahometans, after their several masters. And hence the followers of Christ are called Christians, after Christ their Master. And it should be considered a matter of no little importance to the followers of Christ, to be distinguished by no other title than that of Christian as the name in every way suitable to their holy profession, and as entirely adapted to their peculiar circumstances, as being the disciples of him who has said his kingdom is not of this world. If this name, as we believe, be of Divine appointment, it very forcibly occurs that no option is left to the disciple of Christ as to the choice of names. He must take that name which the Master has given, and with his consent be called by no other. His enemies, by way of derision, may stigmatize him by any epithet they may think proper to use. But for himself, let him rejoice and not be ashamed to suffer as a Christian. There is something strange in the idea that the disciples of Christ should consent to be called by other names, even by those of other eminent disciples, such as Luther, Calvin, Wesley, etc. It might be asked in the language of the Apostle, were those eminent saints and reformers crucified for you? Or were you baptized in their names? And if you were not baptized in their names, how can you with consistency be denominated after them? I know that many pious and holy persons attach little importance to names; and conceive that if they possess the thing signified by the name, it is a matter of no importance by what name they be called. In this indifference about names many errors have been committed. The name Christian, with the things signified thereby, constitutes the sum of religion. It is always proper and correct to call things by their appropriate names. If we are Christians, why not be called by that title and no other? A rigid adherence to this course would long since have ended those divisions and subdivisions which most painfully harass and perplex the church of Christ. But there are some who contend that the name Christian was first bestowed upon the disciples at Antioch by their enemies, as an appellation of reproach. For this opinion I can find no evidence, either in the word of God or elsewhere. We may therefore conclude it to be mere assumption. In opposition, however, to the notion that the name Christian was first applied to the disciples by their enemies in the way of reproach, we will first adduce two witnesses, whose authority in such matters will not be called in question. The first is Dr. Adam Clark, who, in his criticism upon the original word rendered in Acts 11:26, *were called,* expresses himself thus: "It signifies in the New Testament, *to appoint, warn,* or *nominate* by *Divine direction*. In this sense the word is used, Matt. 2:12; Luke 2:26; Acts 10:22. If, therefore, the name was given by *Divine appointment,* it is most likely that Saul and Barnabas were directed to give it; and therefore, the name Christian is from God, as well as that grace and holiness which are essentially required and implied in the character." The Doctor continues, "A Christian, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title!" The next is the pious and learned Mr. Davis, who wrote a sermon expressly upon this subject, and in which he uses this language: "The original, which is here rendered *called,* seems to intimate that they were called Christians by Divine appointment, for it generally signifies an oracular nomination, or declaration from God; and to this purpose it is generally translated. Hence, it follows that the very name Christian, as well as the thing, was a divine original; assumed not by private agreement of the disciples among themselves, but by the appointment of God. In this view, it is a remarkable accomplishment of an old prophecy of Isaiah 62:2."

These views have been submitted, not with a design of impugning others, but for the purpose of exhibiting some of the reasons which influence us firmly and strictly to adhere to the Christian name. This rigid adherence to a name may be a subject of sport or derision to some, and of contempt and scorn to others. But still, experience and observation unitedly conspire to satisfy our minds completely, that too great particularity, in religious matters, even in external things themselves, can hardly be used. The Bible is the only criterion for regulating and guiding our course in relation to all religious concerns. No Christian man can esteem a strict and rigid conformity to its requisitions of little importance. What that book inculcates must bind the consciences of all true believers; and as we make this the standard of our religious opinions and faith, we dare not depart from it even in the selection of a name. Who but must wish that all the party names, which the circumstances of the church from time to time have given rise to, and the strife and contention which have accompanied them, were entirely obliterated and their effects forgotten forever. The religion of the New Testament when divested of mysticism, is a beautiful and most interesting scheme entirely adapted to the man. Its peculiar excellency consists in the simplicity of the means exhibited and insisted upon for his recovery and restoration. These means are repentance towards God, and faith in the Lord Jesus Christ. Here no complexity is presented. The conditions are plain and simple; and imply just what the awakening sinner feels to be the case—an utter inadequacy to save himself. When, by the grace of God, which is freely offered to all, the sinner feels the force and power of the divine truth freeing him from guilt and sin, and renewing him in the spirit of his mind, and enabling him to cry, Abba, Father; it will then be his duty to make a profession of his faith in Christ, and his subjection to him. Now, in scripture language, he has put on Christ, and as he has thus received Christ Jesus the Lord, so should he walk in him, and he is exhorted by the Apostle not to return again to the weak and beggarly elements of the world. How incongruous that such a one should take upon himself any other appellation besides the one descriptive of his connection with Christ as a follower and disciple.

"It does not matter so much who we are, nor matter so much where we are, but it makes a lot of difference what we are where we are."

CONTRIBUTIONS

SUFFOLK LETTER.

"The Quiet Hour" is the title of a little booklet which came in the mail today. The title is arresting. The booklet is interesting. It is not a new name. The idea is old. Many denominations are issuing such books from their Publishing Houses for use throughout the year. Through the study of Psychology the value of the "Quiet Hour" in worship has been re-discovered. The Friends or Quakers have taught other denominations how to worship in silence. "Be still and know that I am God."

The increasing use of "Quiet Hour" literature in private devotions is encouraging. It is a step in the right direction. This is an age of noise. Highways and streets are notable for noisy automobiles. Airplanes roar in the air above cities and country-sides. The radio makes its contribution in stores, offices and homes. Social life crowds homes and public places with its vocal confusion. Young and old rush from their homes to their daily tasks where the same confusion increases the nervous tension. It is not surprising that so many people have heart disease and nervous break-down. In the hospitals skilled doctors say: "Be quiet, relax, and rest." If rest will cure the sick patients, it will prevent sickness. A season of quiet worship each day will relax tired nerves and develop spiritual strength for the sin-sick soul.

There is increasing use of the quiet hour in public worship. And there is a great need for special emphasis on this point. So many churches have neglected the cultivation of the quiet type of worship. Country churches have not kept pace with the city churches in this respect. One reason for this is—the church auditorium is frequently used for Sunday school purposes. The transfer from the Sunday school session to the preaching service is not easily made without some noise and audible conversation. In the large city churches it is much easier to teach the people to enter and be seated quietly, and to abstain from audible conversation. Whispering can be dispensed with by systematic teaching. But the country churches can become great in the quiet worship period by persistent emphasis and living example. Worship should begin when one enters the church door. A brief period of silence—quiet worship—should precede the first strains of music. How it enriches the soul to sit down in a quiet room—a stately church—and listen to the still small voice of God. "The Lord is in His holy temple; let all the earth keep silence before Him." In the stillness, the quiet, the silence—the heart can pour out its love to the Lord and Savior; the soul can have sweet fellowship with the Holy Spirit.

Passing along the street recently the writer saw the following sign which was nailed to several telephone poles and trees: "Quiet—Sick Zone." That was placed there by order of the Police Department. In a nearby home a dear wife and mother was ill. Unnecessary noises were prohibited by this order. Sometimes the quiet rest is the best method for restoring lost health. And the church can do much to bring relief to tired souls by the quiet worship method. In the home it is helpful to have a personal quiet worship period when one is alone. Just a few moments alone with God will help. Read or repeat some passage of Scripture. Spend a few moments in silent meditation. Make a brief prayer. It will help you. It may help others.

I. W. Johnson.

THE COLLEGE PERIOD CLOSES.

Elon College is a child of the Convention. The Convention in providing for the support of Elon College gave its note for $250,000 with interest at four per cent, the same to constitute legally a part of the endowment funds of the college. The Convention in the instrument disclaims any responsibility for payment of the principal sum of the note but obligates itself quite definitely to pay interest on the note annually at the rate of four per cent. This amount, together with an additional $2,500, total $12,500, is apportioned to the local churches of the several conferences constituting the Convention with the request that these amounts be paid and transmitted to the college. In order that this obligation may be brought definitely to every church and to every individual, the Convention set aside January and February as the college period in which a campaign of information should be carried on, solicitations made, and funds raised to meet this obligation. A larger number of Sunday schools and churches than usual have responded this year. Many churches use this period for educational purposes and raise their college funds through the year and send the same to the annual conference together with other funds.

March, April, and May, however, are lean months for us. If you have raised all or a part of your college apportionments, it would be of great help to the college if you would send your contributions in immediately. If the offering for the college has not been received in your church and you have not adopted a plan whereby your apportionment is to be raised, won't you please take the offering at the earliest possible moment that the same may be reported through The Christian Sun.

The college wishes to thank all who have cooperated and to express its appreciation of contributions made.

L. E. Smith.

MR. A. T. HOLLAND.

The entire membership of our church, those who knew him and those who did not know him, will be shocked to learn of the death of Mr. A. T. Holland, of Suffolk, Va., Those who knew him were aware of his faith and contributions to the church. Those who did not know him benefited from his life and living indirectly as they shared the fellowship and blessing of their church.

Mr. Holland was a very splendid character and a successful business man, but first of all he was a consecrated Christian, loved his church and its institutions, gave generously of his counsel and means that his church might go forward in its God-given mission, seeking to save that which was lost. He was a great friend of Elon College. For a number of years he was an honored trustee of the institution, and one of the most loyal patrons that the college ever had. He sent his four daughters to Elon. For a number of years he had two in school at the same time. His loyalty to the institution, together with other families, was and is a contributing factor to the institution's growth and development. He instilled his loyalty into the hearts and souls of the members of his family, and they will find great joy in taking up where he left off that the influence of his noble life may continue to live and be a benediction to the causes that were dear to his heart.

Elon College in expressing its appreciation of the faithfulness and services of our good friend and brother, also expresses its sincere sympathy to the members of the bereaved family and takes this occasion to express the hope that they may find continuous consolation in the life so nobly lived by their devoted husband and father.

L. E. Smith.

AN UNFORTUNATE BOY.

By Roy L. Smith.

She was well groomed, a little past forty years of age, and carried with her a certain air of refinement. Her car, which stood just outside the preacher's study, identified her as one who came out of rather comfortable circumstances. It was very evident from her manner that she was very intent upon the errand that had brought her to the church this morning.

"I have come to see you about my boy," she said, as the preacher motioned her to a chair. "He is just seventeen, and has never given us any trouble until lately. He seems to have started running with the wrong crowd, and I am greatly worried about what may happen. I would like to see someone to get him into Sunday school, and I have come to see if you have some young men who would try to show an interest in him. It would not do, of course, to let him know that I have been in to see you about the matter, but there must be some bright boys who can get next to him some way."

"We will be glad to try," replied the pastor, reaching for a pad of paper upon which to write down the name and address. He was not entirely unaccustomed to such an appeal. In fact, there was scarcely a week in which he did not hear it in some form or another.

"Do you and your husband come here to church?" the preacher asked innocently enough, for the woman was a total stranger to him, and he knew his people pretty well.

"No," the mother answered, shifting about in her chair a bit, "but we live here in the neighborhood, and the boy knows some of the boys in your Sunday school."

"I just thought it might be easier to get him into the Sunday school where his parents belong," the preacher went on with a guileless expression on his face.

"Well, you see, my husband is in business and away from town a good deal. When he gets in on Saturday, we like to have our Sundays together to ourselves. It is our only chance. Besides he belonged to one church and I belonged to another when we were married, and we just never went into any church. I know we ought to have done so, but then we did not know whether we were permanent in the city—his business is so uncertain, you know."

"I think I have a plan, then, that will get your boy into Sunday school class. We have a splendid men's class of business men that your husband will greatly enjoy. We also have a class of mothers, under the leadership of a very intelligent woman, that would mean a good deal to you. Now, why not, next Sunday morning, all of you come to Sunday school together? I will meet you here and introduce you to the leaders of the classes and take your son, myself, down to the young men's class."

"That is very kind of you, I am sure, and I appreciate the invitation, but I do not believe we could, this Sunday at least. My husband and I have made some other plans." And there was just a trace of restlessness in her manner as she spoke.

As the preacher looked out of the study window and watched her drive away, he said to himself, "Yes, I would like to see someone get that boy into Sunday school, with the example in the home like that of those two parents."—*The Michigan Christian Advocate.*

A SYMPOSIUM ON MODERN RELIGIOUS PROBLEMS.

As a part of the Centennial Celebration at Duke University, Durham, N. C., there will be held a Symposium on Modern Religious Problems Monday and Tuesday, March 20-21, 1939. Friends of the University are invited to attend. The sessions will be held in Page Auditorium, West Campus. The program is as follows:

Monday Afternoon—2: 30 o'Clock.

Dean Elbert Russell, Presiding.

Welcome—William Preston Few, President, Duke University.

"Problems of the Modern Pastorate"—Dr. Allan Knight Chalmers, Pastor, Broadway Tabernacle, New York City.

"The Implications of the Madras Conference"—Dr. Edward Donald Grant, Executive Secretary, Executive Committee of Religious Education and Publications, Presbyterian Church in the United States.

Monday Evening—7: 30 o'Clock.

President William Preston Few, Presiding.

"The Preacher Looks at the Church"—Dr. George Arthur Buttrick, President of the Federal Council of the Churches of Christ in America.

"Christianity and the State in the Twentieth Century"—Canon Charles Earle Raven, Regius Professor of the University of Cambridge, England, and Canon of Ely Cathedral.

Tuesday Morning—9: 30 o'Clock.

Bishop Clare Purcell, Presiding, Bishop of Eighth Episcopal Area, Methodist Episcopal Church, South.

"The Problem of Christian Union"—Dr. Charles Clayton Morrison, Editor of "The Christian Century."

"Recent Progress in Christian Union"—Dr. Harlan Paul Douglass, Editor, "Christendom."

"Contemporary Religion in the Southern States"—Bishop Ivan Lee Holt, Bishop of Sixth Episcopal Area, Methodist Episcopal Church, South.

Tuesday Afternoon—2: 30 o'Clock.

Bishop William Walter Peele, Presiding, Bishop of Seventh Episcopal Area, Methodist Episcopal Church, South.

"Contemporary American Religious Thought"—Dr. Robert Lowry Calhoun, Professor of Historical Theology, of Divinity School of Yale University.

"Contemporary European Religious Thought"—Dr. Emil Brunner, visiting Professor of Christian Doctrine, Princeton Theological Seminary.

ECHOES FROM MADRAS.

All across the country conferences are being held in which leaders who were in the world Mission Conference at Madras, India, last December are telling of what was said and done there. Rev. J. E. McCauley tells us that plans are definitely under way for such a meeting in Richmond on March 30-31, and he extends an invitation to the pastors and leaders of our churches to be present. Watch your daily papers for announcements of such meetings near you, and plan to attend, if possible.

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"The Christian Sun" - - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"The Christian Sun" - - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"The Christian Sun" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

FOR THE CHILDREN

BABOO.

(A True Story of India.)

"How much will we have to give the police this time, Grandmother?" asked Baboo, aged ten, as he put down stolen fruit by the door of their hut.

"Who knows?" answered the old woman with a sigh as she looked across the field where a group of Indian men in police uniform could be seen.

"On the honor of our 'God of Thieves,' we will swear we have nothing left," she continued, as she patted the cake of brown flour and then put it against the mud fireplace to bake.

Baboo was now squatting cross-legged on the ground ready to eat his meal. His black eyes flashed. It was an exciting life—this stealing of big sums and then lying and deceiving the Indian police. His grandmother told him that he would one day be the leader of his tribe.

Two months had passed since the big raid on the Great Temple had been made. Seventy-five people had had to be killed while they were doing it, but that was part of the game. They had split up into bands that went in different directions, traveling night after night.

Some of them had been caught, but they were not the ones with the jewels. Those were given to the women and children. They had been hidden in secret places.

Wild barking of the dogs announced the police. They said that the whole gang must come with them, for a great Officer of the Government had commanded that all, men and women and children, belonging to the tribe committing crime should be brought to live in the Jail City.

At first they begged the police not to take them, but when the police would not listen, they began breaking up their homes. It didn't take long. Soon their lines of bullock carts were trailing over dusty roads, the dogs panting in the terrible heat. Some men walked beside the carts. Baboo walked with them, listening.

"Why," said one, "there are hundreds of us and hundreds more of six other tribes of Thieves! We will soon be free to live our own lives again."

Five days later they entered the city of Sholopur and were taken to an open space closed about with a wire fence. Each family was given a piece of ground large enough for a hut, which they were told to build. At night the gates were locked, and people had to answer to roll-call, and the police stayed on guard. In the day time men, women and children over fifteen worked in the cotton mills. Children of twelve could work half a day but they must go to school the other half. Children under twelve must go to school all day.

"School? What is school?" asked Baboo.

No one seemed to know — except that you had to sit and sit—and read out of a book and be beaten by the teacher if you made mistakes!

"I won't be shut up in there," said Baboo. "I'll hide."

So he did for a while. But one morning he was pulled out from under the pile of rags in the corner of the hut and taken off to school. He did not like school—not at first—but after a time he learned to play a queer drum and to beat cymbals while the children sang. He liked that. He liked to play games, too. He also like to make things with his hands out of wood and tin and cane. He even found he liked to learn to read and write. His grandmother's eyes grew wide with wonder when he read to her from a book! He ceased to steal. Boys in the city who were Scouts didn't steal. Baboo was a scout. Then he became a Patrol Leader, then a Scout Master's Assistant.

He heard of a Great Teacher who said there was only one God for all peoples and that He cared for all boys and girls and wanted them to be good scouts all the time and never steal. It did seem the best way after all.

Twelve years have passed. Baboo is a young man now. He is in training for police duty. He speaks a little English. He is trusted to do many important jobs. His grandmother is very proud of him. She, too, has a position where she is trusted. Many of the tribe have been acting honestly for so many years that they are now allowed to live outside the Walled City. The name of that city is "The City of Hope," and the people who live in it find out after a while, as Baboo has done, that it pays to do honest work.

Baboo will be a leader of his tribe, but in a better sense than his grandmother predicted many years ago.—*Adapted from a Story by Ellen Hobie.*

DADDY IS OUT FOR DINNER.

By John Galloway Truitt.

[Upon the complaint of a six-year-old son of a minister to his eight-year-old sister.]

Daddy is out for dinner
Mother is out for supper,
The maid is here with sister and with me:
The telephone is calling,
The doorbell is ringing,
And everybody's busy as they can be.

"Hello there, little laddie,
Let me speak to Daddy,"
They are saying so glibly on the 'phone;
And at the door it's "Brother,
Let me see your Mother;"
And we are here with Florence all alone.

Now can you tell the reason
Why in and out of season
Sister and I must always run this place?
Daddy is at a meeting,
And Mother bears a greeting,
And everybody's in a steady pace!

And so a girl and laddie
Without their "Mom" or Daddy,
Have to go to bed most every night,
Without their hugs and kisses,
And lovely little caresses,
And I am telling you: it isn't right!

A CRYPTOGRAM.

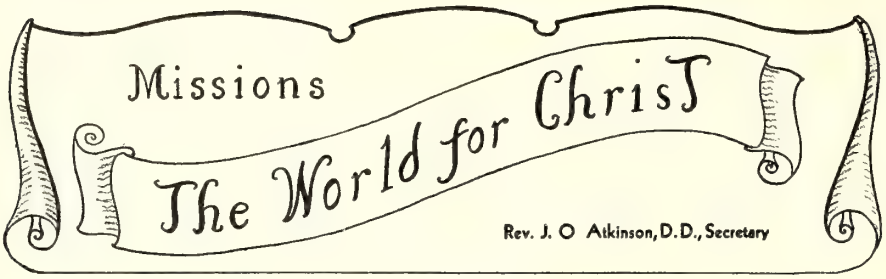
Fortunately we live where the Bible is an open book, and if we do not read it as much as we should, it is not because we do not have free access to it. But there have been times when "the work of God was precious," when to own or read a Bible was to be in danger of persecution. No such time is likely to return, but if Bibles were suppressed, we might have to express its great religious truths in secret codes. Here is a great truth in a simple, secret code. Can you solve it?

CI LEZI LIEVII XLEX MX LEXL FIIR WEMH, XLSY WLEPX PSZI XLC RIMKLFSV, ERH LEXI XLMRI IRIQC.

FYX M WEC YRXS CSY, PSVI CSYV IRIQMIW, FPIWW XLIQ XLEX GYVWI CSY, HS KSSH XS XLIQ XLEX LEXI CSY, ERH TVEC JSV XLIQ ALMGL HIWTMXIJYPPC YWI CSY, ERH TIVWIGYXI CSY.

ANSWER TO CRYTOGRAM.

Matthew 5:43, 44.



PRACTICING UNITY.

This line comes by way of the *North Carolina Christian Advocate*—

"An enduring word of the late Bishop Charles H. Brent of the Episcopal Church in his opening sermon at the World Conference on Faith and Order ran thus: 'Let us keep the purpose of unity in our hearts and look on all Christians as brothers beloved. It is by practicing unity that we shall gain unity.' "

Volumes could be written on this statement of Bishop Brent. Suffice it to say here that the longest recorded prayer of our Lord (17th Chapter of John) has this as its central theme and thought, *the oneness, the unity, the brotherly love* of all who believe in Him. We may preach unity, but we can and do show our belief in Christian unity by practicing it; first and foremost of all with the brethren and churches of our denomination, and then through tolerance with the brethren of other churches and denominations than that of our own. Loyalty to the church and loyalty to our Lord are and should be one, since Lord Jesus, and not we ourselves, is building the church and we are invited as His followers to have a part with Him in this divine task.

J. O. A.

HAVE YOU READ IT?

Have you read what? Why the recent and truly great book by Dr. Hugh Vernon White. The book is titled, *A Working Faith for the World.* It is a well bound, neatly printed volume with index, covering 213 pages, every page filled with food for thought as the writer brings the reader constantly face to face with that faith which alone can reach and save this world, namely; faith in our Lord Jesus Christ, through whose life and death on the Cross, and resurrection this world is to be saved. Rev. G. H. Veazey, Belew Creek, N. C., who has just read the book says:

My Dear Dr. Atkinson:

I have just finished reading Dr. Hugh Vernon White's great book, "A Working Faith for the World." I appreciate the book, especially, because of its thoroughness and simplicity. The author is certainly an open minded and broad minded man. He presents missions in a somewhat different manner from any that I have read before, yet to me a very reasonable manner. I gained more information of the real work of a missionary than I had ever had before. I think he was very wise in mentioning the old religions, showing their strength and weakness that he might bring to light the great fundamental facts of Christianity. He shows very plainly that Christianity is the only religion that can produce "a working faith for the world."

I would gladly recommend this book to all our ministers and as many laymen as are interested in the Kingdom of God on earth.

(Signed) GUY H. VEAZEY.

The book is published by Harper and Brothers, New York, the price being $2.00.

Another writes of the book as follows:

This stirring exposition of the Christian faith shows clearly the uniqueness of Christianity and its tremendous potentialities for realizing in all lands the ends of Christian Truth, Christian Prosperity, and Christian Community.

Dr. White's book is the expression of an American outlook on the whole missionary enterprise, written out of a background of years of service as secretary of the American Board of Commissioners for Foreign Missions. It deserves wide reading and discussion by all interested in missions and the development of a world faith.

Dr. White has been for some years a Secretary of the American Board of Commissioners for Foreign Missions and as such has had the privilege of studying the faiths and the facts which draw one to the inevitable conclusion that only faith in the Lord Jesus Christ can and ultimately will prove sufficient for the salvation of all nations and all peoples.

J. O. A.

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The following is the program of the Nineteenth Annual Session of the District Meeting of the Eastern Virginia Woman's Missionary Conference:

PROGRAM.

Theme: *"Are Ye Able?"*

MORNING SESSION—10 o'CLOCK.

10:00 Call to Worship—Matt. 20:22.
Hymn—"Are Ye Able?"
Invocation.
Devotionals.
Superintendent's Message.
Recognition Service.
Appointment of Committees.
Announcements.
Offering.
Special Music.
Address on India—Dr. Brewer Eddy, Secretary of American Mission Board.
Hymn.
Prayer.
12:30 Adjournment.

AFTERNOON SESSION—1:30 o'CLOCK.

1:30 Call to Order.
Hymn—"O Zion, Haste."
Invocation.
Message—Dr. J. O. Atkinson.
Presentation — Recommendation for Staley Memorial Fund.
Message—Mrs. Everett R. Bryant, Jr., Treasurer of the Eastern Virginia Conference.
Special Music.
Address on Peace.
Business.
Vesper Call.
4:00 Adjournment.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 25, 1039.

Sunday Schools.	
Pleasant Hill, Liberty, N. C. ...	$ 6.00
Rosemont, Norfolk, Va.	23.55
Hank's Chapel, Pittsboro, N. C.	4.84
Berea (Nans), Driver, Va.	6.00
Flint Hill (M), Biscoe, N. C. ...	1.00
Eure, N. C.	1.00
Pleasant Union, Lillington, N. C.	2.00
Biscoe, N. C.	1.50
Total	$ 45.89
Individuals and Churches.	
Oak Grove, Sunbury, N. C.	$ 1.33
Pleasant Cross, Asheboro, N. C. .	1.65
Total	$ 2.98
Specials.	
Bettie Gibson Class, Rosemont S. S., Norfolk, Va.	$ 12.50
Class No. 3, Rosemont S. S., Norfolk, Va.	6.00
Burlington S. S., Burlington, N. C.	31.67
Total	$ 50.17
Mountain Work.	
O. A. G., Albion, Me.	$ 4.00
Total for the week	$ 103.04
Previously acknowledged ...	9,029.84
Total since Sept. 1, 1939 ...	$9,132.88

Again our deepest gratitude is evoked by the contributions for missions acknowledged above. "The gospel" is the good news, even the good news that Jesus the Christ has come into the world to give His life for the ransom of many, and to save all who believe in Him, and confess that He is the Christ. "But," says the Word, "how can they believe on Him of

(Continued on page 9.)

OUR INSTITUTIONS

The Orphanage

Dear Friends:

The Christian Orphanage has a nice farm of 230 acres. Twenty years ago it was poor land, and thus gave poor production. But by rotating crops and taking good care of the soil, it now produces good crops, if we have proper seasons.

This farm is a good asset to the orphanage. It gives an outlet for the boys energy. The boys are taught how to cultivate the soil so that it will in turn give back something worthy of the time and labor spent.

Much of our farm is rolling. In case of heavy rains, when the terraces would break, it would wash down. During the last few years, Mr. Wagoner, my assistant, and manager of the farm, has terraced all our farm and laid the terraces off with the proper fall. Now, when we have what we call washing rains, our terraces carry the water and we have no breaks. Thus the soil is preserved and built up from year to year.

I often think it a pity that every boy cannot have a few years on the farm. Many of our greatest men have come from the farm. The experience on the farm seems to put something into a boy that he gets no other way. He lives close to nature; he develops a strong body and a clear mind; he sees the grain grow; he sees the fields of grain ripening into harvest; he sees God's way of doing things. Farming is hard work; there are no easy jobs on the farm, but since farm machinery has been much improved, the farm is more inviting to a young man than a few years ago.

The orphanage has built up a splendid dairy herd that furnishes milk for the orphanage family, and also for the college. We are trying to work in a registered herd of Holstein cattle. It will take a few years to do this, but it will be worthwhile, for in a few years we can have a herd of cattle of which we will be proud.

Our dairy furnishes us "A" grade milk, clean and wholesome. Our boys and girls made an average gain in weight last year of more than eight pounds. CHAS. D. JOHNSTON.

REPORT FOR MARCH 2, 1939.

Amount brought forward		$2,085.49
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 8.00	
Belew Creek	2.84	
Burlington, Alamance Laundry, pledge	100.00	
		$ 110.84
Eastern N. C. Conference:		
Piney Plains		7.00
Western N. C. Conference:		
Zion	$ 3.14	
Pleasant Ridge	3.60	
		6.74
Eastern Va. Conference:		
First, Portsmouth	$ 4.27	
Rosemont	24.70	
		28.97
Valley Va. Conference:		
Winchester	$ 4.25	
Newport	2.87	
		7.12
Ga. & Ala. Conference:		
Vaneeville		1.00
Special Offerings.		
Mrs. Atkinson, cash	$ 4.65	
Miss Olive A. Gould, Albion, Me.	3.00	
M. B. Smith, Gdn., support of Whitten children ...	100.00	
Mrs. Hamilton, support of children	12.00	
		119.65
Total for week		$ 281.32
Grand total		$2,366.81

MISSIONARY OFFERINGS.

(Continued from page 8.)

whom they have not heard; and how can they hear without a preacher, and how can they preach unless they be sent?" So our missionary command and effort are that we send the gospel to those here in the home land who are not favored as we ourselves are with the gospel, and also those in foreign lands who do not know our Christ and the power of His life, death and resurrection. "The joy of the Lord," says the Word, "is your strength." We shall then bear in mind that it is not "our joy" that we seek, but "the joy of the Lord" in giving to missions and sharing with others the Bread of heaven; the Bread that came down from heaven on which if souls feed they shall never hunger. Through missions we are seeking to supply that hunger, not with the bread of earth and of time, but with the bread of heaven, and of eternity. Come with your offerings and let's share with others that for which a world in chaos and confusion today hungers and thirsts.

J. O. ATKINSON,
Mission Secretary.

ANNOUNCEMENT.

The Durham-Wake Rally of the North Carolina Woman's Missionary Conference will be held on March 28, at Chapel Hill, N. C., rather than at Durham, N. C., as was announced.

MRS. J. H. LIGHTBOURNE.

Elon College

OFFERINGS FOR THE COLLEGE.

It is encouraging to note that a larger number of our Sunday schools has received offerings for Elon College and has forwarded the same. These offerings have not been very large, but they do represent a real interest.

The plan for our Sunday schools to give the fifth Sunday offering to the college affords the young people of the church and Sunday school an opportunity to learn definitely something about the college. The college was built specifically for our young people. Every young person connected with our church should know the interesting facts about the college so that after graduation from high school, should they attend college, they would be able to decide intelligently regarding their own institution.

If our college is to be improved, we are the ones who should do the improving. We have as good folks as anyone, and we hope just as good college as others. Our college needs and deserves our support.

We are grateful for offerings received from Sunday schools and churches as follows:

Sunday Schools.	
N. C. & Va. Conference:	
Hines Chapel	$ 2.57
Mt. Zion	1.76
Lebanon	3.06
Long's Chapel	2.00
Eastern Va. Conference:	
Holy Neck	10.42
Holland	5.70
Rosemont	18.20
First, Portsmouth	5.32
Eastern N. C. Conference:	
Raleigh	5.40
Western N. C. Conference:	
Biscoe	2.27
Ramseur	5.21
Va. Valley Central Conference:	
Big Oak	3.00
Churches.	
N. C. & Va. Conference:	
Burlington	32.60
Union (Va.)	14.43
Va. Valley Central Conference:	
Big Oak	7.00
Total for two weeks	$ 155.41
Previously reported	649.86
Grand total	$ 799.77

L. E. SMITH.

The students at Elon College are fortunate in being able to hear noted preachers and leaders in many fields during the course of a school year. Kirby Page, famous author and promoter of peace, spoke to the students at Elon last Monday.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

REIDSVILLE YOUNG PEOPLE PRESENT PROGRAM.

On Sunday, February 12, the young people of the Reidsville Church came to the Lynchburg Congregational-Christian Church and presented not only an interesting but an impressive program at the eleven o'clock hour. Again at two o'clock in the afternoon a special service consisting primarily of choral singing was given. The group is under the direction of Mrs. Effie Chilton. The program for the morning hour was as follows:

Mr. Ernest Lynn, Presiding.
Hymn: Stand Up for Jesus."
Chorus: "Where We'll Never Grow Old."
Prayer—Mr. W. T. Dunn.
Announcements and Offering.
Scripture Reading—Miss Stella Chilton.
"What is Pilgrim Fellowship?"—Miss Ellen Petree.
"Personal Religious Living"—Ernest Lynn.
Chorus—"Jehovah Calls."
"Social Action"—Arthur Gorde.
Bass Duet—Holland Dwatlington and Philip Rhodes.
"Missionary Action"—Mrs. Effie Chilton.
Hymn: "What a Friend We Have In Jesus."
Benediction—J. W. Tolley.

J. Howard Smith.

FLASHES!

Eastern Virginia Pilgrim Fellowship announces it Annual Spring Rally which is to bheld this year at First Christian Church, Portsmouth, on Saturday afternoon and evening, March 25. The Fellowship Supper will be a feature of the program.

This group has recently sent to keyworkers in that conference a mimeographed bulletin which gives up-to-minute facts about the plan and program of the National Pilgrim Fellowship as well as that of the conference group.

* * *

The young people in the Valley of Virginia churches are working faithfully at their duties. One good example comes from the Mt. Olivet (G) young people who have been holding their meetings in the homes of members during the cold weather. As a special project, they have planned and presented programs in the homes of the aged and sick people of the community who were unable to attend church.

FRIENDSHIP.

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
—I Timothy 4: 15.

"Seek a fuller understanding one of another in the interest of happy relations in home and community."—Statement of Purpose.

"This is my commandment, that ye love one another, as I have loved you."

The world has not learned friendship's meaning yet,
Little indeed is all thou hast to give,
If it is but thine own; but bid me live
Largeness of life beyond thee, and my debt
Eternally uncancelled will remain,
And we, though strangers, have not met in vain.

For friendship is not ours to lock away
In stifling chests, for fear of thievish hands;
It is a generous sun-warmth, that expands
The soul it flows through, turning night to day;
Light given to us to give abroad again,
Till none in unblessed darkness shall remain.

A friend—it is another name for God,
Whose love inspires all love, is all in all:
Profane it not, lest lowest shame befall!
Worship no idol, whether star or clod!
Nor think that any friend is truly thine,
Save as life's closest link with Love divine.

—Lucy Larcom.

Prayer.

Dear Father, who hast called us friends, we would dedicate more of our efforts to being good friends. In the final analysis, we believe that the peace of the world will depend upon our capacity for friendship, and so we would pray for a greater growth of friendliness. For we find that as our friendships in home and community grow we are better able to comprehend the great love of Thy Son. Even as He loved us, help us to love our neighbors. Amen.

"True love always goes far beyond the worthiness of its object." (Kirby Page.)

RURAL AMERICA—A NEW FRONTIER.

Christian Endeavor Topic for March 12, 1939.

Scripture: Proverbs 24: 27-32.

Monday—Messiah's Earthly Blessing—Ps. 72: 1-8.
Tuesday—Sharing With God—Prov. 3: 9, 10.
Wednesday—A Lesson from Lilies and Birds—Matt. 6: 25-34.
Thursday—Fate of a Rich Farmer—Luke 12: 16-21.
Friday—Parable of the Sower—Matt. 13: 1-9.
Saturday—Spiritual Sowing and Reaping—Gal. 6: 7, 8.

This meeting should make Christian Endeavorers conscious of real problems in rural life. Rural life is honorable. Abel was a tiller of the soil. He was accepted in the sight of God. His offering was honored. America, through most of its history, has been a rural nation.

America's largest city during Revolutionary days was Philadelphia, with a population of 30,000. In 1880 over 70 per cent of our population was on farms or in villages. The 1920 census showed that the rural population for the first time had become a minority with 48.6 per cent. Since 1930 there has been a trend back to the farm.

These questions are important:

1. How much food could we have without the farmer?
2. To what extent do we depend upon rural people for our clothing, furniture, and other daily necessities?
3. How can Christian Endeavor help to break down the barriers of denominational bitterness which keep the rural church divided, poor, and inefficient?
4. What can Christian Endeavor do to create a spirit of friendship between rural youth and city youth?
5. If rural youth in large numbers would think of farming as a career, what would this do to youth as well as to rural communities?
6. To meet rural problems is it necessary to have a particularly trained leadership? What type of training is needed?

A number of persons may tell what they owe to Rural Life. (This may include gratitude for food, for nature's beauty, for some relative or friend who was reared in the country, etc.)

Consider the number of agencies and clubs which are meant to develop rural life.

Consider the next steps for the Church if it is help meet the needs of rural America.

Suggested hymns—
"O Worship the King."
"For the Beauty of the Earth."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER PREACHES TO GENTILES.

Lesson X—March 5, 1939.

Golden Text: *Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*—Isaiah 45:22.

Lesson: Acts 10:1-48.

Here is another of the most interesting, and most inspiring chapters in the whole Bible. Here indeed is "the romance of righteousness" to use a term that Dr. Atkinson once coined. Let us try to get at the meaning of this thrilling story.

Here was a devout man, a Roman centurion, who had a hunger and thirst after righteousness, and who had long been praying for more light. As yet it seemed as if his prayers were unanswered. But one day as he was praying God spoke unto him, and assured him that his prayers and alms had not been unnoticed, and would not go unrewarded. He was instructed to send to Joppa for Simon Peter, who could tell him "what he oughtest to do." With characteristic soldierly obedience, Cornelius forthwith dispatched two servants and a soldier to Joppa for Simon. Blessed are they who understand what the will of the Lord is to do it.

Then here was Peter, at Joppa, stopping at the home of Simon a tanner, and therefore a man according to the strict Jewish law, "unclean," that is ceremonially unclean. Peter still thought of Christianity in narrow, provincial, and largely racial terms. He had not yet been laid hold on by the universal sweep of the gospel, and especially of its ministry to the Gentiles. And God in a strange and gripping way prepares him for this wider ministry. Coming home for dinner, and finding it not quite ready, Peter goes up on the flat roof of his host's home and falls asleep. While asleep he had a vision. A sheet, held by the four corners was let down from heaven. In it were all manner of beasts and creeping things and fowls, things unclean from the Jewish standpoint. Bidden to rise, kill and eat, Peter, promptly and perhaps passionately asserted that he did not break the ceremonial law—he did not eat things common or unclean. Thrice was Peter commanded to rise, kill and eat. Then the vision vanished after a voice had told Peter that he was not to call common or unclean what God had cleansed.

As he mused later on what the vision could mean, behold the delegation from Cornelius arrived at the door. They said they had been instructed by their master to bring Peter home with them. Peter put two and two together and the thing began to make sense. The next day he went with them.

When he reached Cornelius' home he found Cornelius and his family and a group of friends gathered there. Cornelius evidently had faith to believe that the Lord would perform what he had promised. After making somewhat of an apology for entering into a Gentile home, Peter asked, "what it was all about." When he heard the story from Cornelius, it not only made sense, it made the best kind of sense. It was the Lord at work, and it was marvelous in their eyes. One's heart thrills as he reads how God in His mysterious ways had brought this thing to pass.

Cornelius' words to Peter are significant. "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." That is the ideal of a service of worship—to be present in the Spirit, conscious that one is in the presence of God, and ready to hear a message from God. And the minister ought to have some word from God for those who thus gather.

Peter as usual took as his main theme, Jesus Christ. The record is brief, but it indicates that he gave an account of his life, and ministry, but emphasized especially his death and resurrection. He declared that through him there was remission of sins to those who believed. And even as Peter spoke, the Holy Spirit came in power upon those who heard the word. Those of the circumcision were astonished that God should give the Holy Spirit to the Gentiles, to those who had not first become Jews in their religious views. But there was the stubborn fact that had to be faced. There was nothing to do but to recognize it. Thus it was that Peter commanded them to be baptized and thus they were admitted into the household of faith. When the issue of admitting Gentiles into the church without circumcision later came up, Peter used this instance as the final argument. Thus did God witness to the fact that in His Son He had broken down the middle wall of partition between Jew and Gentile. Alas that there are still so many whose religion does not carry them across racial and social and national lines.

Tucked away in these forty-eight verses there are so many teaching truths that it is impossible to deal with them in this brief space. Here are a few typical ones that can be used with profit:

1. Prayer is effective, even where another does not know one is praying.
2. The effectual, fervent prayer of a righteous man is answered, but there may be a long delay before it is answered, and it may be answered in ways that he does not expect.
3. Spare moments rightly used often pay handsome dividends in the things of the spirit.
4. He that does the truth comes to the light.
5. The Holy Spirit breaks down the barriers of race and class and creed and color.
6. God is no respecter of persons. He does not judge a man by the color of his skin, or by the social position which he occupies.
7. Those who attend services of worship ought to go to hear what God has to say to them.
8. Those who preach should have something to say from God.
9. The baptism of the Holy Spirit ought to be the condition on which one is baptized.
10. Those who are willing to be led, will be led.

FOR THE PASTOR'S CLASS.

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By Chaplain H. E. Rountree

MONDAY.

In Peace or War.

"Glory, honor and peace to every man that worketh good."—Rom. 2:10.

Things are not so good in our country, neither in the world. The political, social and industrial conditions disturb us. War clouds in other countries are ominous. What is a Christian to do? What is his duty? This is a question that confronts the most of us. It does not settle it to ignore it. We have a duty.

Let every one think peace and definitely and intelligently give thought to the whole subject.

Let everyone pray for and work for peace. God still answers prayer.

Let everybody promote peace. It is possible.

Let everybody work righteousness. You and I can do this.

Prayer—O Lord, send peace to our times. Only Thou canst still the passions of man and turn them to good. *Amen.*

TUESDAY.

The Scene of Life's Battles.

"With the heart man believeth unto righteousness."—Rom. 10:10.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

"The mind is its own place
And of itself can make
A heaven of hell."—*Milton.*

It is hard for us to realize that it is not events nor circumstances that make up our lives; but that it is our minds—the things that are going on inside of us. Edward Young said, "Guard well thy thoughts; our thoughts are heard in heaven." Paul said, "Whatsoever things are honest, just, etc. . . . think on these things." In other words master your meditations. Direct your thoughts. This makes the man.

Prayer—O Lord, we would think Thy thoughts—thoughts of truth, love, beauty and service. *Amen.*

WEDNESDAY.

Smallness.

"For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life."—John 3:16.

We are at sea today. As I look out at its wide interminable expanse, the great circle gives me some idea of the bigness of the globe, and is a constant reminder that I am living in a big world and that I am a part of its entire make-up. It also reminds me how small I am, and that if I were to pass out I would not be missed. And yet in this smallness of myself lies all the possibilities of sin. God so loved me that this might not be so and that the bigness of the world and man and God might be one.

Prayer—Pray as you feel. Say the Lord's Prayer.

THURSDAY.

Suffering Saints.

"They looked unto him and were radiant."—Ps. 34:5.

Some of the bravest, cheeriest, and sanest souls I have ever known, souls whose inspiration have helped me to be steadfast and immoveable in the Lord, have been life, or long time, prisoners of pain and suffering. In that prison they caught and breathed the spirit and wisdom of God. Some of the finest converts I have ever witnessed have been those who meditated upon their bed in their sufferings. They found themselves and arose in His name to become spiritual giants and unlimited souls.

Prayer—Our Father, we pray for the sick and the suffering and may the light of their hearts shine for Thee unto a perfect day. *Amen.*

FRIDAY.

The Bible Is True.

"Testimonies are very sure."—Ps. 93:1-5.

"Just when a whole aggregation of pseudo-scholars had convinced themselves, and were busy convincing the present generation of pupils, that the Bible is largely a collection of fables and folktales, written long after the events described, along come the men with the spades to dig up contemporary records of Scriptural personages, places and events, proving that the Bible is valid historically.

"Hebrew writings of a period when the 'scholars' said the Jews couldn't write; dated seals and pottery of the days when Israel was a kingdom.

"Take down the old Bible and read it in confident faith."—*W. T. Ellis, in Christian Herald.*

Prayer—Thy Word is forever true, we thank Thee, Lord. "Thy testimonies are very sure." *Amen.*

SATURDAY.

A Sin of Today.

"Jesus Christ the same yesterday, today and forever."—Heb. 13:8.

"Telling to the generations to come the praise of the Lord."—Ps. 78:4.

The Bible is remarkable in its references to its own history showing the dealings of God with His people. Past performances are taken as a pledge of truth and present power. Our sin is to think of truth in the light of present events, forgetting the whole, of which the present is but a part. "Heaven and earth shall pass away, but my word shall not pass away," saith the Lord. Let us remember that God will always be what he has been.

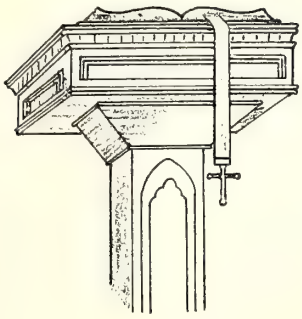
Prayer—O Father, give us the faith to believe that Thou art with us still and will ever be, world without end. *Amen.*

SUNDAY.

The Only Salvation.

(Read Acts 4:12.)

His name in us, in business, in society, in politics, is being tabooed. It must be accepted. We need a herald of God to all the people to say, "Jesus saves."



THE PREACHER FOR THE WEEK IS REV. JOHN G. TRUITT, D. D., SUFFOLK, VA.

AN OLD FASHIONED PREACHER.

"I was no prophet, neither was I the son of a prophet; but I was a herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel; now, therefore, hear thou the word of the Lord."—Amos 7: 14-16.

These are the words of an old fashioned preacher from one of the first volumes of sermons ever written. A volume of short sermons several centuries old, and yet they are fresh and timely for our present day. I like to take this little volume of great sermons in my hand and study them. They inspire me. I wish I could preach them to you in the spirit of love, and in the spirit of the Christ who came many centuries after these sermons were written. Amos never had the advantage of knowing Jesus as you and I may know him. But he knew justice and goodness as he learned it from God, and many of his lines sound mightily like the lines of our Lord. There is a sense in which Jesus could say he was not a prophet, nor the son of a prophet, for he was a carpenter and reared in a carpenter's shop. Jesus could say the Lord took him from the carpenter's bench, and said unto him, Go, prophesy unto my people Israel (He said he was sent to the house of Israel), and like Amos, only more so, he could say, Hear ye, therefore, the word of the Lord.

Amos made a plea for social justice. Fair play cut a big part in the preaching of that old-fashioned preacher. Speaking for God, he said that God said, "Take thou away from the noise of thy songs . . . but let judgment run down as waters, and righteousness as a mighty stream." Judgment is one of the sweet words of the Old Testament. Judgment is almost comparable to mercy, and love, and protection. When God speaks of judging for the widow, or the poor, or the helpless, it is not a sort of condemnation he is meaning. When he asks us to love judgment and justice, he is thinking of the fair play which every righteous man admires. Without fair play between all, and justice and judgment for all, pretty songs, and sweet stringed music meant nothing. Amos recounts many of their evil practices, their bribes and their selfish barter, and tells them that they cannot buy their way into the heart of God, and commands them to let "judgment run down as waters, and righteousness as a mighty stream." We need such preaching in ten thousand pulpits today, just as we have always needed it from since long before the day of Amos.

Amos also warned them that since God had given them great opportunities and privileges, that he would expect in return that they accept the responsibility which privilege always implies. "You only have I known of all the earth, therefore, will I punish you for all your iniquities." Because you have been given the blessings of a Chosen People you should have been that much better, and nobler in all your ways. Have you had blessings from God? Know then, that responsibility is laid upon you. Do you like to think of the fine name you have inherited? The social position you may hold? The opportunities you are having? Then, remember that for all these things you must give a just and proper accounting.

Again Amos warned of the worthlessness of worship that was hollow, on account of the lack of sincerity, and the lack of good life to back it up. Remember he was prophesying to a nation that was powerful, and rich in its luxury. Israel had not often known such a condition. Theirs had usually been a hard lot, but when Amos prophesied, they were living in comparative ease. They had turned to themselves rather than to God, and counted on their own strength rather than his. They kept up a semblance of worship, but God says to them, "I hate, I despise your feast days, and I will not dwell in your solemn assemblies: though you offer me burnt offerings of your beasts." The Lord honors true worship, and calls us to it. He says, "A broken and a contrite spirit" he will not despise. That is, he will honor those who come humbly and sincerely to worship him. I know of nothing so strengthening, and helpful as the worship of God in his holy sanctuary. It is so vital it should never be overlooked.

Amos gives to his hearers the purpose of the "depression" which they had had: "I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord." Their poverty, adversity, their testings were to cause them to "return" to God. This they had not done. Many answers have been given to our "depression," and our "repression." May it not be a good thing if we turn to the prophet Amos for his answer? God is trying to lead us into the right way, and to keep us from the wrong way. Wealth in materials is often a great blessing. It is quite human to seek it. But wealth is not everything. Much of the leadership of the world has come from the poor. Amos was a poor man, and yet his great prophecies still bless civilization. Jesus had "no place," Paul had "nothing" ("having nothing, yet possessing all things"—II Cor. 6:10), many are the poor people whose rich lives have made others rich ("yet making many rich"—II Cor. 6:10).

Have you had trouble? Let it draw you nearer to God. Have you had adversity? Let it become a blessing. Have you had sorrow? Let it lead you into the closer presence of the Man of sorrow. Let all these things do exactly what Amos cried out for his people to do: "Prepare to meet thy God, O Israel." The words need not be looked upon as a condemning utterance, but rather as a challenging one. They need not drive us, but rather lead us. "Prepare to meet thy God," in the day's duties; "prepare to meet thy God" as youth in the call of life investment; prepare to meet thy God" to bless thee, and help thee, in the hour of temptation; and "prepare to meet thy God" as he shall call for thy complete consecration of life and all to him.

So the message of Amos is a message for us: social justice; privilege means responsibility in direct ratio thereto; worship without corresponding living daily devotion is of little avail; adversity a challenge to return to God; and the everlasting fact that we are all sure to meet God, and that we should learn to walk with him, and meet him in peace.

"There is no royal road to anything. One thing at a time, all things in succession. That which grows fast withers rapidly; that which grows slowly endures."

"Stewardship puts the Golden Rule in business in place of the rule of gold."

NEWS AND VIEWS

INGRAM CHRISTIAN CHURCH.

At Ingram Christian Church every service has been conducted as usual except one Saturday preaching service which was called off because of a funeral. On February 2, Virginia Dare Linens, one of our young members who was received last year, was called to her reward. Our church and community were greatly saddened, for Virginia was such a sweet and loveable character.

Our Sunday school, under J. K. Landrum's leadership, has averaged sixty during January. All bills were paid last year at Conference. The church indebtedness has been reduced two-thirds during the two years of our pastorate, and we plan to pay off the remaining one-third by 1940. The Deacons report the church working well and harmoniously. Plans have been made for a special Easter program.

B. J. Earp.

HOLY NECK CHRISTIAN CHURCH.

On Christmas night, the young people of the Holy Neck Christian Church presented a play, "Where the Child Lay." This was directed by Rev. Arnold Slater and Mrs. H. V. Holland. The choir made its first appearance in vestments at this service and the audience commented very favorably on them.

The young people of our church also had charge of the worship service on Sunday, February 5, in observance of Youth Week.

On February 7, our pastor, Rev. Slater, reviewed the study book, "The Church Takes Root in India" for the Woman's Missionary Society. This was an all-day meeting and the whole program was greatly enjoyed — including the pot-luck lunch.

The Baracca Class presented the church with a mimeograph in the early fall and we now have our church bulletin each Sunday—and wonder how we ever got along without it.

A Member.

WE SING.

A few Sudays ago, while in Shanghai, China, it was our privilege and pleasure to sing a concert to an audience of over fifteen hundred people. This congregation was at the Metripole Theater and represented the great Mission and Good Will of the Fourth Marines of the United States Marine Corps on duty there. Chaplain R. R. Marken of the United States Navy has charge of that work and attracts vast congregations of people. The audience of this occasion consisted of nearly every nationality in the world, and yet there was not one present who did not understand English.

As the Psalmist asked, "How could we sing the Lord's songs in a strange land?" And yet it was the inspiration of the strange land and the strange audience that seemed to sing in our listening ears and round us rang the music of radiant souls. God was very near and there was a sense of His power there. It gave us great joy. It was an opportunity and privilege of a life-time, and one which we shall not soon forget. Oh, that we might sing the songs of Zion everywhere and to all people.

H. E. Rountree.

FALSE TEACHERS.

The modern doctrine of no endless hell or eternal punishment is a licentious doctrine which the man of the world will accept too readily. If it were a spiritual doctrine, the natural man and carnal mind would reject it. "The natural man receiveth not the things of the spirit."—I Cor. 1:14. If Universalism and Russellism were true, all the entire race would be children of God and there would be no children of the devil. Jesus says: "The tares are the children of the wicked one." He again said to some: "Ye are of your father, the devil, the lust of your father ye will do."—John 8:43.

It is to be deplored that Russellites and Universalists will scatter their spurious literature all through the country and poison the minds of many little children of God by their false teachings of no hell, no resurrection, no election, and that everyone makes his own atonement.

Jesus speaking of the wicked goats says: "These shall go away into everlasting (aiovion) punishment; but the righteous into life eternal (aiovion). *Everlasting* and *eternal* from the same Greek word "aiovion," both having the same meaning—endless in deviation. Matt. 25:46. Jesus also said, "Depart, ye cursed, into *everlasting fire*, prepared for the devil and his angels." Matt. 25:41.

To deny that there is an endless punishment for the wicked denies the endless consequence of sin, denies Bible election, special atonement or redemption, grace, salvation, and the resurrection of the just and the unjust. It denies the experience of the child of God who saw the justice of God in his eternal condemnation. It would make Judas (a devil and son of perdition) and wicked Herod, all children of God. Jesus taught the resurrection of the just and unjust—one to the resurrection of life; the unjust to the resurrection of damnation. John 5:28, 29. Paul taught the resurrection of the just and the unjust. Acts 24:15. "And whosoever was not found written in the book of life was cast into the lake of fire." Psalms 103:14; 16:6. Luke 10:20. Rev. 13:8; 17:8. Rev. 20:10-15; 21:10. "They shall be tormented day and night *forever and ever*." Rev. 21:10.

Roy D. Coulter.

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CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Tools For Toilers

BOOK REVIEWS.

THREE GOOD BOOKS FOR YOUR LIBRARY.

By ROY C. HELFENSTEIN.

Every minister who is worthy of the title is naturally interested in good books recently coming from the press. Here are three that I would like to recommend to my brother ministers:

The Rocky Road to Dublin by Seumas MacManus. The book is a most interesting story of Irish life. Mr. MacManus is one of the leading Irish authors of our day. It was my happy privilege to spend the summer of 1930 with Mr. MacManus in Donegal, Ireland, along with Dr. L. E. Smith, after we attended the World Council of Congregational Churches at Bournemouth, England. Mr. MacManus is one of the most interesting characters I have ever met. His books are unusually illuminating. This book which has just come from the press is the story of his life, and his interesting experiences in Ireland. I have never seen a book that portrayed the life of a country and its people more vividly and entrancingly. The name Seumas MacManus is all the recommendation any of his books need to one who has read any of his writings or to one who is a student of English literature. The book reads like a thrilling romance, presenting some of the most beautiful and intimate life touches one has ever been privileged to read. It is an interesting book as a story of a life that has been a great benediction to our generation; and the fact that the book portrays the experiences of an individual's life in its daily contact with true Irish life makes the book of unusual interest to people who want to know more about Ireland and the Irish folk. You will want to include this book in your list of 1939 selections. It is published by MacMillan Publishing Company, and can be procured at any standard book store for the sum of $2.50. Both ministers and laymen will enjoy this book.

New Frontiers of Religion by Professor Arthur L. Swift, Jr., of Union Theological Seminary is another book of interest to laymen as well as to ministers. I have known Dr. Swift for several years, and he is one of the practical leaders in religious thought and life among the younger generation of writers. Dr. Swift, in this thought-provoking volume, gives a comprehensive survey of the Church in its origin, history, and objectives. The book shows most careful study on the part of the author, as he brings data that is invaluable from his wide reading upon the rural church, the village church, and the city church. The New Frontiers of Religion which he brings to your attention in this book must be recognized by any minister who wishes to enter into the new and larger opportunities of service which the church must assume in the days ahead. Dr. Swift has a very clear style of presentation and marshals invaluable material in every chapter in such a way that the reader feels when he has finished the book that he has been spending days in some university library. It is a book which every pastor should read. It is also published by the MacMillan Publishing Company and can be secured from any standard book store for $2.00.

The Making of a Minister by Dr. William H. Leach, editor of "Church Management," is the title of a book which every pastor and every ministerial student should read without fail. The book is published by the Cokesbury Press of Nashville, Tenn. Few books come to the minister's desk which are more rewarding. It is a book that will be widely read and greatly appreciated because of its practical common sense as the author deals with such subjects as "The Background of the Minister." "The Education of the Minister," "The First Years of Disillusionment in the Minister's life," "The Minister's Economic Security," "The Productive Years," "The Ethics of the Parsonage," "The Minister and His Community," "The Minister as a Leader in His Church," "The Minister as a Pastor," "The Minister as a Personal Evangelist," "The Minister in His Pulpit," "Ministerial Ethics," "The Destruction that Wasteth at Noon Day," and "When a Minister Retires." There isn't a minister in the country who wouldn't find that this book will throw light on life's ways for him. The style is clear, the illustrations true to life, the logic convincing, and the message from a minister to ministers is most timely. This very interesting book for ministers can be procured in any standard book store for $1.50.

In Memoriam

IVES.

On December 5, 1938, First Christian Church, Norfolk, Va., lost its oldest member in the person of Lewis Cass Ives. Mr. Ives was nearly ninety-one years of age, having been born in Old Berkley, Va., March 30, 1848.

As a young man he united with Old Providence Christian Church, and maintained his membership there until the merger of Old Providence with the Christian Temple. Subsequently he transferred to First Church, and has been a devoted member and a generous giver ever since.

Bro. Ives was especially interested in the Orphanage at Elon College and was a liberal supporter of that worthy cause. He is survived by a sister, Miss Luna Ives, the last of a large family of twelve children.

"Blessed are the dead which die in the Lord."—(Rev. 14: 13.)

JOHN H. KNIGHT.

ATKINS.

Whereas, God, in His infinite love has seen fit to call to his reward our brother, George Shirley Atkins on May 2, 1938, we, as a church and as individuals, desire to record our appreciation and our sorrow in our loss. Therefore, be it resolved:

1. That the Isle of Wight Christian Church, of which he was a member has lost one for whom they mourn.

2. That we extend to the family our warmest sympathy and earnest prayers; that God's promises may fall soothingly upon their sad hearts, and when life's work is done, they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to "The Christian Sun" for publication.

Mrs. W. C. LUTER,
Mrs. B. B. BARKER,
Mrs. W. E. WILLS,
Committee.

McLENNON.

Damascus Christian Church near Chapel Hill, N. C., lost one of its most loyal members, Mr. Dock Allen McLennon, on January 19, 1939.

Whereas, in his death this church has lost one of its most faithful members. Therefore be it resolved:

1. That we give thanks to God for the great blessings of his life and the association that we have had with him.

2. That we strive to live as true and loyal to our Master as did this brother.

3. That we extend love and sympathy to the family.

4. That a copy of these resolutions be recorded on our minutes, a copy be sent to the family, and a copy to "The Christian Sun" for publication.

R. F. POYTHRESS,
T. C. LINDSAY,
A. M. CRABTREE,
Deacons.

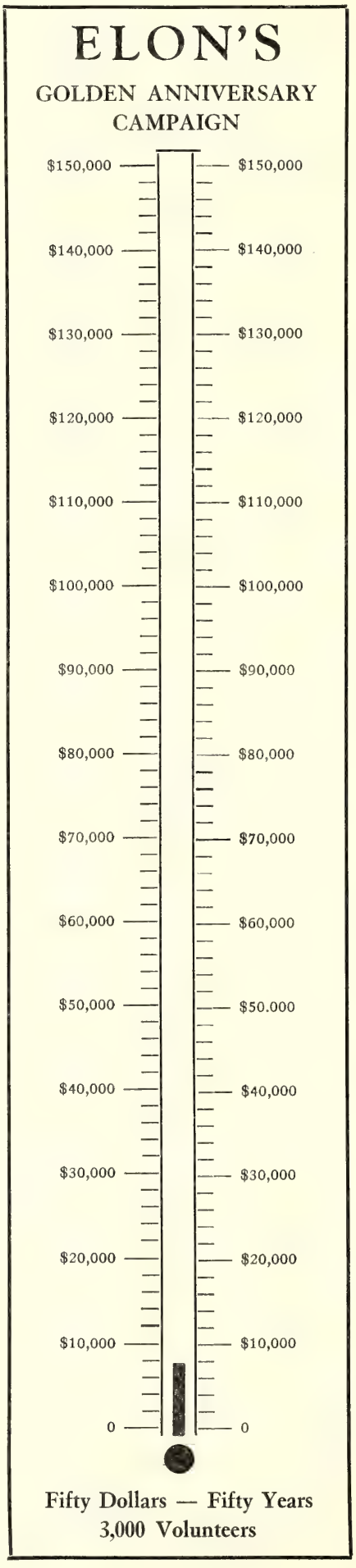
Elon College Golden Anniversary

By vote of the committee representing the Board of Trustees and the committee representing the Alumni Association in joint session, the plan to form an Elon College Anniversary Club with a membership fee of $50.00 was authorized. We arrive at $50.00 by asking for $1.00 each year for every year of the college's existence. "Fifty Dollars—Fifty Years—Three Thousand Volunteers" is the slogan. Surely there are as many as three thousand individuals in our church, among the alumni and friends of the college who are able and will contribute $50.00 to clear the college of its debts if they are properly approached. There certainly should be at least one person in every local church together with the pastor who would take this campaign to heart and use his influence in helping to make this undertaking a success.

Beginning this week we are publishing herewith the names of all who have joined the Club, indicating the amount of their pledge and the amount paid. These facts are to be graphically presented by means of the accompanying thermometer. As pledges and payments come in the thermometer will mount up.

PLEDGES AND PAYMENTS.

Name	Amount Pledged	Amount Paid
K. B. Johnson & Sons, Fuquay Springs, N. C.	$1,000.00	$100.00
Mr. & Mrs. T. L. Deavers, RFD, Harrisonburg, Va.	50.00	50.00
J. M. Lohr, Broadway, Va.	50.00	25.00
C. L. Somers, Burlington, N. C.	50.00	50.00
W. C. Elder, Burlington, N. C.	100.00	50.00
J. Rankin Parks, III, Concord, N. C.	50.00	50.00
John T. Kernodle, Richmond, Va.	50.00	50.00
C. E. Pritchette, Greenville, S. C.	50.00	50.00
J. O. Atkinson, Sr., Elon College, N. C.	50.00	10.00
Oma U. Johnson, Elon College, N. C.	50.00	
Mrs. L. E. Smith, Elon College, N. C.	50.00	
W. L. Monroe, Atlanta, Ga.	50.00	
Margaret Moring Wilkins, Durham, N. C.	50.00	
W. G. Stoner, Greensboro, N. C.	50.00	
W. L. McLeod, Jennings, La.	50.00	
Mary Lee Foster, Elon College, N. C.	50.00	
Sadie Virginia Fonville, Burlington, N. C.	50.00	
C. Lucille Johnston, High Point, N. C.	50.00	
Carl R. Key, Torrington, Conn.	50.00	
F. F. Shoemaker, Winston-Salem, N. C.	50.00	
J. W. Manning, Norfolk, Va.	50.00	
William H. Maness, Burlington, N. C.	50.00	
C. B. Riddle, Washington, N. C.	50.00	7.00
Miss Hontas Rawles, R. 3, Suffolk, Va.	50.00	10.00
James M. Green, Seagrove, N. C.	50.00	50.00
W. W. Kimball, Jr., Wilson, N. C.	50.00	10.00
M. S. Revell, Wilson, N .C.	50.00	
W. B. Bullock, Fuquay Springs, N. C.	50.00	
L. E. Smith, Elon College, N. C.	50.00	
C. C. Fonville, Burlington, N. C.	100.00	50.00
L. C. Dickinson, Elon College, N. C.	500.00	
W. L. Young, Durham, N. C.	50.00	
L. E. Smith, Jr., New York City	50.00	
Rebecca Smith, Northfield, Minn.	50.00	
Harold Barney, New York City	50.00	
C. D. Johnston, Elon College, N. C.	50.00	50.00
Mrs. J. O. Atkinson, Elon College, N. C.	50.00	
Mrs. C. B. Riddle, Washington, D. C.	50.00	
Mrs. Benjamin T. Holden, Louisburg, N. C.	50.00	
Mrs. Bessie S. Cheatham, Washington, D. C.	50.00	
Miss Davie Shank (Mem.) by Mrs. L. E. Smith, Elon College, N. C.	50.00	
Mr. Harry W. Lee, Portsmouth, Va.	50.00	10.00
L. J. Perry, Reidsville, N. C.	50.00	50.00
Dr. W. C. Wicker, Elon College, N. C.	50.00	50.00
Mrs. W. C. Wicker, Elon College, N. C.	50.00	50.00
Margaret Rowland, Greensboro, N. C.	50.00	
Soule Chandler, Loris, S. C.	50.00	
J. W. Barney, Elon College, N. C.	50.00	
Mrs. H. E. Pearce, Franklinton, N. C.	50.00	20.00
A. W. Andes (Mem.) by Mrs. A. W. Andes and family, Harrisonburg, Va.	50.00	15.00
E. N. Jones, Durham, N. C.	50.00	
E. L. Moffitt, Burlington, N. C.	50.00	
Anna I. Helfenstein, Colfax, Iowa	50.00	
Alton T. West, Elon College, N. C.	50.00	
Dr. C. W. McPherson, Burlington, N. C.	50.00	
Mrs. C. W. McPherson, Burlington, N. C.	50.00	
Mr. & Mrs. D. Tulchinsky, Newark, N. J.	50.00	10.00
R. Roy Hosaflook, Linville, Va.	50.00	
T. E. Brickhouse, Norfolk, Va.	50.00	50.00
F. C. Rainey, Rocky Mount, N. C.	50.00	



HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Elon College Library

VOL. XCI. RICHMOND, VA., THURSDAY, MARCH 9, 1939. No. 10.

Courage, Conflict, Victory

By HARRY EMERSON FOSDICK.

God of grace and God of glory,
On Thy people pour Thy power;
Crown Thine ancient church's story
Bring her bud to glorious flower.
Grant us wisdom, grant us courage
For the facing of this hour.

Lo! the hosts of evil round us
Scorn Thy Christ; assail His ways!
From the fears that long have bound us,
Free our hearts to faith and praise;
Grant us wisdom, grant us courage,
For the living of these days.

Cure Thy children's warring madness
Bend our pride to Thy control;
Shame our wanton, selfish gladness
Rich in things and poor in soul.
Grant us wisdom, grant us courage,
Lest we miss Thy kingdom's goal.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ-like graces
In the fight to set men free.
Grant us wisdom, grant us courage,
That we fail not man nor Thee!

Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom, grant us courage
Serving Thee whom we adore.

[May be sung to the tune of Regent Square—"Angels from the Realms of Glory."]

OUR WORK AND WORKERS

The Woman's Missionary Society of Burlington, N. C., spent a day recently studying "The City Church." Mrs. P. D. Rudd, nee Alice Barrett, daughter of our missionary to Porto Rico, was the leader.

On next Sunday morning Mrs. Ruby Manora Manikam of India will speak at Elon College at the eleven o'clock service. Mrs. Manikam is connected with the National Christian Council of India, located at Nagpur.

Rev. W. E. Wisseman, pastor of First Church, Greensboro, N. C., has a class of 65 boys and girls who are preparing for church membership. Many of them will doubtless unite with the church at the coming Easter season.

The young people of the First Church, Greensboro, enjoyed a banquet on last Thursday evening. Nearly fifty young people enjoyed the meal, the "toastmastering" of "Buttermilk' (Loudermilk), and the talk by Rev. F. C. Lester.

The Florida Chain of Missionary Assemblies brought inspiration to many of our churches in that state. Among the speakers was our own Dr. Walter Judd, a returned medical missionary from China. While in Florida, Dr. Judd preached in the First Congregational - Christian Church, Winter Park.

Rev. J. Frank Apple of Elon College, N. C., says that some of his churches expect to get their picture in THE CHRISTIAN SUN in the near future. THE CHRISTIAN SUN welcomes such cooperation and hopes that many other churches will send a cut or a picture, together with a write-up of what is going on.

Rev. J. E. McCauley of Richmond, Va., has announced sermon topics as follows: Theme: "Six Days With Jesus." March 5—"A Day of Fellowship," March 12—"A Day at Noon Day," March 19—"A Day at Evening Tide," March 26—"A Day of Night," April 2—"A Day of Afternoons," April 9—"A Day at Sunrise."

Rev. J. H. Knight, pastor of First Christian Church, Norfolk, Va., was the speaker at the World Day of Prayer at Holy Neck Christian Church on February 24. Others taking part in the program were: Mrs. E. L. Rawles, Mrs. A. L. Jolly, Mrs. E. T. Holland, Mrs. Nell Langston, Miss Frances Everett, Mrs. H. Everett, Mrs. H. L. Worrell, Mrs. J. O. Davidson, and Rev. Arnold Slater, pastor. Members of the Holland Christian Church rendered special music.

Our Burlington, N. C., Church is planning for a fine Easter program, with services on Tuesday, Wednesday and Thursday evenings during Holy Week. The adult choir will render appropriate music, which will be followed by the Communion on Thursday evening. The boys and girls will probably have Communion on Friday afternoon. The three choirs will join in a processional for the Easter morning service, and the Youth Fellowship will present a pageant Easter Sunday night.

"THE COLLEGE SHOULD BE SELF-SUPPORTING."

The above remark was made to me by an interested member of our church and an alumnus of Elon College. We were discussing the matter of the Fiftieth Anniversary and the expected support of the college by the churches. My question of him was "How is the college to be supported? How is it to earn its own money? Do you feel that way about state institutions? Should a part of our taxes go for education? Should our public schools be self-supporting? Should our state universities be self-supporting?" Of course we all understand that if there were not public funds, there could be no public education, only the wealthy would have the opportunities of education. It is a great blessing to our country that schools are made available for our children. State schools must be supported by the state. The church needs its schools. The state and society need the type of character as leaders that is the fruit of our church school. I would regret to be forced to contemplate a citizenry without the leavening influence through training of our church institution. Certainly I cannot think of our own church separate and apart from our own college.

If the church is to have a school, it must of necessity assume some financial responsibilities in connection therewith. The families of our church who have children to educate are not financially able to pay the entire cost of their education, and our church has never expected them to. Liberal souls among us from the first made sacrificial gifts that we might have an institution of higher learning for our church. All through the years the church has generously supported her college. Now is the time for every interested individual to express his interest and rally to the support of the institution that has been provided out of the generosity and affection of a loyal constituency.

No individual who attends Elon College is asked to pay more than 50 per cent of the cost of his education. We have a million and a quarter dollars invested. The dividends on this investment consist of character and personality, trained and directed for fruitful living in a needy world. Your contributions for the continuance of this essential task will be greatly appreciated.

L. E. SMITH.

CHRISTIAN TEMPLE ANNIVERSARY SERVICE.

The Christian Temple was opened and the first service of worship was held in it on Sunday, March 16, 1924. It was a great occasion, with great congregations, inspiring music and sermons, and a generous out-pouring of pledges and money. The church itself is a lovely expression of the work of artists and artisans, wrought out in wood and stone and glass. Under the able leadership of Dr. L. E. Smith, the Christian Temple became a vital factor in the work of our denomination, both at home and abroad.

A special Anniversary Service in honor of the fifteenth year of the opening of the Temple will be held on Sunday, March 19. Dr. Smith will be the guest preacher on that occasion. Members of the Temple Choir will render special music, one number of which will be "Open the Gates of the Temple," which was sung at the service fifteen years ago. A number of new members will be received at the morning service of worship. Members of the church and congregation will be given an opportunity to make an offering at the services, although no pressure will be brought to bear on anyone and those who cannot give will not be embarrassed. A cordial invitation is hereby extended to friends of the Temple to attend the morning and evening services, if possible.

H. S. HARDCASTLE,
Pastor.

A MEMBERSHIP GOAL.

At the February meeting of our ministers in North Carolina the discussion of evangelism led to the statement of each pastor present concerning a goal of new members to be received by Easter. No church was listed for fewer than five new members, and the total membership goal for the thirteen pastors present was one hundred and sixty.

Since that time this method of evangelism has been called in question by a young minister. He feels that setting a goal for new members is liable to make churchmen forget the real motive for securing membership, and think only of reaching the goal set.

Until our churches really begin to increase in membership, there is no apparent danger from this source. Of course it is possible that one could become so absorbed in reaching the goal that he would forget that church members should be born of the spirit of Christ, but it is not likely that those who are aflame with the zeal of the Lord will ever forget the type of character needed on the part of those who take upon themselves the responsibility of church work.

On the other hand it does seem that church workers may well decide on what they are going to undertake in the name of the Lord. If it is all right to decide to try to win one person to allegiance to Christ and the Church, it is equally as all right to try to win ten, twenty, or a hundred. This writer would urge that each individual, and each church decide upon a goal for new members, and then go out with all diligence and humility to win them to the Christian way of life and to membership in the Church. If the suffering, death and resurrection of our Lord Christ means anything to us, it is important to try to make it worth the same to our friends.

EASTER AND THE MISSIONARY MESSAGE.

When the full meaning of Easter burst upon the minds of the Disciples, they began to preach to all who would hear that God had raised Jesus from the dead, and that in like manner God would give new life to all who would repent of sin and walk in His way. It was out of the Easter experience that the Disciples found their message for the world. Fear banished like the mist of the morning, for it mattered no longer what men might do to those who loved God. Death was swallowed up with victory. Life was more powerful than cross or sword or prison. Persons crushed to earth would rise again. God is at work in His world trying to make new creatures of all his created people. The message of Easter is the message of God's love and power, and it belongs to all the world.

We readily agree with the followers of Jesus as to the beauty and significance of the Easter story, but it sometimes seems to be a bit difficult for us to spread the message with the same enthusiasm they had. It costs us money.

If we can visualize like they did, then we can share their joyous enthusiasm. If we can see God's children being crucified on the crosses of greed, selfishness, hatred, and war as the Disciples saw Jesus hanging on Calvary's cross, then we may become eager to tell of God's love that will keep men from a cross if given a chance. If the problems of the poor, the sick, the ignorant, the sin-sick can become our own heart-problems, then we will begin to feel that something should be done about it at once. If we can see how money given in our churches will send ministers, doctors, nurses, teachers, and artisans of many kinds out to the needy places of the earth to minister and to bring new life that flows from the heart of God to all His people as it did to Jesus in Joseph's garden on that first Easter Morning, then we will give with gladness of heart.

THE CHRISTIAN SUN AND THE SOUTHEAST.

On another page is a very thought-provoking article called "A Different Point of View" and signed "A Reader." This is part of a greatly appreciated letter to the editor, and was printed for its worth without permission from the writer. No name is signed for this reason, and not because the writer of the letter is incapable or unwilling to defend his statements.

The editor of the "The Christian Sun" is willing to admit that this paper does not represent the ideas of our people throughout the Southeast. He doubts seriously that one paper can do so successfully. The ideas of our people are so varied that the only possible way to represent all is for all to speak their minds. It just happens that most of those who write for this paper have similar ideas. But that does not mean that other ideas are purposely left out. On the contrary, the editor welcomes all constructive ideas. He has no desire that all articles in this paper reflect his own notion of what is correct. He simply desires that those who write for publication have a message that is true to fact and helpful to those who read.

"The Christian Sun" is not unconscious of the sufferings of the people in our Southeast or any other place. The editor has spent considerable time in a hospital where he was acutely conscious of pain, but most of his thought and conversation were given to the beautiful things roundabout. Flowers, friendships, sacrificial service of nurses, doctors and those who carried on the work that he could not do—these were the things that brought the desire to fight off disease and be well again. It is the nobility and beauty of ideals that lift. The reading public surely is keenly conscious of the sordidness of the world in which we live. Those who preach in print and pulpit need to lift thoughts above sordid things, if possible.

This certainly does not mean that we should close our eyes to human needs about us. It is probably true this this paper should do more (Continued on page 9.)

A LAYMAN LOOKS AT MISSIONS

[The following letter was written by a layman to laymen and is used by permission. Mr. Fairbanks is president of the Central States Life Insurance Co., St. Louis, Mo. Ed.]

Dear Fellow Congregationalists:

Last spring I was asked to become a member of the Prudential Committee of the American Board of Commissioners of Foreign Missions. Recently I attended the Fall Meeting of the Committee in Boston which lasted two days, and I was so impressed with the work of this Committee and of the American Board that I want to share my impressions with some of the men and women in our Congregational Churches in Missouri. This I am attempting to do in this letter.

The American Board has carried on since 1810. Although it has of necessity greatly reduced the extent of its work during the depression, it is today supporting 467 missionaries in active service in the Near East, Africa, India, China, Japan, the Philippines, Micronesia, and Mexico. These missionaries are directing 6,608 National Christian Workers in 13 missions and 2,813 places of worship. They work in 765 churches with a membership of 107,596 people and in 1,304 Sunday schools with 85,286 pupils. The Board has responsibility for 23 hospitals and 40 dispensaries which last year provided 404,000 in-patient days and gave 617,717 out-patient treatments. In education it helps support and direct the work of 10 colleges, 41 theological and training schools and over 1,000 lower schools with a total enrollment of nearly 100,000 students.

The Prudential Committee, which consists of 36 members, twelve of whom must be women, is really an Executive Committee. Its Chairman, Rev. Russell Henry Stafford, D. D., of Boston, was formerly of Pilgrim Church in St. Louis. Its members include many of the ablest men and women in our denomination.

The purpose of the Fall Meeting was to hear reports from the Department heads on the progress of the work and to adopt a budget for 1939. In thrilling, graphic word pictures Miss Mabel E. Emerson presented the work in the Near East and Africa; Dr. Wynn C. Fairfield in Japan; Rev. Robert E. Chandler in China; Rev. Alden H. Clark in the Philippines, Mexico, Spain, and India. The work abroad requires able, efficient, and thoughtful leadership and direction at home and we Congregationalists and Christians are most fortunate to have a staff of wonderful leaders at the home base in Boston. As each of the speakers told of the work under his direction, one was filled with pride that he had a small part in it, and with deep regret that pressing and promising appeals for enlargement of the work could not be granted.

You will be proud to learn that every one of our stations in North China is in operation serving these bewildered and terror-stricken people, particularly in the hospitals and dispensaries. The example of your missionaries, staying on the job at the risk of their lives and health, has made a profound impression on the people. Schools and colleges, together with the students, have been moved into the interiors and classes resumed. In a world torn with so many warring factions at so many points, the unselfish service of our missionaries is most inspiring. Many of them have given their best years to this work for exceedingly modest compensation and during the depression over $700,000 of the Board's budget was contributed by the Foreign Missions themselves. The Board adopted a balanced budget of $933,308 for 1938-1939, which compares with one of $1,780,624 in 1929-30. The Church's giving to the American Board in that period dropped from $934,489 to $426,100, which is very drastic cutting and I feel it is much more drastic in percentage than the reduction of our own individual church expense. The remainder of the budget is to made up of gifts from individuals ($90,000) and from income from legacies, endowments, and so on. The present budget is the lowest adopted in ten years, while the need for the work done by the representatives of the Board is the greatest in twenty-five years.

You can be proud of your American Board. The direction of the work is in able hands. Through it you are holding out a helping hand to hundreds of thousands of helpless and unfortunate people. You can increase your gift to its work with full assurance that the money is greatly needed.

We, here in the Middle West, can show our appreciation of the fine work of the American Board for more than one hundred and twenty-eight years by increasing our gifts and urging others in our churches to increase theirs, so that the Board may have in hand funds to meet a few of the pressing needs facing it.

Sincerely,

ALFRED FAIRBANK.

CONTRIBUTIONS

SUFFOLK LETTER.

Millions of church members are thinking about the observance of Lent. The various churches have their adopted method of emphasizing this season in their private devotions and public worship. One should remember those families who have a deep interest in a new mound in a near-by cemetery. Yes, there are some flowers on that mound, faded, but silent reminders of that day when the minister stood in their midst and read a solemn committal "earth to earth, ashes to ashes, dust to dust," while their hearts felt a fresh break. And there are older mounds covered with grass, but loved ones return now and then with fresh flowers and fresher memories of other days—and a voice, now silent, seems to speak of comfort and eternal life.

And during the Lenten Season, when there is an emphasis upon self-denial and positive consecration, bereaved hearts should find some note of comfort in song and meditation. Death is always a test of faith for the living. The burial of the dead is heart-breaking. The return home is so disturbing. There is an empty room. The chair at the dining table is taken away. There is a vacant chair in the living room. Vacant chairs. Empty spaces. Silence.

There are many things to think over: the long sickness—the failing strength, last words. When dear friends—very dear friends—come in there is a moving of the chairs into a little semi-circle around the open fire-side, for a little heart-to-heart talk, over some of these precious things — memories now — with some new tears. These tears will come, but they will make the vision clearer afterwards. In spite of that empty chair and the broken family circle, faith insists that the number of the family remains the same. Father is absent, but he is still a member of the family. His photograph is snugly fitted in a little frame on the mantle. Mother has gone back to live with her Savior. But her name is counted in the family list. In another home a son, the pride of his parents and the hope of loving hearts, slipped away to enter another school with the Master Teacher. A loving daughter fell a victim to merciless disease. And thus the story might be continued. In every instance there are perplexed minds and troubled hearts which need help.

And when such a trial comes it is blessed to know that there is comfort for Christian people. There is only one source of help. That help comes from One who understands. Jesus was a man of sorrows. He died of a broken heart. He wept with His friends, Mary and Martha. He has a message. But He offers more. He comes as a blessed Presence. "I am with you." "Let not your heart be troubled—believe in Me." He speaks through His word. Open your Bible. Read His words. They will help. Talk to Him. Listen for His message for your heart.

Bereaved people should remember that this month is not the last month, and this day is not God's last day of time. Other days will come. And those other days will bring to trusting faith a sweeter fellowship and a better understanding of our Father's will. The future does not end when youth yields to the demands of death. There is a future for young people, who "die in the Lord," far surpassing any plans loving parents could devise. And there is a future for those who remain. Death changes many of our plans, but it should not destroy them. If we will be content to leave our plans in the hands of the Wise Architect, our bereavements may become a blessing, for, by them, our hearts may be made better. "Blessed are they that mourn; for they shall be comforted."

I. W. Johnson.

ELON COLLEGE AND THE YOUNG PEOPLE OF OUR CHURCH.

Years ago the Christian Church in response to the demands of the future founded Elon College and thereby laid the foundations for a greater and a more useful church. The college stands as the church's contribution to the young people of our constituency. The planning, the building, the support, and the sacrifices of the church for the training and development of the youth of our church are all in vain unless parents and young people cooperate in placing our young people in our own school for training.

Great care has been taken to see that the needs of modern youth in their efforts to prepare themselves adequately for life may be met on the campus of our own school. Preliminary training in all professions is provided for. Courses leading to the Bachelor of Arts degree are equal to those of larger and more influential institutions. There is no educational need for our young people to go elsewhere for their training. Our standards are high, our work is thorough, and our graduates achieve in whatever field they elect to serve. At Elon College there is a wholesome blending of educational advantages, cultural opportunities, and spiritual inspiration. The needs of our students are carefully considered and conscientiously cared for.

During these months young men and women graduating from high school will be considering college. "Where shall I go?" is the big question. In selecting a college certain fundamental questions must be faced —location of the institution, equipment, faculty, student body, curriculum, standing, and atmosphere. The readers of The Christian Sun almost without exception know something of these questions as related to their own institution, but unless you have been closely in touch with the college in recent years, your knowledge is inadequate. A request for current catalogue and other materials will bring you present day facts that will be convincing.

In all probability we will have more applications than we can accept. Elon College, however, was built principally for our young people. This is an appeal to pastors, parents, and alumni to cooperate with us in directing the attention of our own prospective college students to our own college. Won't you please take time now to send us names and addresses of those who should enter Elon College in September. A special appeal has been mailed to all pastors in the Southern Convention. To date we have had but few, I shall not say how few, replies from our pastors. We are encouraged by the increase from our own young people in Elon College during the past year. We should continue to make progress.

L. E. Smith.

LITTLE CREEK.

After the Christian Missionary Association in November, we bought a lot for our new church at Little Creek, east of Ocean View, Norfolk, Va. As soon as it was generally known, the gentleman we were renting from asked for his hall. That necessitated our building a new hall on our church lot. We have all the church furniture installed and are holding Sunday school and preaching services every Sunday. We will appreciate a visit from any of our church friends.

J. H. Warren,
Pastor.

OUR INSTITUTIONS

The Orphanage

Dear Friends:

I am very grateful for the splendid loyalty that the Sunday schools and churches gave me in 1938. Their loyalty was beautiful and encouraging. We keep a special record book in which all offerings are recorded monthly as they come in. This record is so ruled that each offering shows for the month it is received beginning with January and so on across the page for each month. We have quite a number of Sunday schools that have a credit for each month, and when each monthly space is filled it looks really nice.

In looking over this monthly record book for last year, I thought perhaps it would be interesting to you to know that every Sunday school in the Western North Carolina made an offering except one. Not all of them made monthly offerings, but sometime during the year they made an offering. The Eastern North Carolina Conference had five that made no offering; Eastern Virginia, two; North Carolina and Virginia, one; Valley of Virginia, three. We hope this year to get all of them on our list.

The writer wants to call the attention of our good women to the fact that we are very short in dresses for the girls. It has been the custom of the Ladies Aid Societies, the Women's Societies, and many individuals to make and send us dresses for Easter. We are counting on you this year. We know that you will not fail us. The little boys under ten years of age need little spring suits. This will give each one an opportunity to show a little love to a little helpless child. If you had a flock of sheep and a little lamb's mother should die, you would not let it perish; you would feed it with warm, sweet milk. If the weather were cold, you would see that it had a warm, comfortable place to sleep where it would be protected from the cold. How much better is a little motherless child.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 9, 1939.

Amount brought forward		$2,366.81
Sunday School Monthly Offerings.		
Western N. C. Conference:		
Hank's Chapel	$ 6.12	
Randleman	3.16	
Seagrove	.78	
Big Oak	2.70	
Spoon's Chapel Jan. & Feb.	5.05	
Parks Cross Roads	20.70	
		38.51
N. C. & Va. Conference:		
Mt. Zion	$ 1.22	
Greensboro, First	9.17	
Elon Community Bible Class	5.30	
		$ 15.69
Eastern N. C. Conference:		
Southern Pines	$ 7.00	
Henderson	5.01	
Liberty Vance	5.55	
Wake Chapel	6.27	
		23.83
Eastern Va. Conference:		
Oakland	$ 10.00	
Mt. Carmel	11.81	
Holland	5.46	
		27.27
Valley Va. Central Conference:		
Mayland	$ 1.00	
Linville	6.48	
		7.48
Special Offerings.		
Mrs. Phillips, support of children	$ 25.00	
Mr. & Mrs. Harold Barney	10.00	
Men's Bible Class, Rosemont Sunday school, support of Robert Currin .	12.50	
Mrs. Hamilton, support of children	12.00	
W. P. Perry, support of Billy Perry	10.00	
		69.50
Total for week		$ 182.28
Grand total		$2,549.09

MEMORIALS.

The Elon College alumni, those who graduated and those who did not, constitute a fine, happy family. The ties that bind us are very dear. When the family circle is broken by death, we are distressed in soul and are all

(Continued on page 15.)

Elon College

OFFERINGS FOR THE COLLEGE.

I am sure that more Sunday schools and churches participated in the College period than have reported. Many Sunday schools took fifth Sunday offerings for the college in January that have not heretofore received such offerings. We are grateful for this increased interest. Fewer churches, however, have sent in contributions than heretofore during the college period. Surely there are many who have not yet reported. We should raise at least half of our apportionments during the college period. To date, however, we have received only a little more than $1,000.00. If you have not taken your offering for the college, won't you please do so as early as it is convenient, and if you have received the offering, won't you please send it in. The spring and summer months are our lean periods, and we need the help of the church most. We are getting along fine at the college, but it will require diligent efforts and faithful cooperation to continue in the way of progress. We are grateful for your help and encouragement.

The following amounts were received during the week:

Churches.	
N. C. & Va. Conference:	
Burlington	$ 36.00
Eastern Va. Conference:	
Newport News	175.00
Total	$ 211.00
Previously reported	799.77
Grand total	$1,010.77

L. E. SMITH.

Pictured above is the Elon group of alumni in and near New York City who gathered for their annual banquet at the Winthrop Hotel in New York City, January 19th. Mr. J. E. Massey is president of this local group, and Harold Barney is secretary and treasurer.

Those present were: Dr. William Horace Day, Dr. L. E. Smith, '10, Rev. and Mrs. C. J. Felton, '12, Mr. Joseph L. Hilgreen, '38, Miss Marjorie Jamouneau, '33, Dr. James Craig Joyner, Mr. Sidney F. Jackson, '30, Dr. A. Lucius Lincoln, '07, Dr. A. Liggett Lincoln, '10, Dr. Jennings S. Lincoln, '11, Mr. and Mrs. Kenneth R. McCalman, '21, Mr. and Mrs. J. E. Massey, '18, Mr. James G. Rising, '33, Mr. Tuthill, Mr. James A. Vaughn, '08, Miss Grace L. West, and Mrs. Harold L. Barney, '28.

FOR THE CHILDREN

CHRISTMAS IN THE PHILIPPINES.

[One of our preachers from Eastern Virginia, Rev. H. E. Rountree, Chaplain in the U. S. Navy, spent last Christmas in the Philippine Islands. He sent us this article telling about Christmas there. Ed.]

In the Philippines Christmas is a much different day than it is in the United States. In the first place there is the vast difference in climate. For while Christmas for the greater part of the U. S. A. is a day of snow and cold, in the Philippines it is just another hot day. But even aside from the climate, there are yet more differences in the celebration of this feast. For while in America the children are anxiously awaiting the arrival of good old jolly Santa Claus with his sleigh and reindeer, here in the Islands the children know very little of giving and receiving of presents and gifts. Here it is rather a big fiesta and as such is a day of eating and excitement. There will be bands playing and candles burning and church bells ringing, processions and parades, and everybody will be dressed in his best clothes and going to church.

Yes, Christmas is a feast day meaning different things to the Filipino child and the American child. For in America, Santa Claus comes to the jingle of sleigh bells, whereas in the Philippines, the Savior comes to the clamour of church bells. But the joy is the same since Christmas here as well as anywhere in the world means the Birthday of the Savior.

Lacking fir trees and the tinsel that usually are symbols of this season in America, the natives have with nimble brown fingers devised other decorations to symbolize this happy day. Paper lanterns in the shape of stars, suns, moons, and even fish, are to be seen everywhere decorating homes and streets and churches. It is a day of universal fiesta, and pigs that have been fattened for the occasion are being roasted. Sauces have been spiced, even the daily rice has taken new forms in the way of cakes and sweetened tidbits. There is dancing and fun-making and the swains and the lassies do a little courting. Calesa and pony and driver are all in festive attire. The poorest of the poor will have something in the way of dress or eats or drinks to help them to celebrate the Feast Day of our Savior. For a week or more at the early hour of three in the morning every man and woman has gone to church to take part in the Holy Mass of the Cockcrow, chanted in the native tagalog. The Padre has been up early and late. The little boys have serenaded and paraded through the village with homemade instruments of shell and bamboo, rendering a doleful dirge intended to put everyone in an expective mood. The village school has been tutoring the children in native dance steps and the adults have practiced for the century-old Christmas Day. There will be no siesta today. And even though the heat is just intense as on any other day, even though the flies and the bugs are just as pestiferous as ever, and the chickens and pigs are still scampering around annoyingly in every street, it is Christmas. The little boy naked save for his undershirt and at play in the carabou bath is well aware that this is an occasion, his little tummy is round with an unusual rundness of much rice and special dishes, and besides, everybody is in rare good humor. Incessantly the air is rent with the blasts of thundering, exploding fire-crackers. There is a rout of unusual noises; the smoke of cocoanut fires is a little more acrid as many dinners are being prepared; even the faithful carabou is allowed to wallow unmolested in his bath. It is truly a day of fiesta, for it is Christmas in the Philippines.

WINTER.

By ALFRED TENNYSON.

The frost is here,
And fuel is dear,
And woods are sear,
And fires burn clear,
And frost is here
And has bitten the heel of the
going year.

Bite, frost, bite!
You roll away from the light
The blue wood-louse, and the
plump doormouse,
And the bees are still'd, and
the flies are kill'd,
And you bite far into the heart
of the house,
But not into mine.

Bite, frost, bite!
The woods are the searer,
The fuel is all the dearer,
The fires are all the clearer,
My spring is all the nearer.
You have bitten into the heart
of the earth,
But not into mine.

INTERESTING BROADCAST.

On March 29, at 12:30 Eastern Standard Time on the National Farm and Home hour of the National Broadcasting Company, the Brownhelm Congregational Church in Lorain County, Ohio, will conduct an informal discussion group on the subject, "Problems of Church and State Relations in Rural Life." Mr. Henry Leimbach, a layman and former chairman of the rural life commission of Ohio Conference, will have charge.

J. A. TRIPP.

REVIVAL AT BETHEL.

I have just closed a revival meeting at Bethel Church on the Elkton Pastorate. This meeting began Monday night, February 20 and closed the night of the 28. I did the preaching myself at each service and was assisted otherwise only by the devout people who are members of the church. As is always the case when pastor and people work together harmoniously, giving what they have to Christ for his blessing, the results are favorable. The meeting was a blessing to the entire community with ten accessions to the church on profession of faith. M. W. MANN, *Pastor.*

SPECIAL OFFER

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"THE CHRISTIAN SUN" - - - - - - $ 2.00
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A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

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A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

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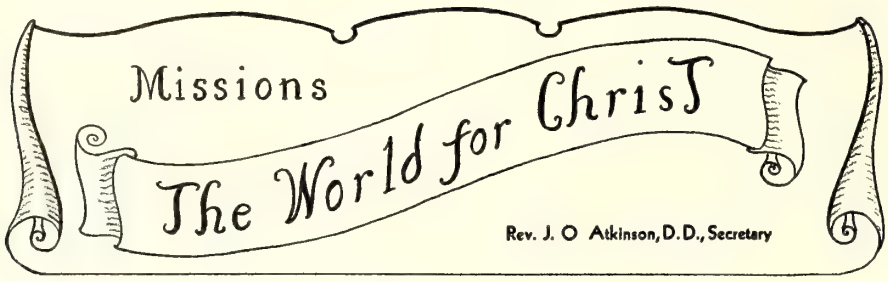
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40



THE GREATEST EVENT.

Just one month from the date of this issue of THE CHRISTIAN SUN, namely; April 9th, comes Easter Sunday. On that day the Christian world will, we trust, properly celebrate the most momentus single event in history, namely; the Resurrection of our Lord. Ancient Job, claimed by some to be the earliest writer in the Old Testament, asked the question, "If a man die, shall he live again?" (Job 14:14.) Centuries later our Lord Himself answered that question by coming forth in His own strength, the first fruits of them that slept, and proved not by word, but by deed that if a man die he shall live again. Jesus Himself said, "I am the resurrection and the life, whosoever liveth and believeth in me shall never die." This He also proved by coming forth from the grave on the first day of the week following His crucifixion. This event changed the day of worship from the seventh to the first day of the week, because it completed that plan of salvation for man, in the mind of the Father and the Son from the beginning. Thus instead of observing the seventh day of the week and celebrating the act of creation, the first day of the week began to be observed as a day of worship that the mind and heart of man might be centered in the eternal fact and hope of the Resurrection.

Thus at Easter once a year we observe with gladness and rejoicing the great single event in history and proclaim to the world that He is risen indeed and teach to all the world the divine and eternal truth in John 3:16, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Our churches here in the Southern Convention very fittingly and appropriately include the Easter period in their missionary period, in order that along with our worship service on Easter we may render a service of praise and gratitude by making our self-denial offerings at or about Easter for missions that through these offerings we may declare our belief in the resurrection of our Lord and at the same time share that belief and that fact with others who have not had the opportunity of knowing the power of the Resurrection as we ourselves have had. March, April, May and June constitute our missionary period in all our churches, a period in which pastor and people may turn their mind and their hearts along with their dimes and dollars for service in winning souls to Christ and making known the gospel of our Lord to the less favored in our own land and to those who do not know our Lord, nor the power of His Resurrection in other lands. It is hoped and believed that our churches during this period with our faithful pastors, Sunday school superintendents and leaders of Missionary Societies and groups will emphasize the opportunity afforded by our missionary appeal and thus obey the most emphatic command our Lord gave after His Resurrection, namely; "Go ye and teach all nations, baptizing them in the name of the Master, Son and the Holy Ghost, and Lo! I am with you unto the end." If we wish to practice and realize the presence of our Lord we will embrace the opportunity afforded at this season of the year through the emphasis on missions as to well and wisely designated by our Convention, our Conferences, and our churches. To this end may God direct our minds and hearts and thus enrich our lives with His blessed power and presence as we seek to share that power and presence, that love and life, with others.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 4, 1939.

Sunday Schools.

Durham, N. C.	$ 7.32
Liberty (Vance), Henderson, N. C.	4.91
Oak Level, Youngsville, N. C.	1.00
Linville, Va.	5.74
Ether, N. C.	1.63
Hopewell, Va.	1.15
Happy Home, Ruffin, N. C.	5.76
Carolina, Burlington, N. C.	1.90
Belew Creek, N. C.	2.03
Oakland, Suffolk, Va.	10.00
Ramseur, N. C.	4.64
Mayland, Broadway, Va.	1.00
First, Greensboro, N. C.	7.55
Pleasant Ridge, Guilford College, N. C.	3.00
Total	$ 57.63

Individuals and Churches.

Parks Cross Roads, Ramseur, N. C.	$ 20.70
Ingram, Va.	4.30
Total	$ 25.00

Specials.

E. J. Cheatham, Franklinton, N. C.	$ 19.00

Conferences.

Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.:	
Home Missions	$ 62.31
Foreign Missions	62.31
Total	$ 124.62
Total for the week	$ 226.25
Previously acknowledged	9,132.88
Total since Sept. 1, 1938	$9,359.13

The above indicates that there are individuals, churches and Sunday school who care to share the gospel of the Prince of Peace with others. We are living in a time of upheaval and change with threatens and fears of wars and rumors of wars. This condition in world affairs may be expected to obtain as long as even so called Christian nations will contribute millions and billions for armament and weapons of death and destruction, while they only contribute hundreds or thousands to make known the love and life of Him, who said, "Peace I leave with you; my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—(John 14:27.)

It may be a long time coming, but the way and the will of God will be accomplished. God is patient and abides with mercy, the short-sightedness and folly of man. But in the end justice and righteousness prevail and one day as sure as the earth and the heavens are, our Lord's Prayer will be answered: "Thy kingdom come, thy will be done on earth as it is in heaven." Our gifts to missions mean simply that we have the faith to believe that our Lord's Prayer will be answered and that we ourselves are willing to do our part to hasten the day when war shall be no more and peace on earth and good will among men shall prevail. On this account our hearts are grateful for every dime and dollar contributed to the cause of missions, the sharing with others the gospel of our Lord, the Bread of heaven.

J. O. ATKINSON,
Mission Secretary.

"The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community."

OUR CHURCH YEAR.

Our Southern Convention and the Conference have for convenience and helpfulness divided the year into periods, during which periods the various enterprises and institutions of the church may be emphasized.

January and February are College months, during which time attention is called to the contribution that the college is making to the church and the necessity and the privilege of the churches to support the college with contributions and patronage.

March, April, May and June constitute the Mission period, both Home and Foreign. This period embraces Easter and was chosen for missions for this very reason that evangelism, one phase of missions, may be emphasized in all the churches and that the glad event of the Resurrection may be heralded throughout the earth and that the churches through their missionary contributions may have a part in this glorious task. During this period all our churches are earnestly solicited to stress the subject of winning souls to Christ at home and abroad and during the period at, or about, Easter with the ingathering of members such as shall be saved into the church an offering of substance may be given that there may be an ingathering in churches beyond our sight and the range of our voices.

July, August and September constitute the Christian Education period, during which time our Sunday School and Christian Endeavor Conventions are held and also the Leadership Training Schools for religious workers, particularly for our Young People. These Conventions and Schools meet, calling together hundreds of our young people and of those interested in improving the methods of our young people's work through the auxiliaries of the church.

Then October, November and December, embracing the Thanksgiving Day and season are designated as Orphanage period in which the churches are called upon to make their annual donations for this benevolence and the good work that the Orphanage is doing. It is a most fitting season, Thanksgiving, to emphasize this worthy benevolence and enterprise that the dependents of the churches, the fatherless and the motherless may be cared for.

Then at the glad Christmas Season when we give our gifts in the name of the Christ Child to make others happy we are called upon to make a Christmas offering for the support and relief of our aged and retired ministers, and the widows who, through the years, shared the self-denial, life and service of their husbands.

All this is familiar to our ministers and readers of THE CHRISTIAN SUN and is only repeated here, "Lest we forget, lest we forget."

This writer naturally indulges the hope and has the faith to believe that our faithful pastors and loyal churches will bear these things in mind and that now as we look to Easter and enter our Mission period we will emphasize in every church and Sunday school the missionary message which embraces its kindred and allied topic of evangelism. The real object of all missionary enterprise is to deliver the great evangel and emphasize it in such a way that those who hear may accept and bear witness of Him, who said, "And I, if I be lifted up, will draw all men unto me."

J. O. A.

WOMAN'S MISSIONARY CONVENTION.

The Woman's Missionary Convention will hold its fourteenth regular session at Elon College, N. C., April 18 and 19, 1939. The Convention will convene at 2:00 in the afternoon of the 18th, and close at noon of the 19th. The First Christian Churches of Greensboro and Burlington will be joint hostesses with the women of Elon College, providing over-night entertainment for those who come from a distance. On Tuesday evening a banquet will be served in the College Dining Hall. Tickets will be 65c. Those who attend will provide their own lunches on both days, as the dining facilities are taxed to capacity by the student body. Those wishing reservations made for either the banquet or over-night entertainment, or both, please notify Mrs. J. L. Foster, Elon College, N. C., president of the Elon College society.

The following have agreed to serve as chairmen of the Standing Committee: Nominations — Mrs. E. R. Bryant, Franklin, Va.; Finance—Mrs. W. V. Leathers, Suffolk, Va.; Recommendations—Mrs. J. H. Lightbourne, Burlington, N. C.; Resolutions—Mrs. Roy Caviness, Raleigh, N. C.; Day of Missions—Mrs. L. E. Smith, Elon College, N. C.

The completed program will appear in a later issue of THE CHRISTIAN SUN. There are no limitations as to Conference representation. It is hoped that every church within the bounds of the Convention will be represented.

MRS. STANLEY C. HARRELL,
Vice-President.

SECOND QUARTERLY STATEMENT.

The following is the second Quarterly Statement of the Christian Missionary Association of the North Carolina and Virginia Conference:

Receipts.

Balance as of December 1, 1938	$ 25.00	
Dr. R. A. Wilkins, Burlington	5.00	
J. M. Fix, Burlington	5.00	
Dr. C. W. McPherson, Burlington	5.00	
Herman Truitt, Burlington	5.00	
Mrs. Eugene Cross, Palm Street, Greensboro	5.00	
Mrs. C. H. Rowland, First Church, Greensboro	5.00	
H. W. Trollinger, Burlington	5.00	
C. T. Hold, Burlington	5.00	
W. R. Sellars, Burlington	5.00	
D. J. Fitch, Burlington	5.00	
Miss Nellie Sutton, Burlington	5.00	
N. C. & Va. Conference	200.00	
		$ 280.00

Disbursements.

Expenses	$ 2.00	
To Treasurer, 12|30|38	25.00	
To Treasurer, 1|26|39	225.00	
		252.00

Balance on hand, 1|3|39	$ 28.00
Total Receipts 9|20|38 to 1|3|39	$350.00
To Treasurer, 9|20|38 to 1|3|39	$322.00

JAMES H. LIGHTBOURNE,
Financial Secretary.

EDITORIAL.

(Continued from page 3.)

to point the way to a better economic, social, racial, and political order for our nation and the world. The present conditions are certainly unhealthy and unhappy. Poor people on farms and millions without jobs are worthy of the consideration needed to change conditions so they will get their share of the good things of earth. It is not right for people to go hungry in a land of plenty. Sickness is perfectly obvious to a layman, but it takes a wise and skilled physician to care for the patient. The big reason why this writer does not say more about the sick condition of our country and certain areas in particular is that he is not the physician to prescribe. Others much wiser than he are working at the job, and often they make the conditions worse rather than better.

If rich and poor, wise and ignorant, will seriously try to put into operation the Golden Rule, which is the back-ground of the writings in this paper as well as the Christian religion, then conditions will change.

The real need of the Southeast, of our country, of the world, is for people who dare to do the right regardless of what others think of them. If THE CHRISTIAN SUN is in any crusade, it is for the development of that kind of character.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

FLASHES!

The young people of the Holy Neck Christian Church had charge of the morning service of worship on February 5, Pilgrim Fellowship Day. Those sharing in the service were: Alan Piland, Helen Green, Shirley Babb, and Lucille Gomer. Miss Frances Everett of Holland, Va., was the quest speaker.

* * *

March is "Youth - At - Church Month" in the Suffolk Christian Church. Last Sunday Dr. Truitt spoke on "Christian Youth at the Table of the Lord Jesus" and many young people were present to share in this communion meditation. The topics for the other Sundays will be: "Christian Youth Preparing Earnestly," "Christian Youth Choosing Wisely," and "Christian Youth Serving Heroically." Dr. Truitt is teaching a class of boys and girls each Friday afternoon on the fundamentals of the Christian faith, and the meaning of Church membership. Other churches would gain much by following the lead of Suffolk and emphasizing the relationship of young people to the Church.

* * *

Burlington Christian Church has a "Youth Council," composed of the presidents of the young people's classes and of the young people's societies, and other youth leaders. This Council is to plan for the fourth Sunday evening church service each month. At the last such service the sermon was given by J. H. Waugh, Jr., a blind boy studying at Elon College. The Youth Council members were installed at an impressive candlelight service, brought back from Rockford by Walter Cooper, a member of the Burlington group. The music was furnished by the young people's choir.

AT ELON.

Flash! Flash! Kirby Page shocks students with his ideas on Socialism! We were very fortunate in having Kirby Page on our campus February 26 and 27. He arrived late Sunday afternoon and spoke at chapel on Monday. His talk was well formed, well prepared, and well given, but I must say that the students do not agree with him.

Again the students welcomed to this campus Mr. Matsumoto of Japan, who represented the "Far Eastern Student Fund." He also was a chapel speaker.

Joe Golombeck, Elon husky athlete, has certainly been going places in boxing. He has won tournaments in Charlotte and in Greensboro and expects to represent Elon and North Carolina in a tournament in New York City soon.

That's all, folks, for this time.

CHARLES A. PARKER, JR.,
College Reporter.

A UNITED CHURCH.

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
—I Timothy 4: 15.

"To work for a united church, practicing Christian freedom, and definitely promoting the program of Jesus."—Statement of Purpose.

"There is one body and one Spirit, even as ye called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, and in you all."—Eph. 4: 4-.

CHURCH OF THE LIVING GOD.

"This is the church of my dreams:
The church of the warm heart
Of the open mind
Of the adventurous spirit;
The church that cares
That heals hurt lives
That comforts old people,
That challenges youth
That knows no division of culture or class,
No frontiers geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward
The church of the Master,
The church of the people
High as the ideals of Jesus
Low as the humblest human;
A working church
A worshipping church
A winsome church
A church that interprets the truth in terms of of truth
That inspires courage for this life and hope for the life to come;
A church of courage
A church for all good men,
The church of the living God."

"Lord, set Thy churches free from foolish rivalry."—John Oxenham.

I WOULD BE TRUE.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 19, 1939.

SCRIPTURE: Deut. 5:19, 20; I Sam. 18:1-4; Ruth 1:16-18.

Daily Readings—

Monday—True to Her Duty—Esther 4: 12-5: 2.
Tuesday — Respect for Parents — Eph. 6: 1-3.
Wednesday — True Friendship — John 12: 1-8.
Thursday—Hearing and Doing—James 1: 22-25.
Friday—Love and Good Works—Rom. 12: 9-16.
Saturday—True to God's Will—Acts 4: 18-21.

In this meeting let us exalt honesty and loyalty. In a day when graft and deception are practiced in business and politics, it is very important to keep our ideals and actions undefiled. St. Francis de Sales tells of a woman who had to meet the temptations of the French court. She lived in the atmosphere of luxury and sensuality: yet she wanted to be a Christian. He said to her, "Oftentimes when a man goes for a walk in the garden he plucks a little bouquet of flowers so that their fragrance goes with him the rest of the day." What a suggestion for Christians! Each morning when we start out, recall the choicest friends, the highest ideals, the most sacred memories, and we will inevitably respond to their fragrances.

To Think About—

The Christian Endeavor pledge is full of words and phrases signifying a desire to be true, loyal, and devoted.

Search newspapers for clippings of news items dealing with divorce, juvenile delinquency, crime, quarreling between parents and children, dishonesty, international spying, arrests for treacherous conduct. Use these to describe the results of being disloyal and untrue.

What sin causes most disloyalty and dishonesty? The sin of selfishness, the sin of cowardice, the sin of forgetfulness, or what?

What examples of untruth and deceit have appeared in your neighborhood, or in your own personal experience?

Ruth and Jonathan are Biblical examples of what it means to be "true." Have someone tell their stories.

What are common ways in which we are untrue and disloyal to our friends? Consider the harm done by gossip.

Suggested Hymns—

"He Leadeth Me."
"True-hearted, Whole-hearted."
"I Would Be True."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER DELIVERED FROM PRISON.

Lesson XI—March 12, 1939.

Golden Text: *Prayer was earnestly made of the church unto God for him.*—Acts 12:5.

Lesson: Acts 12:5-17.

Disturbing the Status Quo.

"Now about that time Herod the king put forth his hands to afflict certain of the church." As long as the church goes along quietly, approving and blessing the "status quo," or at least not bothering the "status quo" it fares well. But let the church become vocal and militant against the evils of the social order, the principles of industry that are un-Christian, the liquor traffic, discrimination against races, militarism, and so forth, pressure and persecution begin to be felt. Vested interests and privileged groups and individuals begin to talk about the church "sticking to the gospel." One wonders if the modern church is not too complacent in the face of the un-Christian social factors in our modern world. One thing is certain—the church has risen to new heights under persecution. Herod thought the church was becoming too influential, too much a menace to his power and his influence, and he made up his mind to snuff out its young life.

The Futility of Force.

"Herod . . . killed James the brother of John with the sword . . . and proceeded to seize Peter also. And when he had taken him he put him in prison." Herod, like many others did not know that although you can bind a man and put him in prison, you cannot bind an idea. He thought he could crush the truth with force, that might would triumph over right. This futile policy is seen not only in Germany; it raises its menacing head in America. There are organizations that would deny the right of free speech, and a free press to those who differ from them on political and social and economic policies. Priding themselves on their Americanism they are most un-American. Truth cannot be imprisoned. Ideas cannot be put in chain. Spiritual ideals cannot be killed.

Calling Upon Him in the Day of Trouble.

The Church was in dire trouble. And because they had no one else to whom to go, they called upon the Lord. "Prayer was made earnestly of the church unto God for him." Here is a treatise on prayer in a few words. It was united, corporate, intercessory prayer—Prayer was made by the church. It was sincere and earnest—the word translated earnestly is the same word which is used in describing Jesus' prayer in Gethsemane. It was reverent and spiritual—prayer was made of the church "unto God." And it was specific and definite—"for him." One suspects that the modern church has certain advantages of organization and programs, certain mechanics that the early church did not have. But it seems to lack the dynamic quality of that early church. And perhaps this lack of power is due in large measure to lack of prayer.

The Zero Hour.

On the morrow Peter was to be brought forth, undoubtedly to be killed. And Peter knew that. But in simple, serene faith, he lay down and slept. He knew whom he had believed and was persuaded that He was able to keep that which he had committed unto his hands. Faith for him was personal trust.

God sometimes runs on close schedule. The church had been praying for Peter, but the time was fast running out. It had come almost to the "zero hour" so far as he was concerned. But God keeps his appointments. He is not slack concerning his promises as some men count slackness. Jesus himself said that when we pray we are to believe.

Divine and Human Cooperation.

Peter's deliverance from prison is a striking illustration of the blending of the divine and the human factors. There were some things that Peter could not do for himself—he could not for instance strike off his chains. God did that for him. But he could get up, and dress himself, and he had to do that. Peter could not break down, or get through the prison doors so God did that for him. But Peter could walk out on his own feet, and he had to do it. Furthermore when he got out on the street, he knew his way about, so the angel straightway left him. A man need not pray God to do for him what he can do for himself. God helps us to do what we could not otherwise do. A young man or young woman might pray forever for a college education but unless he or she was willing to study and work, the prayer would be blasphemy. Sometimes we waste our time praying God for a revival, for we need to get out and in God's spirit try to win someone for Him. In God's plan, God and man are both needed.

Deliverance.

Thus Peter became again a free man. And thus may many of us find new freedom in the liberty wherewith Christ can set us free. If we will obey the divine promptings, and follow the divine suggestions, we shall be delivered from our fears and our follies.

Unexpected Answer to Prayer.

Once freed, Peter went to the place where he would most likely find kindred spirits. He went to John Mark's mother's home. And behold they were still praying for Peter. But when Peter actually appeared at the door of the home, and the maid, recognizing him, rushed in to tell the others that he was there, they promptly said "Thou art mad"—"Nuts to you" in modern slang. But she knew what she was talking about, and finally they said "It is his angel." How often do our prayers come to us answered in strange form and under strange circumstances. We often continue to pray for something that we have already received. And how often, with these people are we "amazed" when we do get an answer to our prayers.

Let the Redeemed of the Lord Say So.

"But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison." It helps others, and it helps us, to tell in a simple, sincere way, what God has done for us. If we believe, let us speak.

PAGEANTS AND OTHER MATERIALS FOR THE EASTER PROGRAM.

Through Darkness to Light. By Mrs. Chas. R. Mitchell. Emphasis laid upon the events that took place before the crucifixion. Parts especially suited to young people. About 30 characters. Price, 15c.

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The Board of Christian Education
Elon College, N. C.

By Chaplain H. E. Rountree

MONDAY.

Unexpected Riches.

"All these things shall be added unto you."—Luke 12:31.

I have always dreamed of a time when I would have a little home of my own. That dream located it somewhere on a beautiful river under the shade of some large trees, with a boat at my back door. The dream has given us the home with its palm trees circled around, its garden of fruit-trees and flowers. Returning for a day, I feast in its pleasures which bring me undreamed of fascinations.

Such, also, is the Christian life. We may not get what we have dreamed would come, but we get perhaps a happiness undreamed of. "Eye hath not seen nor ear heard what God hath in store for them that love Him."

Prayer—Our Father, Thou art better to us than all our dreams. For this we give Thee thanks. *Amen.*

TUESDAY.

Be Honest.

"Do that which is honest."—II Cor. 13:7.

Reading advertisements, billboards, and listening to the advertisements over the radio, starts a spirit of resentment in our souls. Not that there is anything wrong with the advertisements, except that they do not tell the truth. What they need to do is to make their wares come up to their claims.

Some people become Christians apparently for the purpose of advertising. It recommends them at their best. But alas! Christians, too, fail to come up to their advertisement.

Prayer—O God, help us to be honest. May we not wear Thy name in vain. May it be that those who see us may take knowledge of us that we live with Jesus. *Amen.*

WEDNESDAY.

Your Helpers.

"I have left me seven thousand in Israel."—I Kings 19:18.

Are you having any trouble living a Christian? If so, why? Think of all your friends who are ready to help you. Think of all the church friends, Sunday school teachers, scouts, genuine club friends, and many others—a host of people devoted to helping others and will help you.

Prayer—O Lord, forgive us. We forget and depend upon ourselves. We thank Thee for Jesus, for friends and helpers. We will try to do better. *Amen.*

THURSDAY.

Ugliness Holds Beauty.

"Adorn the doctrine of God."—Titus 2:10.

In the Canal Zone the other day a friend took me to visit a large orchid garden. I was amazed at the incongruous containers that these beautiful flowers grow in. I was further amazed to learn that they do not grow from earth. They feed upon the air. Ugliness holding beauty. The inconsistency violated the unity of beauty. And yet the beautiful was all engrossing. Life is incongruous in many of its aspects, but when set in Christian faith becomes most beautiful, it matters not how unseemly the temple in which it dwells.

Prayer—O Father, we pray for the gospel of Christ in our inner life, that life itself may be seen as beautiful. *Amen.*

FRIDAY.

Radiant People.

"The last shall be first."—Matt. 19:30.

We took a long drive the other day out into the country. We stopped at a country farm house, one we had known in our former days. The ravages of time have left their imprint there. The friends who abide there, though weak physically and finding life hard to carry on, are radiant with peace and good will written upon their faces. They led us to the old scuppernong grape vine where we feasted upon this luscious fruit. They are content with their small place in life. Their faith in God is simple but sufficient. They gave us a fresh impulse to Christian values.

Prayer—Our Father, we thank Thee for all Thy children who love and serve Thee, for of such is the kingdom of heaven. *Amen.*

SATURDAY.

Brothers in Christ.

"And he fashioned it with a graven tool."—Exodus 32:4.

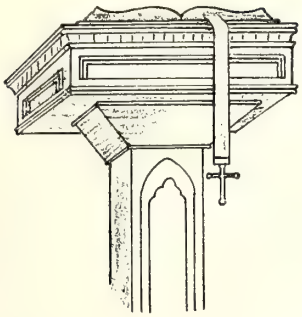
We were visiting in the home of a friend whose business occupied him only from nine in the morning till four in the afternoon—five days a week. The rest of his time, he spent with his tools making furntiure, or creating something worth more than amusement or the writing of books.

Jesus was a craftsman. Craftsmen are that much like their Master.

Prayer—Our Father, make us sensible of the worthiness of our fellow-laborers. May we all serve Thee. *Amen.*

SUNDAY.

Our Father, today is Sunday, the day which Thou hast set apart for the enrichment and uplift of Thy children in the world. Forbid that we shall deny ourselves the experience and enrichment of soul to be found in worship and service at the Sanctuary and at the altar. Help us to remember the days of old which the Sabbath has served, the life it has engendered and the permanency it has given the Kingdom of God. Fill us with all its joys. In Christ's name we ask it. *Amen.*



WHAT PRAYER MEANS TO THE CHURCH MEMBER.

By Rev. J. Everette Neese.

Prayer is more than a mere repetition of unorganized and meaningless words. It matters little who offers the prayer—whether he be rich or poor, learned or unlearned, black or white, bond or free—unless that prayer is an earnest and sincere petition, it is meaningless to both the individual and God. The Westminster Catechism says, "Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgement of His mercies."

Phillips Brooks says, "A prayer, in its simplest definition, is merely a sincere wish turned heavenward."

Prayer is and shall always be an important factor in everyone's life. The more often one engages in prayer the more real God becomes to that individual. To the earnest and sincere church member prayer means much—much more than the average individual can express.

If we should bring together in a concise form the real meaning or meanings of prayer to the church member, I think we would be confronted with at least the following four facts:

To the church member prayer means intercession with a compassionate Heavenly Father. Intercession with the one who is the one and only guide and provider of life. It is He who loves us and is with us every passing day. There is to be found no finer illustration of this than the following notation from the life of David Livingstone. When Livingstone returned to Scotland after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions candidates for honorary degrees usually expect an embarrassing reception at the hands of the young collegians who are present in full force, bubbling over with boyish fun. But when Dr. Livingstone appeared on the platform they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm, having been rendered useless by the bite of a lion, hung helpless at his side. There stood a real hero who had fought many a battle for humanity, and his presence inspired a feeling of awe in the minds of all present. He told them that he was going back to Africa, partly to open new fields for the preaching of the gospel. But the sentiment which stirred all hearts most was this: "Shall I tell you what supported me through these years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, 'Lo, I am with you alway, even unto the end of the world.' "

Yes, this Heavenly Father is one who is constantly with us; therefore, when we pray it is in reality an intercession with a compassionate Heavenly Father who is with us "always."

To the church member prayer should mean an opportunity for thanksgiving for the many blessings received from the hand of God.

Did you ever think of the reason why the Psalms of David have come, like winged angels, down across all the realms of ages—why they make the key-note of grateful pity in every Christian's soul, wherever he lives? Why? Because they are so full of gratitude; "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." It is said that Beethoven had his piano placed in the middle of a field, and then "under the smiling sky, with birds singing around him, flowers shining, and grain glistening in the sun, the master musician composed some of his great sacred musical compositions." So we shall do better work and accomplish sublimer ends if we are constantly surrounded with the atmosphere of gratitude and thankfulness. The hands will have a more skillful touch, the eye a keener sense of vision, the tongue a more compelling eloquence, and the soul will feel the stirrings of newly unfolding power when praise is given to God for His blessings and provisions.

Prayer to the church member should mean, in no small measure, a petition for divine assistance in the accumulation of material things.

When there is divine assistance embodied in the accumulation of material things there will be no material gain for selfish or egotistical purposes. Material gain and prosperity will then mean a medium by which the gospel of Christ can be advanced to new territories. Often we need God's help in the execution of a particular task; often we need material things for the sustenance of life. Often we feel alone and helpless in the face of physical pain; in such hours as these we need to turn quite unhesitatingly to God in prayer. For He alone can supply all our needs, not our wants or our desires, but our needs.

We need to turn to God quite often for strength to be honest and upright. The Earl of Hopetorum, in Scotland, has an old brass-bound, leather-covered ledger which he prizes very highly. It belongs to John Hope, the founder of the family, who kept a shop in Edinburg some 200 years ago. The first entry in that ledger reads as follows: "O Lord, keep me and this book honest." If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.

Prayer to the church member means an exercising and thereby an enlargement of one's faith. A poet and an artist once examined a painting by Poussin representing the healing of the two blind men of Jericho.

The artist asked, "What seems to you the most remarkable thing in this painting?" The poet said: "Everything in the painting is excellently given, the form of Christ, the grouping of the individuals, the expression in the faces of the leading characters, etc." The artist seemed to find the most significant touch elsewhere. He said to his friend, pointing to the steps of a house in the corner of the picture, "Do you see that discarded cane lying there?" Yes, but what does that signify?" "Why, my friend, on those steps the blind man sat with the cane in his hand, but when he heard that Christ had come, he was so sure that he would be healed that he let his cane lie there, since he should need it no more, and hastened to the Lord as if he could already see. Is that not a wonderful conception of the confidence of faith?"

He was right, for too often we hold on to canes and crutches and other means of self-help instead of going to the Savior, the Helper Divine!

Man maintains his spiritual life and faith in God by constant prayer. Prevent animals from rising to the surface and they die for want of breath; prevent man from rising to God and he dies spiritually from want of prayer. "Let me breathe," says a man, gasping, "or else I die." "Let

(Continued on page 15.)

NEWS AND VIEWS

A DIFFERENT POINT OF VIEW.

As I see our Congregational and Christian Churches in the Southeast, we have a church of radically differing points of view with regard to social action. In Virginia and the Carolinas perhaps the predominating point of view is that which you represent with your paper, THE CHRISTIAN SUN, namely, that there is no Negro or tenant problem in the South. At least one could read issue after issue and never dream that such problems existed.

As one swings south from the Carolinas into Georgia and Alabama, he meets more of the socially-minded group. Thus, for some of us who in rural pastorates have intimately lived with share-cropper families, it is almost imcomprehensible that you should select for reprint in THE CHRISTIAN SUN that article in the February 9 issue by Eppie Plyler in which it is stated that there is no food problem in the South, that the N. E. C. report is exaggerated publicity, etc.

Swinging back northward into Kentucky and Tennessee one finds such folk as Howard and Alice Kester who have gone out to be with the homeless share-croppers of Missouri, folks who hold annual inter-racial ministerial convocations. They have carried brotherhood across race and poverty lines to an extent not reached in other areas.

Now my objection is not that you are not entitled to your view-point presented in THE CHRISTIAN SUN. You certainly are. But I do feel strongly that any assumption that THE CHRISTIAN SUN is representative of conviction in the entire Southeast is decidedly mistaken. Some day I hope that we shall have a paper in which all points of view may be freely expressed. And meanwhile it is my prayer that through our interpretations of what real Christianity is all about greatly differ, we may find common ground as Christians and that this ground may grow in extent.

A READER.

CHRISTIAN TEMPLE RECEIVES NEW PULPIT BIBLE.

The pulpit of the Christian Temple is now adorned by a splendid Pulpit Bible which was presented to it by the Twiddy Bible Class at the morning service of worship on Sunday, February 26. The Bible was presented on behalf of the class by Mrs. Mallard, president, and was received on behalf of the church by the pastor. An appropriate and impressive service of dedication in which the congregation took part was then held.

The Bible is a sturdily constructed and handsomely finished volume, and adds dignity and beauty to the appointments of the pulpit and the church in general. It is suitably engraved with the following inscription:

Presented to
The Christian Temple
by
The Twiddy Bible Class
Mrs. Robert B. Wood, Teacher
1939

Mrs. J. W. Manning served as chairman to solicit funds for the purchase of the Bible, and received a hearty and generous response from the members of the class. The Temple deeply appreciates this beautiful and useful gift and the spirit in which it was given.

H. S. HARDCASTLE,
Pastor.

U. S. S. Henderson,
At Sea.

Dear Lester:

The enclosed is a brief report of an incident experienced on my recent visit in Shanghai, China. If it is of any interest to the readers of THE CHRISTIAN SUN, use it as you see fit.

I miss greatly the weekly visits of THE CHRISTIAN SUN. Of course, they go to my home in San Diego and I expect to have a "Read-Fest" after I get under way from that port.

Susie Elder Walker, sister of Chaplain Elder, Navy Yard, Portsmouth, Va., of Manila, P. I., is still interested in THE CHRISTIAN SUN and the people it represents and I am to take my copies to her on my next visit. She is happy in her marriage and has a charming baby. Her husband is the manager of the Underwood Elliott Typewriter Co., of Manila and is doing well.

I expect to be in Norfolk fifteen days during Easter and, I repeat, if there is anything I can do for my church at any time, I invite the suggestion.

With personal regards to you and yours, and to the friends of Elon, especially the Smiths, I am,

Yours very sincerely,
H. E. ROUNTREE, *Chaplain,*
U. S. Navy.

THE PERSONAL AND SOCIAL GOSPEL.

We hear quite a bit about the personal gospel and the social gospel. And men who can see only one little thing at a time or who suffer from the mental defect of attempting to applaud one thing by attacking some other, regard the personal and the social gospel as antagonistic. It may be that E. Stanley Jones can help to remove this bogy. Listen to him: "The social gospel without the personal gospel is a body without a soul and the personal gospel without the social application is a soul without a body. One is a corpse and the other is a ghost. Put them together and you have a living personality. The great moment is now come when we should heal up this breach and bring together the Christian Church on a great frontal attack on all evil, whether it is in the individual or in the collective will."—*N. C. Christian Advocate.*

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FOR THE LENTEN SEASON.

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Order from
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287 Fourth Avenue, New York, N. Y.
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Elon College, N. C.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

ATKINS.

Whereas, God, in His infinite love has seen fit to call to his reward our brother, John Hurley Atkins, on June 26, 1938, we, as a church and as individuals, desire to record our appreciation and our sorrow in our loss. Therefore, be it resolved:

1. That the Isle of Wight Christian Church, of which he was a member has lost one for whom they mourn.

2. That we extend to the family our warmest sympathy and earnest prayers; that God's promises may fall soothingly upon their sad hearts, and when life's work is done, they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to "The Christian Sun" for publication.

Mrs. W. C. LUTER,
Mrs. B. B. BARKER,
Mrs. W. E. WILLS,
Committee.

FOUSHEE.

We, the members of Providence Memorial Christian Church, offer this tribute of love and respect to the memory of Miss Bertha Eleanor Foushee, one of our most loved and loyal members. She passed away on January 23, 1939.

She was a kind, cheerful, and helpful person who devoted her life to bringing happiness to others. Her untiring efforts to make life sweeter for her friends will ever be remembered. An outstanding trait of her character was the devotion and attention she showed to the aged and the children, and her earthly reward was their deep love for her. Her death has left a vacancy in our church that can never be filled, and has brought genuine sorrow to each member.

Therefore be it resolved by the members of Providence Memorial Christian Church:

First, that the mother, sister, and the brothers have lost a loving daughter and sister, and a sweet Christian influence in their home.

Second, that we humbly bow in submission to the will of Him who doeth all things well, knowing "That all things work together for good to them that love the Lord."

Third, that a copy of these resolutions be recorded in our minutes, a copy sent to the bereaved family, a copy to "The Christian Sun" for publication.

Mrs. W. H. HOLT,
Mrs. AUSTIN ISLEY,
MARY TOME HUGHES,
Committee.

NORFLEET.

Few men have contributed more to their home, church, and community than Brother Claud Norfleet, who peacefully passed to his eternal reward on Sunday, January 15, 1939, at the age of 77 years. His was a long, useful, and good life; truly he fought a good fight in the Faith.

Mr. Norfleet was a man of wide interests, yet ever mindful to make his home life one of spiritual emphasis and an even open door to friends both near and far. The church he served and loved so well, Holy Neck, of which he was a life-long member, readily accepted him as a leader who inspired confidence. He had been a deacon for years, was Senior deacon at his death, was a Sunday school teacher, consistant in his loyalty, sincere in his friendships, and generous both in the spiritual and material aspects of life. Although engaged in public life, being Commissioner of Revenue for Nansemond County twenty-four years, he found time to attend the Eastern Virgina Conference regular for fifty years and was the Collector for the Conference for thirty years, and every worthy enterprise sponsored by the church was given his whole-hearted support.

Whether in church, civic, or political life, his integrity and conscientious loyalty to the principles of the Master won the confidence and esteem of all. He faced death with the same quiet confidence and trust that he showed in life. The heavenly Father who doeth all things well called, and he answered.

Blessed are those who die in the Lord.

BOARD OF DEACONS,
Holy Neck Church.

MEMORIALS.

(Continued from page 6.)

the poorer on account of our loss. Many faithful sons and daughters of Elon have lived their lives, fought their battles, made their records, and have gone on to reap their rewards.

On the occasion of the 50th anniversary of the institution, the ones of us who live remember with affection those who have been called from our midst. We have not forgotten them. We want our friends and their friends to know that we have not forgotten them, and in order that coming generations may not forget them, we wish to place their names on the register, together with ours, so that they, together with us, may live on through the generations that are to come.

What is true of the alumni of Elon College is equally true of the members of the church and friends of the college; that is, those who were not at any time matriculated students of the college but were members of the church and friends of the institution, who have been called from our midst are eligible to be placed on the honor roll as are others. Our friends are invited to establish memorial memberships in their honor.

The following memorials have already been established:

Miss Davie Shank, '06, by Mrs. L. E. Smith.

Rev. A. W. Andes, '06, by Mrs. Andes and family.

Dr. J. E. Rawls, by Mrs. J. E. Rawls.

L. E. SMITH.

SUN'S PULPIT.

(Continued from page 13.)

me pray," says the Christian, "or else I die."

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

Amen.

On February 12, Mr. J. E. March was ordained to the office of Deacon in the Holy Neck Christian Church.

ART IN THE CHURCH

By AUBREY C. TODD.

The Symbolism of Holy Week.

Our Church Year centers around two great festivals—Christ and Easter. In our Congregational and Christian Churches we have taken advantage of these two holy days to emphasize evangelism and devotion to the Church. The seasons around these days have been devoted to reflection and penitential fervor. Just as the Advent season determined to a great extent the kind of Christmas you enjoyed, so the Lenten season will determine the sort of Easter you will have.

Our churches of the Southeast have increasingly dared to magnify the significance of Holy Week. The old-fashioned meeting house that was as prosaic as a drygoods box on Easter is hard to find now. It is interesting and illuminating to notice how many Congregational and Christian Churches of the Southeast have added Maundy Thursday, Good Friday, and Holy Saturday to their calendars. This can mean only that our prejudices and intolerance are giving way to a renewed symbolism. With that thought in mind, I should like to review with you the symbolism that the historic Church has connected with Holy Week, and see if it has any value for us today.

Maundy Thursday gets its name from the word "mundare," to cleanse, and reminds us of the night when Christ met with his disciples and washed their feet. We do not observe feet washing in our churches, but usually use this service for the celebration of Holy Communion. The first part of the service resembles that of a joyful festival, when suddenly there is a change and the deepest sorrow and desolation are expressed by the remainder of the service. This expression continues until the Resurrection Morning.

Good Friday has been characterized by the expressions of sorrow and self-abasement. The habit of holding three-hour services on this day is becoming increasingly popular. The three hours, of course, are the hours from noon, corresponding to the hours that our Lord hung on the cross. On this day there should be no flowers or decorations of any sort. It is a traditional custom to read St. John's narrative of the Passion of our Lord at this service, and to emphasize the plan of redeeming love as symbolized by the Cross.

The service of Holy Saturday was originally a midnight service, but our liberal churches do not observe it as such. It is properly a "vigil" of Easter, at which service the Church wishes to anticipate the celebration of the Resurrection of our Lord. Churches that have been having a Confirmation Class meet during Lent, may want to use this opportunity to prepare the class for the Easter services.

So much has already been said about Easter that there is very little use of repeating. The Church's joy on the happy day of our Lord's Resurrection is expressed by the ringing of bells, the pealing of the organ, the profusion of flowers, and the glad singing of Allelujahs.

The solemn ceremonies and the beautiful symbolism of the liturgy of Holy Week have developed during many centuries. They express the feelings which the Church wishes to impart to its members—penance and sorrow, reaching its climax on Good Friday, and triumph and exultation on Easter Day. That church is poorer who fails to observe these historic and beautiful rites.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, MARCH 16, 1939. No. 11.

MOORE'S UNION CHRISTIAN CHURCH, N. C.

REV. GEORGE M. TALLY, PASTOR.

During 1938 this church added two Sunday school rooms and painted the building. Both Sunday school and church are well attended. Pastor Tally is beginning his second year, and expects greater progress this year.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Rev. G. M. Tally of Carbonton, N. C., was sick last week but is able to be at work again.

Rev. G. H. Veazey makes a report that the ladies at Belew Creek Church have organized an Aid Society.

Rev. J. Lee Johnson helped Rev. J. L. Mann in a Baptist revival meeting last week near Carthage, N. C.

Any church having pews and pulpit furniture for sale may serve themselves and a needy church by writing to the Promotional Secretary at Elon College, N. C.

Rev. John Q. Pugh of Franklinville, N. C., preached at Smithwood last Sunday in the absence of the pastor, Rev. Harold Loman, who was holding a revival in Draper, N. C.

The article on the last page entitled "The Church Is Working for You," was taken from a fine little pamphlet issued by Dr. Marna S. Poulson of Shelton Congregational Church, Portsmouth, Va.

Rev. J. L. Neese, pastor of First Christian Church, Reidsville, N. C., is conducting a revival in the Community at Blair, Va. Large crowds are attending the services, it is reported, and the results are most encouraging.

President L. E. Smith, Dr. W. C. Wicker, and Dr. N. F. Brannock have recently been sick but are improving. Last week Dr. Brannock missed his first day from class on account of sickness in his many years as teacher in Elon College.

Rev. Carl R. Key reports the installation of a new organ, the purchase of new hymnals, the robing of four choirs, and the reception of three church members recently. He is pastor at Torrington, Conn., and a student at Yale Divinity School.

On Sunday, May 7, the First Congregational-Christian Church of Greensboro, N. C., will have a memorial service in memory of Dr. Charles H. Rowland, D. D., at which time chimes for the organ will be dedicated as a memorial to Dr. Rowland. A list of all donors to this memorial will be kept as a permanent record of the church.

Twelve books and five dollars was the immediate response to the announcement, concerning the needs of the Elon library, made by Mrs. Oma Johnson at the Mid-Year Alumni meeting. We hope the response to her letter in this issue will be as prompt and as generous.

Dr. James R. Clinton spent the past week with our people in Henderson, N. C. He reports having enjoyed the fellowship there. In the community he spoke to the Kiwanis Club and the high school. The pastor, Rev. J. Everette Neese, expects to receive at least ten new members by Easter.

Concord Church (Virginia Valley Conference) reports having a wonderful attendance at the Mid-Week Bible Study, which is held every Friday night. We are now studying the Book of Revelations. Keen interest and willing minds on the part of the people are evident throughout the study hour.

Rev. J. T. Stanley of Dudley, N. C., has been appointed as a field worker among our Negro churches in North Carolina and Virginia. He has done excellent work in the rural churches and will be a valuable helper to other pastors who may secure his counsel and aid. This ought to be a real help, especially to rural churches.

The Christian Church at Seagrove, N. C., is in the process of securing funds with which to erect a new church building. The pastor, Rev. George M. Talley, or any member of the building committee, composed of R. R. Auman, Chairman; R. J. Lawrence, B. S. Lawrence, June Farlow, D. A. Cornelison, Mrs. J. B. Cox and Miss Oberia Leach, will appreciate any contributions which may be made.

Rev. Wm. D. Oliver of 38 Arlington Street, Cambridge, Mass., is available for Preaching Missions in this area. He was for nine years pastor of First Church, Lynn, Mass., the oldest Congregational Church in the U. S., and has been doing evangelistic work for several years. Two years ago he spent eight weeks with Bishop Phol and the Moravians in North Carolina. He is a personal friend of Rev. John H. Knight of Norfolk, Va., and is highly recommended by many who have worked with him.

The Berea Christian Church at Great Bridge, in Norfolk County, Va., sustained a great loss in the death, on Wednesday of last week, of Mrs. Laura V. Hall. The funeral service was held in Berea Church by the pastor, Rev. Joe A. French, assisted by her former pastor, Rev. J. Frank Morgan, on Friday at three o'clock. Mrs. Hall is survived by three sons: Victor W. Hall, A. Guy Hall, and Sidney B. Hall who is State Superintendent of Public Instruction; by three daughters: Mrs. Ernest Waterfield, Mrs. B. S. Eason, and Mrs. Fletcher Sawyer. Her husband, Martin Wesley Hall, preceded her to the grave by about four years. Our sympathy is extended to the bereaved.

AN APPRECIATION.

We wish to express our thanks to our many friends throughout this whole country for their sympathy, friendship, and abiding love shown us at the time of the death of our beloved wife and mother. The expressions of this kind have been substantial and sweet. The flowers were abundant. All of this makes our grief easier to bear. May God bless everyone who had any part in these expressions of sympathy to us. We are praying for you.

REV. G. D. HUNT, CHILDREN, AND GRANDCHILDREN.

IMPORTANT NOTICE.

Rev. and Mrs. Fagley of New York, will be the guests of Rev. and Mrs. Roy D. Coulter at the Lee-Jackson Hotel, New Market, Va., April 5 and 6.

All ministers in the Valley Conference are invited to meet Dr. Fagley at the hotel on the afternoon of April 6 (Thursday) at two o'clock for friendly discussion of rural church problems and our Valley problems in particular. Dr. Fagley is the Associate Secretary of the General Council of Congregational and Christian Churches.

EASTERN NORTH CAROLINA MINISTERS.

On Thursday afternoon of last week the ministers of the Eastern North Carolina Conference met with the vice-president, Rev. J. Everette Neese, who now becomes the acting president in the absence of Rev. F. Ervin Hyde, to discuss problems of the Conference. Among other things it was decided that a fifth Sunday fellowship meeting would be held by the churches north of Raleigh. Dr. James R. Clinton was present and enriched the meeting with his wisdom and fellowship.

WHAT WOULD YOU DO?

If you were one of fourteen missionaries among a million people most of whom knew nothing about Christianity, what would you do? That is the case of our missionaries in India.

If you tried to tell undeveloped natives concerning the high values of Christianity and other white people taught them to drink, gamble, and enter into all kinds of vice, what would you do? That is the case of our missionaries in parts of Africa.

If your hospital was destroyed by bombs, your compound (church grounds) filled with hundreds of homeless people, and your community thronged by an alien army that was none too friendly to your undertaking to establishing Christianity, what would you do? That is the case of many of our missionaries in China.

If you had given your life's best efforts to establish churches, schools, hospitals, homes for the helpless, and in other ways to develop Christian communities where none had ever been before and just as you were beginning to see the work progress your helpers were called away and you were left with extra work and less pay, what would you do? That is the case of most of our missionaries around the world.

If you were a member of the American Board of Commissioners for Foreign Missions and you knew that the strain on the missionaries is more than any human can bear for long, that more workers are desperately needed to maintain the work already undertaken, that greater chances for service and growth face the Church today than during the past century, and that the church people are giving less and less money for the support of the Church around the world, what would you do? That is the case of those who meet in Boston this week (among whom your editor should be since he is a member of that Board).

If you were a Christian with money in your hand to be spent as you like and you could see millions of hungry people who need rice to sustain physical life and the knowledge of Christ to maintain the life of the soul, what would you do? That is the position in which you now find yourself.

If you were a good citizen and a good member of a church and you should ride to church on Easter in a lovely automobile that cost hundreds of dollars with the hope of worshipping the Christ of the Cross and you knew that in many corners of the earth those for whom Christ died had never heard of His life and death and resurrection, what would you do? Well, it is not possible for me to say just what you will do. But that is doubtless the case in which you will be when the choirs sing praise to the resurrected Christ. Some of you will put real money into the collection plate and make that your song of praise and prayer for the world that needs to know of Jesus and His love. What will you do? Will it be an offering of dimes, or will it be dollars?

WE ARE LEARNING.

This Church of ours here in the Southeast is learning. Newspapers, radios, movies, conferences, schools, and churches are trying to teach us. And we are learning.

We are learning that it is important to be still and listen for the voice of God. All too often our prayers tell God how to run His world, and especially that part that has something to do with us. But we are learning, all too slowly, that is important for us to listen for the still small voice that speaks within the human heart. Both in private life and in the church services there is the time of quiet on the part of those who worship.

We are learning that it is possible to work happily with those whose ideas differ from our own. Those who sit about the Communion Table and eat bread and drink from a cup may be millions of miles apart in their intellectual ideas, but they find sweet fellowship as they bow before Him whose body was broken and blood spilled on Calvary that terrible day which is now known as Good Friday. We are learning, slowly but surely, that our little minds cannot compass the full meaning of God, Christ, or the Kingdom, and that others may have something of truth in their philosophy which is very different from our own. In the Church of Christ there is room for the wise and untaught, the rich and the poor, the socially correct and those who know nothing of Emily Post. We are learning that the Church is the home of those who love and are willing to serve, and is not merely the meeting place of friends who enjoy a certain type of emotional and intellectual stimulation.

We are learning that God is always present and can redeem people at any season of the year, that the birthday of the Christ, the Resurrection Day, and the birthday of the Church are greater events than the Fourth of July, Memorial Day, and Thanksgiving. We are beginning to see that a fitting gift for our Master on the day of His Resurrection is a new-born soul won in His name, and a gift of gold that will tell His story around the world.

We are learning. The process may be both slow and painful, but we are learning. And Christ is the Great Teacher.

THE MISSIONARY RALLIES.

This week, next, and the next is the time for the annual Mission Rallies for the women in Carolina and Eastern Virginia. Usually women attend in large numbers. It is a good time for them to learn of what the rest of God's family around the world are doing. It is an opportunity to learn what is being accomplished, and to plan for greater activities. These meetings should really prove to be a rally for the cause of missionary effort. That kind of a rally is what the world needs today. Attend the meetings and join in the rally. It is the way of peace. It is the way of love and life.

THE TECHNIQUE OF LENT.

A NEWSPAPER MAN'S SERMON.

"Be still and know that I am God."—Psalms 46:10.

Some years ago one of the most pious of Protestant papers wrote of the Lenten Lutherans and Episcopalians that their seasonal worship was unworthy of great, free communions, such as theirs, and that any good student of history, particularly of church lore, could tell those Lent devotees that the whole business is without scriptural standing, in fact an accretion on Christianity.

To be sure Christmas, Thanksgiving, Lent, Sunday, Sunday school and most of the ceremonials are accretions. There is no Biblical Sunday; there is such a Sabbath. The canonical writings of Old and New Testaments say nothing about Lent. But there are significant movements in all times of the Christian economy. The stillness of Lent is one of them.

About the same time it was written that in New York City, in one brief Lenten period, there had gone in from those sinfully busy streets more than 75,000 men and women for mid-day prayer in that graceful sanctuary. And if anybody on the outside of Lent is inclined to lowrate the penitential season because it runs to what they flippantly, if not irreverently, call "canned prayers," just tip him off to that New York church. More than 75,000 people in Little Old New York dropped in, off the streets, and said their prayers during the latter days of February, all through March and into April.

In upper Rowan where little country churches of the Episcopal faith used to congregate for the good old Methodistical "conference," there were given speaking assignments for the up and coming Christian. "Why am I a Churchman?" went the theme like a motif in grand opera. One of the speakers had this subject: Because the church neglects none of the means of grace," or because "the church employs all the means of grace." Believe it or not, a good degree of stillness, as one of the great Protestant figures of two and a half centuries ago had it, is an immense help to worship.

Say what you will about modernism, preach it all that you can, take it to your bosom as bearing the technique which satisfies your hearts and minds; still if you are fair to yourself you will come to doubt the efficacy of modernism when you see the number of the graces that it neglects. When excited Christians express fear over what goes on in the world, when they utter beliefs that Christianity is breaking down, you may be sure that they are not concerned so deeply over the grotesque apostasies such as disbelief in revealed religion; but their concern is over Christians who do believe. In his radio hour Dr. Harry Emerson Fosdick confesses that modernism does not do the job; that it is not arrant, though possibly honest unbelief, which worries him, but the shoddy and low-grade lives which he sees in professing Christians can do concern him greatly. The habit of prayer has gone, there is little or no solitary reading, there is no apparent thought toward religious ends.

You have heard, all of you, of great religious movements. The magazines have had a great deal about the Oxford groups, the Anglo-Catholic movement, the Christian Science rising tide. Well, they have been coming along at the same time, but in very diverse directions. They may be going in opposite ways, in fact they are. The Anglo-Catholic activism is a renaissance of ritualism. Many of you do not like that. It is your quarrel with Lent. You do not like Christian Science, for it asks nothing of medicine. And the Oxford movement? It is very difficult to define. But it has a deep and abiding belief in the divine childhood of the race, in the divine parentage of human family. And you will find any one of these religionists recommending almost any time the cultivation in solitude of all these means of grace; repeating the Psalmist's exhortation, "Be still and know that I am God."

For in a world such as this, with all of us either singing and dancing to raucous music, or standing by the whirring machinery of the age, there is definite need for that stillness. It is next to impossible to hear the voice of God if the jitterbugs and the mechanics take the world. There isn't much argument about this praying business, this devotion in seasons; but find the most intellectual among us who have tried it and you find something that he has which the world cannot give, and certainly cannot take away.

In ritualistic worship there is of course the ever present peril of superficiality in meaning and hypocrisy in the employment. The average Protestant cares little for it. Isaiah inveighed against the multitude of sacrifices as meaning nothing to the Lord. Amos declared his hatred of those ceremonies and Micah's formula had required only that one do justly, love mercy and walk humbly with his God. Jesus detested the man of long prayers, the pious pirate who devoured the widows' houses.

But seriously cast up the account and see how many of your friends or enemies there are who are overdoing ritualism in religion? To be very sure you have seen in the choirs psalm-singing vultures, and you have been appalled at the genuflections of neighbors who would not think of entering a church without an obsequious bow before the altar. But for one of these you can think of a hundred who apparently have emptied their lives of every method designed to promote spiritual culture. There is much ritualism; there are meaningless prayers in the books. There are pious people parroting these forms all over the planet. But that is not the serious ailment of current Christianity. It is neglect of all the forms of worship, of both the spirit and the letter of it.

And nobody else, except us in the realm of organized Christianity, thinks of ignoring this practice. Last Sunday you heard Paderewski play. He is 79 years old now. Some bogus musicians fancied that the old man's hands have stiffened, that he has played out. Not so. The Polish pianist never has neglected his means of grace. Once he said that if he failed for one day to practice at his instrument, he noticed the difference; that if he neglected practice two days, his family detected the difference; three days and his friends felt it; one whole week and the very fools could detect the lost excellence. If neglect hurts the pianist that way, how it must work toward the destruction of the Christian who does not seek God through stillness in the worship.

The truth is that in no other realm would we take such risks with ourselves as in religion. Paderewski feels the loss of a day. The insensate public feels it if practice is neglected a week. There is a righteous self-discipline in the musician's life. He knows that to save his life he must lose it in the cultivation of his art. He must practice painfully every day. But we deal haphazardly, clumsily, illogically, irrationally, with our inner lives and expect spiritual symphonies to come from them. In every profession of the world we are careful, thoughtful, methodical, even scientific; but in the most important relationships of the world, in the promotion of our happiness, our influence, our destiny, we actually hallow our habits which are without the spiritual techniques. Neglect those means of grace and grace itself soon will be gone.

It is yet good religion, not seasonal, not Lenten meditations alone, to be still and learn that God is—*An Editorial in Greensboro Daily News, March 5, 1939.*

CONTRIBUTIONS

SUFFOLK LETTER.

Christianity is more than a formal creed. Theological dogmas and definitions cannot be comprehensive enough to include its scope and power. Every believer is a potential book on Christianity, and interprets the gospel message, "Ye are the light of the world."

The papers today announced the passing of one of God's rare saints. Mrs. Berthania S. Winner, widow of the late B. Frank Winner, passed away March 10, 1939, after a brief illness, at the home of her daughter, Mrs. R. B. Odom, near Driver, Va. Her husband was a beloved deacon and superintendent of the Sunday school of Berea (Nansemond County) Church. She was born in Camden, N. J., November 30, 1857, and was the daughter of the late William and Margaret Cox. She is survived by one daughter, Mrs. R. B. Odom, two sons, Walter R. Winner, of Suffolk, Va., and Maurice Winner, of Charlotte, N. C., eleven grand children, fourteen great grand children, one sister, Mrs. Victoria Berdeman, and one brother, S. G. Cox, both of Camden, N. J.

It was the privilege of the writer to be her pastor for the past thirty-two years. She was the teacher of a class of boys in the Sunday school at the time of her death. A woman of small stature and having the appearance of being frail, she was industrious and had great physical endurance. More than eighty-one years old, she was busy with house-cleaning when she was suddenly stricken by complete paralysis just a few hours before her death.

She usually occupied a seat in the second pew from the front directly before the pulpit. Her face had many lines—traced by the years—but not one imprint of bitterness and disappointment. She had her share of affliction in the family. Every day brought its contribution of care, work and anxiety, for many years. But she was patient, resigned, prayerful and steadfast in her faith. Her prayers were not all answered according to her wishes. She often said: "The Good Lord knows best, and maybe what He gives is better than the thing I prayed for; if so, I thank Him and trust Him."

She had a radiant face. So many times has her pastor seen the light of spiritual joy beam from her dark brown eyes during a service at church. She was an inspiration to this preacher. She was patient, attentive and consecrated. She had been refined like pure gold. A remarkable Christian character has gone to her reward. Her sweet face, her lovely personality, her friendly spirit will be missed in the church and community. Her beautiful life was a demonstration of the sustaining power of Jesus Christ. She is at rest.

Her prayers have been answered. Her journey has ended. Her days of toil have passed. She has seen the face of the Pilot. She is at home. Happy meeting after patient waiting. She will wait and watch for the others to come home. Going home. A radiant face. Undisturbed faith. A crown of eternal life. Blessed living by faith here. Blessed reward in the presence of Jesus.

I. W. Johnson.

THE GOLDEN ANNIVERSARY.

A series of three letters has been mailed to a large number of the alumni, church people, and friends of the college. The first two letters carried important information regarding the actual condition of the college, the announcement of the Golden Anniversary, and plans for the observance of the same. The third letter carried a statement of the plans and purposes for the campaign. The ones to whom these letters have gone have been separated into committees of three. Each committee is asked to become responsible for $50.00 each, a total of $150.00. To many this will seem like a large sum of money, and it is. To others who are perfectly able to pay, it will seem very small amounts if we are to receive the amount necessary to pay the indebtedness of the college. There are, of course, many who have received the letters who would find it difficult to pay the $50.00 themselves. It may be, however, that such individuals know of friends to whom they could appeal to help them with their $50.00. A little time, a little effort, a little faith, and a little determination will result in great results. We know not what we can do until we try. There are others who are perfectly able to pay and who will be glad to make their contribution of $50.00, but when they pay their membership dues, their responsibility has not been completely discharged. There are two others associated with them to whom they are to appeal and encourage either to contribute or to solicit their membership dues of $50.00 each in order that that committee may be complete. There are still others who can and will give more than the $50.00, and when they have made their contributions, they will still be confronted with the opportunity of being of service to the college by inducing others to follow in their footsteps and make their contributions.

The plan proposed and being put into operation affords an opportunity for everybody to contribute and to serve. If the entire constituency of the college could realize convincingly that this is our job, one that must be done, that the time has come when we cannot expect others to do it for us, but that we are to have the joy of doing it ourselves, we are perfectly able if only we will use the ability that God has given us. When we shall have accomplished this task, there isn't any question but that others will join with us in plans to make Elon College more secure, of greater service, and more far reaching in its influence and inspiration.

I would like to appeal to all to put themselves into this great opportunity without hesitancy that the program may move with greater rapidity and more significant achievements. Together we can accomplish the task that is ours. Separately we will become discouraged and dismayed. Let us move forward together in the accomplishment of the task that is ours for our institution.

L. E. Smith.

IS A GREAT REVIVAL POSSIBLE?

By Rev. C. G. Scannell.

[Rev. Mr. Scannell is pastor of a group of our churches in the Valley of Virginia. Editor.]

Evangelism is the bulwark of civilization, the motivating force of Christianity, the dream of the ages, God's first concern for humanity, without which the Church is impotent, helpless and undone.

Christ, standing between two great religious economies—the one hoary with age and ready to vanish away, the other the child of his love, new, young and untried — looked down through the centuries and saw the need and gave to his followers the first Christian evangelistic command, "Go ye into all the world and preach the gospel."

Deep down in the hearts of the human race, however glossed over and hidden by materialism, is the inherent hunger of the soul for God. Yet we, who are called His servants, and are supposed to do His work and will, have fallen down on the job. We

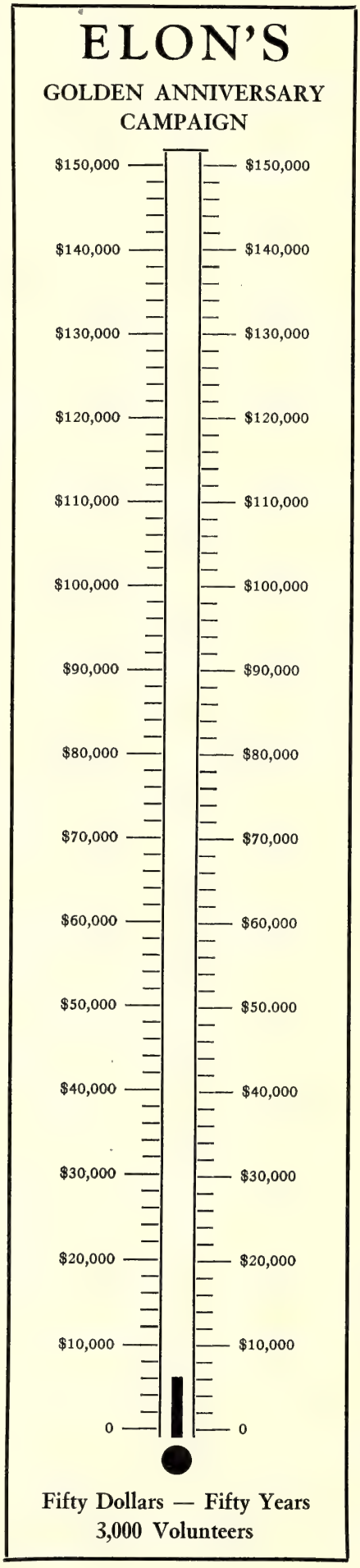
(Continued on page 13.)

Elon College Golden Anniversary

Membership in the Golden Anniversary Club continues to increase. Two weeks ago we reported a total of ninety memberships. This was our first report through THE CHRISTIAN SUN. In addition to these memberships, a number who had unpaid balances on their pledges to the Development Program had made payments since the beginning of the Golden Anniversary Campaign. These campaigns are for one and the same purpose; namely, the cancellation of our debts. The amount that we are endeavoring to raise, $150,000 will retire our debt, and we hope take care of all expenses incident to the campaign. As a result of these payments we have been able to pay a total of $4,000. This week I am mailing a check of $1,000 to the Virginia Trust Company as an additional payment which will leave us owing $139,000. I am glad to see the debt break below the $140,000 mark. It will be fine when we can drop the three and take up the two. Your contributions will make this possible. Every time you give a dollar a saving in interest is effected as well as reduction in debt. We want to be able to keep the thermometer before the people. If you have not sent in your subscription, won't you do so at once. Every subscription sent in during March will have a double significance.

PLEDGES AND PAYMENTS.

Name	Amount Pledged	Amount Paid
J. E. Corbitt, Jr., Danville, Va.	$ 50.00	$
C. W. Gordon, Burlington, N. C.	50.00	
E. R. Wiegand, Newport News, Va.	50.00	
J. H. Dollar, Newport News, Va.	50.00	
Mrs. J. H. Dollar, Newport News, Va.	50.00	
C. D. West, Newport News, Va.	100.00	
Dr. J. E. Rawls (Mem.), by Mrs. J. E. Rawls, Suffolk, Va.	50.00	
Mrs. J. E. Rawls, Suffolk, Va.	50.00	
Mrs. J. B. Newman, Elon College, N. C.	50.00	
Japheth E. Rawls, Jr., Suffolk, Va.	50.00	
Harvey P. Rawls, Suffolk, Va.	50.00	
Margaret Rawls, Suffolk, Va.	50.00	
Marcella Rawls, Suffolk, Va.	50.00	
Charles H. Rawls, Suffolk, Va.	50.00	
Mrs. O. M. Bentley, Suffolk, Va.	50.00	
Mary Sue Rawls, Suffolk, Va.	50.00	
H. V. Simpson, Greensboro, N. C.	50.00	50.00
John G. Truitt, Suffolk, Va.	50.00	10.00
Mrs. John G. Truitt, Suffolk, Va.	50.00	10.00
Ettie K. Harvey, R. 1, Lynchburg, Va.	50.00	25.00
Mrs. J. C. Tate, R. 2, Elon College, N. C.	50.00	
J. R. Barker, Haw River, N. C.	50.00	
Mrs. J. R. Barker, Haw River, N. C.	50.00	
Ladies S. S. Class, Mt. Bethel Church, Summerfield, N. C.	50.00	1.00
Wade E. Marlette, Hebron, Me.	50.00	50.00
Mrs. Horace W. Phillips, Hardeeville, S. C.	50.00	50.00
P. W. Farmer, News Ferry, Va.	50.00	
H. George Robertson, Stamfordville, N. Y.	50.00	
Dr. O. P. Fitzgerald, Whiteville, N. C.	50.00	
H. E. Rountree, Mare Island, Cal.	50.00	
Miss Susie Holland, Suffolk, Va.	50.00	10.00
Dr. D. L. Rawls, Suffolk, Va.	50.00	
Archie Hook, Troy, Ohio	50.00	
Mrs. John T. Kernodle, Richmond, Va.	50.00	
A. Lee Rawlings, Norfolk, Va.	50.00	
Mrs. W. E. Wisseman, Greensboro, N. C.	50.00	5.00
Mrs. Thomas S. Parrott, Newman, Ga.	100.00	100.00
Margaret Alston, Henderson, N. C.	50.00	
Earl E. Sechriest, Ensley High School, Birmingham, Ala.	50.00	50.00
Total for two weeks	$2,050.00	$ 371.00
Previously pledged	4,500.00	
Total pledged	$6,550.00	
Paid on pledges previously reported		988.31
Total paid to date		$1,359.31
Paid to Virginia Trust Company		1,000.00
Balance on hand		$ 359.31
Total paid to Virginia Trust Company, to date		$5,000.00



VALLEY ALUMNI CLUB.

All Elonites who live in the Valley of Virginia are requested to meet at the Lee-Jackson Hotel, New Market, Va., April 8, at 7:30 P. M., for the purpose of planning for organizing an Elon Club of Virginia Valley. All persons, whether they are graduates of Elon or have attended only a short period, are requested to be present. This is very urgent; it is your duty. Do not fail "dear old Elon." If you cannot come, write Rev. Roy D. Coulter, New Market, Va., your wishes and desires regarding the organization.

FOR THE CHILDREN

LIVINGSTONE'S BIRTHDAY.

On March 19 we celebrate the birthday of a great missionary and explorer, David Livingstone, who was born in 1813 in Scotland. When David was 10 years old he went to work in a cotton mill. Although he could not go to school, he read many books and even studied Latin. By the time he was 23 he was able to enter the University of Glasgow and study medicine. When he was 27 he was sent by the London Missionary Society as a missionary to Africa. He had his heart set on going to China, and was disappointed when he was sent to Africa.

Livingstone soon decided that the most important contribution he could make as a missionary would be to pioneer in opening up new territory and leave native converts to carry out the details, rather than settling down in one place and sending to London each year a long list of doubtful converts he had made there. On one of his first trips up the Limpopo River a lion crushed his left arm, and ever after he suffered because of it. As a result of Livingstone's first trip across Africa, which took two and a half years. the map of Africa was completely remade. He discovered rivers and lakes, made careful notes regarding vegetation and animal life, and made observations of the stars. He returned to England in 1856, and while there wrote a book telling of his travels.

In 1858 the King of England appointed Livingstone as a British consul to Africa and he went back there to continue his travels and explorations. He became interested in trying to do something about the slave traffic, which was very bad. At one time he was not heard of for several years and the New York Herald sent a man from New York to Africa to try to find him. This man, Stanley, finally succeeded in locating Livingstone. He found him way in the interior of Africa at Lake Bangweolo, and left him there to continue his work of exploration.

On May 1, 1873 his native helpers found Livingstone kneeling by the side of his bed, dead. They carefully preserved the body of "the great master—as the natives called him—and carried it, along with his papers and instruments, across Africa to Zanzibar. He was buried in Westminster Abbey in London, where many of the great men of England are buried.

This great explorer and missionary who had to work in a mill when he was young rather than go to school, who was sent to do his work in a place where he did not want to go, became the man who is known for opening up the continent of Africa to civilization. His motto is a good one for us, "Fear God, and work hard."

We hope that each of you read the Bible often. If you do not have a copy of the New Testament (which contains the life and teachings of Jesus) for your very own, and if you cannot get one, write to the Board of Christian Education, Elon College, N. C., and they will see that you receive one.

Today read at least one verse in the New Testament in the Book of Mark, the sixteenth chapter and the fifteenth verse.

I believe in God above;
I believe in Jesus' love.
I believe His Spirit, too,
Comes to tell me what to do.
I believe that I can be
True and loving, Lord, like Thee.
—Selected.

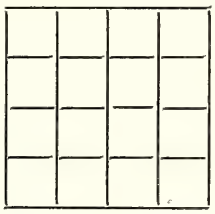
QUESTION BOX.

HOW DID THE UNITED STATES GET THE NAME OF UNCLE SAM?"

During the war of 1812 our government had a contract with Elbert Anderson to furnish army supplies, and the inspector appointed to pass on the goods was a jolly man known as "Uncle Sam," his name being Samuel Wilson. He inspected all the boxes, and if they were all right marked on them the letters "E. A. — U. S.," the initials of the contractor and the United States. When he was asked one day what these letters stood for, he jokingly replied, "For Elbert Anderson and Uncle Sam." This was spread as a good joke, and it became common to refer to all packages marked U. S. as belonging to Uncle Sam.

Next Week—Where did the days get their names?

TRY THIS PUZZLE.



Across.
1. What dogs do.
2. What fish do.
3. What snakes do.
4. What you do with your teeth.

Down.
1. What are kept in hives.
2. What you see with.
3. What you have in the afternoon.
4. What you do to a pain.

(Answers found on page 13.)

Devotional Booklets

FOR THE LENTEN SEASON.

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Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

EVER AND EVER BEYOND.

As we approach the Easter Season we are indeed compelled to think of that which ever and always lies beyond. Easter itself is beyond the sad and tragic event out of which it came. Our Lord Christ, because of His teaching, daily living and preaching compelled them to crucify Him. He did not put off this sad and tragic event until He had spent, as He might have done, many, many years in His earthly ministry and career. Instead He saw fit with the wisdom of the Father to plant the Cross at the very center of His early life and that, too, only after a public ministry of three years. But this sad event, the world's one tragic event, because it enables us to look beyond and penetrate the darkness and gloom of death itself we have turned into a symbol of joy and gladness. So in our common speech we term it "Good Friday" instead of tragic Friday, or bad Friday, that Friday which precedes the Sunday following the resurrection—glad Easter Day itself.

Moreover, the Cross has been itself glorified and is worn as a symbol of adornment in gold by unnumbered thousands of our good women; and Catholic friends make the sign of the Cross before the act of prayer and adoration.

Good Friday has enabled us to lift up our eyes to that which is beyond, enabling us in our sorrow, over the decease of our loved ones, to look through our tears and see something more than death beyond the gloom. We are permitted in our defeats and difficulties, by the grace of God, to look beyond and to see the silver lining to the clouds that lower.

The professed Christians of this day need indeed to look beyond in order to get new hope, fresh courage and a daily faith. Wars and rumors of wars threaten the world. Divisions, prejudices and isms, pitiable and tragic indeed, divide the family of God and prevent the church of our day from presenting a united front in an effort to save a sinning world. The disloyalties in the church must indeed bring grief to the heart of our Lord, but He bids the faithful to look beyond, realizing that He Himself is building His church and thus He will not fail. In our missionary effort we are seeking the loyalty and the devotion of every member of every church to that only cause which our Lord established after His resurrection, and commanded us to carry on in His name.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 11, 1939.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C.	$ 5.00
Lebanon, Semora, N. C.	.45
Bethlehem, Broadway, Va.	1.84
Winchester, Va.	5.10
Antioch, Harrisonburg, Va.	4.00
Timber Ridge, High View, W. Va.	.77
Liberty, Nathalie, Va.	.70
Spoon's Chapel, Asheboro, N. C.	1.75
Newport, Shenandoah, Va.	2.72
Linville, Va.	6.94
Mt. Bethel, Stokesdale, N. C.	1.00
Shiloh, Ramseur, N. C.	1.00
Youngsville, N. C.	2.00
Suffolk, Va.	25.00
Elm Avenue, Portsmouth, Va.	5.47
Sanford, N. C.	3.00
Apple's Chapel, Gibsonville, N. C.	3.58
Bethlehem, Suffolk, Va.	2.25
Total	$ 72.57
Mountain Work.	
Bethel, New Hill, N. C.	$ 3.47
Total for week	$ 76.04
Previously acknowledged	9,359.13
Total since Sept. 1, 1938	$9,435.17

In the above there are names of two, or three Sunday schools just beginning through their once a month offering for missions to prove their loyalty and devotion to the cause that our Lord Himself established and commanded His followers to carry on. We are grateful beyond measure for each and every school and individual who helps in this wholly divine task. In addition to the above we were gratified the past week to get letters from one, or two, other schools stating that they had voted to take the monthly offering. Let the good work continue till all our schools shall unite with all our churches in working together to help reach and save with the blessed gospel of our Lord those who throughout the world cannot be saved without Him and His blessed love and life.

J. O. Atkinson,
Mission Secretary.

WOMAN'S MISSIONARY PROGRAM FOR APRIL.

By Mrs. R. T. Bradford.

Easter—The Resurrection.

Leader:

Once more the Heavenly Power
Makes all things new,
And domes the red plowed hills
With loving blue.
—Tennyson.

Leader: The Lord is risen.

Response (all): The Lord is risen indeed.

Scripture Reading: Luke 24: 1-12.

Prayer:

Our gracious Heavenly Father, give to us Thy children a sense of Thy presence as we contemplate the glorious triumph of Thy Son, our Lord and Savior. May our hearts be filled with joy and gladness as we celebrate his victory over death and the grave, bringing to us the assurance of the immortal life. Grant that we may be raised to walk with Him in newness of life. May our interest in and devotion to His Kingdom be greatly increased, revealing itself in unselfish service and in sacrifice and gifts in behalf of His cause. May our love for our fellowmen be intensified as we come to love Thee more. Grant to us thine own good time an abundant entrance into the everlasting Kingdom of our Lord, Jesus Christ. Amen.

Hymn: "We Would See Jesus."

Brief Talk by Leader or Someone Appointed:

The most important single event in history is the Resurrection. This it was that changed the history of the world, the attitude and the thinking of mankind. If Jesus had been born and lived and taught as He did, His would have only been a great life among other great world teachers. But He compelled them to crucify Him while He was yet a young man in the very vigor of life and only after three years of preaching and teaching. But even if the crucifixion had ended His life, He would be only unique and a hero to be admired, a martyr to His belief as was Socrates and hundreds of other men of high ideals. But the life of Jesus differs from all other great and good men in that even death, hell, and the grave did not and could not conquer and hold Him. He arose from the dead and thus became the first fruits of them that slept. His resurrection is a historical fact. "And if Christ be not risen, then is our preaching in vain, and your faith is also vain." "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15: 14, 19.) The simple fact is that whereas we celebrate the birth of Christ at one season of the year (December 25) we really celebrate the Resurrection every Sunday when we worship, since under the old dispensation the believers in God rested and worshipped on the seventh day of the week; but after the resurrection of our Lord, which was on the first day of the week, the day of rest and worship was changed from the seventh to the first. There are many Christians and churches today who do

(Continued on next page.)

OUR INSTITUTIONS

The Orphanage

Dear Friends:

I often think that if our people could know or come face to face with cases of poverty and real need as this writer often does, the income to the orphanage from our churches and Sunday schools would be must larger. I have always found our people ready and willing to respond when a real need is called to their attention.

The writer was in a Sunday school class sometime ago. The attention of the class was called to the fact that a family in the community had met with a misfortune. It was suggested that the class make a special offering to help in the financial burden. Without any special plea the collection plate was passed and, if my memory serves me correctly, more than $25,00 was contributed and everybody was the happier.

The writer was called to a home recently. A father had passed away several months before. The mother was left with several children. She was appealing to the Christian Orphanage to take two little boys. They seemed to be bright little fellows. They said they wanted to come to the Orphanage to live. The writer fully believes that if our church people could have been present and voted as to whether or not we should take them, there would have been a unanimous vote to take them in. It is an opportunity to help those in need. It is an opportunity to visit the fatherless and widow in their affliction.

Because children are unfortunate and are in poverty is no reason why they should not have bright minds. We often see that demonstrated here in this work. It is so pathetic when a child has a bright mind and is anxious to develop it and on account of poverty is denied the opportunity.

I was in conversation with a high school teacher sometime ago. She said she had a little girl in her school that was the brightest student she had. Her work was almost perfect. She wanted to have everything in her school work as nearly perfect as she could make it. She worked daily to that end. But she said this little girl lived in a home of poverty where the blessings of life are few.

We have had that to be the case here in this work a number of times—children have come to the Orphanage homeless and destitute; but they had bright minds and while here made good use of the opportunities offered them and have gone out to fill responsible positions in life. The orphanage does a worthy work when it visits the fatherless in this way. The child is given an opportunity. The givers are made better by the giving and richer in spirit. The child repays in good citizenship and living a life of service.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 16, 1939.

Amount brought forward		$2,549.09
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Apples Chapel:		
February	$ 3.50	
March	3.54	
Bethlehem	4.02	
Happy Home	4.65	
Union Ridge	5.00	
Burlington	39.68	
Mt. Bethel	1.48	
Lebanon	.93	
Durham	20.03	
Concord, Jan. & Feb. ...	2.25	
		$ 85.08
Eastern N. C. Conference:		
Turner's Chapel, Feb. & Mar.	$ 2.74	
Sanford, Jan., Feb. & Mar.	3.00	
Oak Level	1.00	
		6.74
Western N. C. Conference:		
Liberty, Feb. & Mar.	$ 6.00	
Flint Hill (M)	.61	
Shiloh	2.00	
Smithwood	.91	
Graces Chapel	5.50	
Pleasant Union	1.00	
Needham's Grove	1.00	
Pleasant Hill	4.70	
Pleasant Cross	1.50	
		23.22
Eastern Va. Conference:		
Berea, Nansemond	$ 5.00	
Suffolk	25.00	
Antioch	1.51	
		31.51
Valley Va. Central Conference:		
Timber Ridge	$ 1.15	
Mt. Olivet (G)	3.57	
Bethlehem	1.05	
Concord	.43	
		6.20
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
W. E. Godwin	$ 15.00	
Mrs. Dalton	12.50	
Mrs. Ray	10.00	
Mrs. Lasher	20.00	
Mrs. Hines	18.00	
		75.50
Total for week		$ 229.25
Grand total		$2,778.34

"Our eternal safety and happiness depend upon three things: recognizing our own weakness, the constant danger of Satan's devices, and the safety of strict obedience to God's commands."

Elon College

CONFERENCE APPORTIONMENTS.

Contributions from Sunday schools and churches on conference apportionments for the college continue to come in slowly. If your Sunday school or church has not made its report, it is not too late. If you have received an offering for the college, please send it in. If you plan to pay your college apportionments from your benevolent treasury, we would appreciate a part of that contribution at this time.

The following amounts have been received during the week:

Sundays Schools.	
Eastern Va. Conference:	
First Church, Richmond	$ 6.03
Eastern N. C. Conference:	
Sanford	1.00
Churches.	
N. C. & Va. Conference:	
Burlington	25.00
Elon College	287.47
Western N. C. Conference:	
Providence Chapel	2.00
Shiloh	2.75
Parks Cross Roads	8.30
Va. Valley Conference:	
Antioch	16.15
Total for week	$ 345.70
Previously reported	1,010.77
Grand total	$1,356.47

L. E. SMITH.

WOMAN'S MISSIONARY PROGRAM FOR APRIL.

(Continued from preceding page.)

not particularly celebrate Easter because they celebrate the resurrection fifty-two Sundays of each year, the Resurrection being the events that shifted the emphasis from creation to redemption. According to the Old Testament, and even while our Lord was on earth as recorded in the New Testament, the Sabbath, which was the seventh day of the week, was kept in celebration of the completion of creation. Now the Christian world for the most part rests and worships on the first day of the week, by which act they celebrate and emphasize the completion, not of a material world, but the completion of the plan of salvation, a plan held in the mind of God with His Son, which plan was completed through the Resurrection of His Son on the first day of the week. Thus at Easter time once per year and in a less conscious, but none the less true manner, we celebrate this most important of the world's events every Sunday through the year, when we meet in our houses of worship to sing praises to our Lord and seek on that day to worship Him in spirit and truth.

All in Response Sing (standing): "All Hail, the Power of Jesus' Name."

Close with bowed heads, repeating in concert *The Lord's Prayer.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

PROGRAM HIGHLIGHTS.

The following are the program highlights of the Spring Rally of the Eastern Virginia Pilgrim Fellowship, to be held at First Christian Church, Portsmouth, March 25, 1939.

THEME: *Pilgrim Fellowship at Work.*

Registration begins at 2:00 P. M.

With the Call to Order at 2:30 P. M., the afternoon session will progress with such interesting features as:

1. Presentation by Department of Missionary Action, Miss Frances Everette, Superintendent.
2. Presentation by Superintendent of Devotional Life, Miss Elsie Darden.
3. Recreation led by Rev. H. S. Hardcastle.
4. Conference of Key-Workers. Rev. Arnold Slater will conduct this conference.

When the clock says "six" we shall partake of a fine Fellowship Supper. C. E. Warrington, Superintendent of Christian Endeavor, is furnishing the program. Ed will be Toastmaster.

The Department of Social Action, Mrs. Robert Lee House, Superintendent, will begin the evening session at 7:30.

Rev. Garland E. Hopkins, a Norfolk Methodist minister, will speak and the young people of Suffolk Christian Church will have charge of the closing worship service.

Registration—10c. Supper—30c.

FLASHES!

The young people of First Church, Norfolk, have the opportunity to enter an unusual and beneficial contest. Rev. John H. Knight is offering a prize for the best paper written by a young person on "What the Cross Means to Me." Three members of the church will judge the entries, and the best one will be read from the pulpit on Easter Sunday.

Many young people's groups are planning splendid programs for Easter. Some are going to have sunrise services, others are to give pageants or plays. Plan to make Easter a specific day, a joyful day, in your young people's group. If you need help in working out a program, write to the Board of Christian Education, Elon College, N. C.

CENTRAL FLORIDA PILGRIM FELLOWSHIP CONFERENCE.

Young people from sixteen churches in Central Florida met last week-end in Winter Park, where they enjoyed working and playing together. The conference opened with a picnic supper on the lakeshore, followed by vespers conducted by Rev. W. T. Scott. That evening the Sanford young people gave a play-reading

(Continued on page 15.)

A JUST SOCIETY.

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
—I Timothy 4: 15.

"To secure equal rights and opportunities for all classes and races as equally the children of God."—Statement of Purpose.

"For the Son of Man himself has not come to be waited on but to wait on other people, and to give his life to free many others."—Mark 10: 45. (American Translation.)

"A just society can be built only on the foundation of human solidarity. The classification of human beings into categories, with graded and contrasted attitudes toward various groups, has produced appalling misery and wreckage . . . Jesus places supreme valuation upon every person and recognizes in every other individual a beloved kinsman, a child of his Father. No wall of race or nationality or class is permitted to shut out a single person from the family circle, the Kingdom of God on Earth."—(Kirby Page.)

PRAYER.

We beseech thee, teach mankind to live together in peace
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny.
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual opppression and contempt.
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste.
—A Book of Prayers for Use in an Indian College.

"Men are strong only as they believe in one another."

I WOULD BE PURE.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 26, 1939.

SCRIPTURE: Matthew 23:23-28; Daniel 1:8-16.

Daily Readings—

Monday—Purity of God's Law—Ps. 19:7-10.
Tuesday—Purified Lips—Isa. 6:1-8.
Wednesday—Purity of Thought—Phil. 4:8, 9.
Thursday—Purity in Conversation and Conduct—Eph. 4:17-29.
Friday—Purity in Living—Titus 1:15, 16.
Saturday—Purity As of Christ—I John 3:1-3.

The leader for this meeting should be a consecrated person. Give considerable time for the topic to change your own life, then you will be prepared to lead the meeting. It should be the ultimate aim of the meeting to influence and change the lives of those you lead.

There are three realms of life in which it is necessary to live pure. These may be discussed by three or four in a panel.

1. We must be clean physically. The outward appearance should be clean. We should not strive to live above our means, but practice clean living. Those things which defile the body should be omitted. The body must not be weakened because of petty indulgences.

2. Mentally we should be pure. Our thinking needs right direction. Can one read all types of literature and magazines and yet have a clean mind? It is a fact that we are influenced, and our minds are governed by our contact with literature.

3. Spiritually we should be wholesome. A strong body and a clean mind are not the only essentials in the spiritual life. Devotion, consecration, and reverence should be added, and to this allegiance to Christ.

Make a special study of the life of Daniel with regard to his habits of thought and action. How may these principles be applied to the lives of young people today?

Why did Jesus rebuke the Pharisees?

Discuss together frankly "What is expected of young Christians."

At the close of the meeting have a period of dedication. The group may engage in sentence prayers after which may be sung:

Just as I am, Thine own to be,
Friend of the young, Who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

Suggested Hymns—

"Yield Not to Temptation."
"I Would Be True."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER EXHORTS TO CHRISTIAN LIVING.

Lesson XII—March 19, 1939.

Golden Text: *Like as he who called you is holy, be ye yourselves holy in all manner of living.*—I Peter 1:15.

Lesson: I Peter 3:8-18.

A Way of Life.

Christianity is primarily "a way of life." To be sure, it has its creeds and dogmas, its ideas and ideals, its institutions and organizations. But its ultimate fruitage and its ultimate test is its "way of life." In the final analysis Christianity seeks to reproduce the character of Christ and to express the spirit of Christ. The Christ-like life, for the individual and for society, is the goal of Christianity. This is the emphasis in the letter which Peter wrote to his fellow-Christians.

A Sensitive Heart.

"Finally, be ye like-minded, compassionate, loving as brethren, tender-hearted, humble-minded"—it is a plea for a sensitive heart. The word *compassion* really means to "feel with," to put one's self in another's place, to suffer with another. There are so many things in modern life to make one careless and callous. One of the worst things that can happen to one is to lose his sensitiveness of heart, his sense of concern for others, his compassion for others, his tender-heartedness—the spirit of affection. Nothing keeps the heart sensitive like keeping in touch with Christ. No man who has the spirit of Christ in his heart can be callous or careless.

The Currency of Life.

One can use two coins or standards of exchange in life. He can pay others back in their own coin—he can do to others as they do to him. Many do this. Being struck, they strike back. Being wronged, they seek revenge. Being mistreated, they try to get even. They return evil for evil. It is the natural way, but it is not the ideal way, or the divine way.

The other way is the Christ-like way, to return good for evil, blessing for reviling, justice for injustice, love for hate. To do unto others as you would have others do unto you—this is Christ's law. "Not rendering evil for evil, or reviling for reviling, but contrariwise, blessing; for hereunto were ye called, that ye should inherit a blessing." One may get some satisfaction if he "gets even" with another, but he will get far more satisfaction if he returns good for evil. To return evil for good is beastly. To return good for good is human. To return good for evil is divine.

The Secret of the Good Life.

"For he that would love life, and see good days":

1. "Let him refrain his tongue from evil." Strange that Peter should put that first, but Peter knew how much of the world's trouble and unhappiness came from the tongue. James in bold language says that the tongue is "an unruly evil, full of deadly poison, a fire, a world of iniquity, and is set on fire of hell." The Psalmist prayed that God might set a watch and a guard on his tongue and his lips. Evil words are a boomerang.

2. "And his lips that they speak no guile." It is not enough that one refrain from speaking evil; there must be sincerity. The words of the mouth must be matched by the purity of the heart. The hypocrite does not know and cannot know the true love of life, or see good days.

3. "Let him turn away from evil, and do good." The way of the transgressor is hard. The wicked are like the sea whose waters cast up mire and dirt. There is no peace, saith my God, unto the wicked. There is no abiding satisfaction in sin. As strange as it may seem to some people, goodness is the secret of a happy life. It is not enough, either, simply to turn from evil. One must turn to the good. We are to overcome evil with good. We are to give ourselves so diligently to the good that the evil is crowded out.

4. "Let him seek peace and pursue." Blessed are the peacemakers, happy are those who try to live in such a way that they are centers of serenity and not of dissention, who lubricate rather than irritate, who reduce friction rather than engender fusses, who give themselves diligently to seeking peace, and who pursue it.

Encouragement in Well-Doing.

"For the eyes of the Lord are upon the righteous, and his ears unto their supplications." We have not been left to bear our burdens alone or to fight our battles single-handed. When we set ourselves to do the right, we put ourselves in harmony with His purposes and qualify ourselves to receive His power.

Suffering for Righteousness' Sake.

This letter was written to Christians who were beginning to be persecuted for righteousness' sake. The world, alas, is so constituted that men sometimes, indeed often, have to suffer because they do right and do good. But let no man be afraid or ashamed, or troubled. Let him rejoice and be exceeding glad, for so persecuted they the prophets; and Jesus himself.

A Reason Concerning the Hope That Is in Us.

"Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." A Christian should know what he believes and why he believes it. He should not be apologetic for his faith. Christianity asks us to love God with all our minds as well as our hearts. Believe something, know what you believe, and why you believe it. But do not flaunt it or boast about it. Thank God that you know whom you have believed, and humbly tell others about it.

The Unanswerable Argument.

"Having a good conscience; that wherein ye are spoken against, that they may be put to shame who revile your good manner of life in Christ." Folks may be able to answer your inadequate intellectual defense of your faith. They may be able to make fun of your arguments. But there is one unanswerable argument—the argument of a good life and good works.

PAGEANTS AND OTHER MATERIALS FOR THE EASTER PROGRAM.

Through Darkness to Light. By Mrs. Chas. R. Mitchell. Emphasis laid upon the events that took place before the crucifixion. Parts especially suited to young people. About 30 characters. Price, 15c.

The Triumph of Love. By Fred Walton Wolf. A pageant of the death and resurrection. 11 characters. Price, 10c.

The Risen Christ. By M. M. Sturgis. Events after the resurrection. About 25 characters. Price, 8c.

An Easter Morning Praise Service. By Louise Miller Novotny. Arranged for young people. All can share. Requires rehearsing. Price, 10c.

Easter Bells. An Easter Service for the whole Sunday School. Special parts for children. Price 10c.

Eureka Easter Recitations. By Mattie B. Shannon. Program material for Beginners, Primary and Junior Departments; also pantomimes, pageants and special features. Price 25c.

Easter Tidings. Recitations, Dialogs and Songs. Price 25c.

Easter Songs for Little Folks. Edited by I. H. Meredith. A collection of carols designed especially for little children. Price, 25c.

The Dawn of Gladness. By Carolyn R. Freeman. A Junior pageant. 25 to 50 children.

Single copies may be borrowed from—
The Board of Christian Education
Elon College, N. C.

By Chaplain H. E. Rountree

MONDAY.

Heavenly Simplicity.

"*Mind not high things.*" — Rom. 12:16.

It was our privilege the other day to be the guests of a doctor friend and his lady. It was in a simple summer cottage back in the woods by the banks of a lake. There one can have the pleasure of sitting by the kitchen stove while dinner is being prepared, and might even turn a hand to serving it. Or one may sit on the back porch, or out under the trees listening to the birds sing, or to the lap of rippling waves against the bank, and smoke his pipe. Or he may even step into a boat midst fishing gear, etc., and go out and cast about, not caring particularly whether he caught a fish or not. Just fishing is good.

Folks who live in clubs, hotels, apartments, trains or mansions, miss the simplest and most satisfactory joys of life. A great many of us have gotten too far away from life's ultimate simplicities. The essentials of life, after all, are very few. None of our modern and scientific achievements can offer a substitute for them.

Prayer—Our Heavenly Father, we are glad that Jesus lived the simple life of the common people, and that He could build a fire and fry the fish that He Himself had caught. O, may we share some of His greatness. *Amen.*

TUESDAY.

Life's Real Values.

"*We have fellowship one with another.*"—I John 1:3-7.

"John, you should go to Florida for part of the winter," I remarked to a bachelor friend, now getting old, who has grown rich.

His reply carried a homily. "It is all right for you to go Florida, for you have Mrs. Ellis with you. But what would I do there, alone among strangers? Here in my store I meet the best people in the world every day. They have a smile and a greeting for me, and often we have a little chat. They are my friends. Without them I would be unhappy."

My friend had sensed life's real values. The society of those amidst whom we are Providentially placed is one of the true rewards of living.

Prayer—Our Father, Thou hast cast our lot amidst Thine other children, our neighbors. Help us to value, to enjoy and to serve them to the full. *Amen.—W. T. Ellis in Christian Herald.*

WEDNESDAY.

Making It Fit.

"*Try the spirits whether they are of God.*"—I John 4:1.

As Entertainment Officer it is a part of my job to furnish a recording concert every day from twelve to one and from five to six-thirty. There are usually about fifteen hundred souls to please, in taste, ranging all the way from none to all to the educated and the cultured. The most of them are our young men who care for little more than the incongruous, nervous, flat-footed, rag-throated, banal music, which is an affront to our sensibilities. Such music is out of tune with peace and harmony. But we have to please. Do you want my job?

Prayer—Our Father, give us courage to take into our lives those things which make for peace and strength, and character. *Amen.*

THURSDAY.

Possession by Giving.

"*Give and it shall be given to you.*"—Luke 6:38.

A friend used to say "The oftener you shear a sheep the more and the better the wool." If you would have more abundant and more beautiful flowers, cut them often. If you would live in hearts and have the riches of friendship, give to your neighbor. Every life is enriched by its own giving.

Prayer—O Giver of all gifts, and Thou who didst share Thyself, we pray for more of Thy nature. *Amen.*

FRIDAY.

Alert to the Beautiful.

"*Think on these things.*"—Phil. 4:4-9.

A wise overseer commends for qualities and actions that are praiseworthy, and he observes discreet silence over mistakes and shortcomings.

Likewise, to live alert to that which is beautiful, true and pure and to dwell upon such as the real, furnishes the highest inspiration known to man. It only takes an effort of the will and the cultivation of habits to fill the mind with good things.

Prayer — O Lord, be Thou our minds, in purity, beauty and truth. *Amen.*

SATURDAY.

The Great Objective.

"*It yieldeth the peaceable fruit of righteousness.*"—Heb. 12:11.

A preacher once said, "Train up a child in the way he should go and train him twenty years before birth." It is a rare thing for a young woman to plan to be a good grandmother; for a young man to order his life for the best rewards at full maturity. Nevertheless, the Bible says do that. Character and eternity is given as the thing to be sought for from the beginning of a man's life. If all did this, what a different world!

Prayer—O, our Father, teach us how to pay less heed to present returns, and more to the permanent values of life. Give us practical sense. *Amen.*

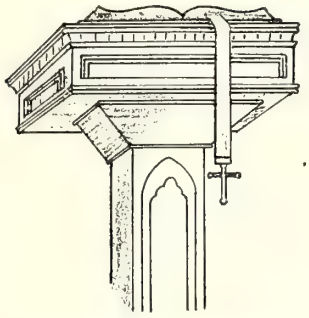
SUNDAY.

O for Quiet!

"*Study to be quiet.*"—I Thess. 4:11.

At sea there are two types of passengers, the restless and the quiet.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS DR. ROY C. HELFENSTEIN, MASON CITY, IOWA.

THE PROOF OF FAITH.

"For as the body without the spirit is dead, so faith without works is dead also."—Jas. 2:26.

Faith is a bigger thing than doctrines. Faith without works is dead.

Jesus was continually emphasizing the need of giving proof of the faith which one professed.

Jesus said, "Why call ye me Lord, Lord, and do not the things which I command you?" Again our Master said, "Not everyone that calleth me Lord, Lord, shall inherit the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." And again our Lord challenged His disciples and all who today claim to love and follow Him, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The only proof of Christian faith in Jesus' day and in our day is Christian living and Christian service.

The world is little concerned about, and God is little honored by a faith that is confined to mere profession. Doctrines are important, but no amount of doctrines can take place of Christian living. Faith is a bigger thing than doctrines. Faith is life—life in touch with God whose manner and being the doctrines seek to explain. A road map regardless of how beautiful the country it covers can never be a substitute for a journey through the country.

No matter how elaborate the doctrines, they never can be a substitute for Christian living. A person might declare with great emotion that he believes in all the doctrines of the Church, but such declaration would not prove that he was a Christian. The proof of Christian faith is Christ-like living.

The proof of faith is the possession of courage to face life and see it through, to take whatever comes—to take it as the boys say: "take it on the chin," and be the better because it's hard to take. The proof of faith is the refusal to lower one's moral standards regardless of what rebuff, embarrassment, or discomfort, that fidelity to Christian principles of conduct may cost. The proof of faith is not argument, ofttimes arguments in defense of faith, because of the spirit expressed, are a flat denial of faith.

The proof of faith is not intellectual assent to the teachings of the Church about Christ and God, but the proof of faith is a heart response to God as the author of life, the giver of every good and perfect gift, and the Savior of our souls. The proof of faith is not the creed to which one subscribes, but the life which one lives.

Our lives either deny or prove the faith which we profess. The proof of faith is the desire to live right, the desire and strength to resist temptations, the determination not to give up in the conquest for truth, for honor, for character, and for God. Jesus proved his faith by "going about doing good." His disciples can prove their faith only in that way.

IS A GREAT REVIVAL POSSIBLE?

(Continued from page 5.)

stand indicted at the bar of God for our lethargy and indifference.

Looking back over the years, we find that the "Golden Age" did not exist in the past or any other century. That age is the one in which we are living. Great problems are confronting the world, which would seem to presage the overthrow of civilization and the present order of things. A great spiritual declension has come into being and is striking at the very foundation of existing order, and because nations have cast God out of their calculations and have enthroned the gods of force and greed, the future appears dark and sinister.

The great increase of wealth and the production of luxuries unknown in the past have greatly contributed to the stern problem which faces the Church today. With increase of wealth, which enables the laborer to enjoy luxuries which even kings of the past could not have, has come a denial of God and repudiation of the spiritual restraint imposed by Christian living.

Social evils threaten the very fabric of life. The wiles and lures of the courtesan are everywhere in evidence. If an old Roman was to pass along our streets today, would he believe that the worship of Venus was extinct? The stage—with its counterfeit portrayal of life, the motion pictures—with their impure sex appeal and glorification of crime, the news stands—loaded with books and magazines which inflame the passions and lusts of the adolescent youth, are in evidence everywhere. These are some of the problems the Church—our Church—is called upon to face.

Not only does our Church face these forces from without, but it is at death grips with a deadly philosophy from within. Modernism, Rationalism, Higher Criticism, and even Atheism are to be found within, and even welcomed to the communion of the Church. Some are preaching and teaching doctrines which a few years ago would have been called heresy. Today an easy way is desired and accepted.

In this day and age when the hosts of hell are encamped about us, the fires of evangelism must be re-kindled. We must carry the warfare to the gates. If ever there was a time when the banner of our God should be thrown to the breeze, that time is now. If ever men were needed, sun-crowned with the light of truth in their eyes and the love of God and souls in their hearts, that time is now.

Men and brethren, let us swing out to new conquests. A sin-sick world is before us. Let us this year major in evangelistic effort in our churches. Let us sink self in the grave of Christ, that we may know the glory of His resurrection. Let us go on, and on, into the light of a perfect day until sin and error shall be sunk in the boundless ocean of God's love; until human pride shall bow, and kneeling kiss the scepter of the King of Kings.

FAMILY ALTAR.

(Continued from preceding page.)

The quiet sort are the victors. They rest, they sleep, they read, they eat, they play, and they eat and rest again.

Life is like that. The restless, seeking something they know not what and quite dissatisfied with it after they get it, go on restless. Others are content with what they have, in fact some think themselves rich even in the little that they have. They know that a heart at peace is better than amusement.

Prayer—O Lord, forgive us of our nervous malcontent souls. Teach us how to live serenely. *Amen.*

ANSWERS TO PUZZLE ON PAGE 7.

Across.	Down.
1. Bite.	1. B.
2. Bite.	2. I.
3. Bite.	3. T.
4. Bite.	4. E.

NEWS AND VIEWS

MEMORIAL TABLETS.

The Memorial Tablets erected in memory of the Rev. William Brock Wellons, D. D., and the Rev. William Wesley Staley, D. D., LL. D., will be appropriately dedicated at the morning service of worship at the Suffolk Christian Church on March 19, at eleven o'clock. Dr. Wellons was founder of our Suffolk Church, and served as its first pastor for sixteen years. Dr. Staley served the church as pastor and pastor emeritus for fifty yars. Brief sketches of the lives of these two great men of God will be given as a part of the dedicatory services.

STEWARDSHIP INSTITUTES.

(Dr. Warren H. Denison, of Dayton, Ohio, is now free to accept engagements for Stewardship Conferences and other types of specialized church work. The program below shows the type of work which Dr. Denison did in Beloit recently and can do at other places. Anyone interested in such institutes should write to Dr. Warren H. Denison, 760 Ferguson Avenue, Dayton, Ohio.)

PROGRAM.

Monday.

7:30 Evening conference with all church officers.

Tuesday.

6:00 Supper for deacons and deaconesses. Training them as to their work and duties.

7:45 Public meeting. Points of An Efficient Church.

Wednesday.

8:00 to 11:15 Breakfast at parsonage for all the pastors and wives of cooperating Beloit churches.

1:00 to 3:00 Women's Association luncheon. Women at Work in the Church.

7:00 Laymen's Conference.

Thursday.

7:30 to 9:15 Breakfast at Hotel. Trustees and Financial Committee.

6:00 Supper conference for all interested in Sound Church Finance.

7:45 Open meeting—"Spiritualizing Church Finance."

Friday.

7:30 Open meeting—"Special Church Problems."

Saturday.

8:00 to 9:00 Breakfast with 45 young people on "Young People and Stewardship."

3:00 Women's meeting. "The Stewardship Approach to Religion."

Sunday.

7:30 to 9:15 Breakfast at the parsonage for ushers. "Ushers and Their Work."

10:30 Sermon.

6:30 Young People's Different Philosophies of Stewardship."

Monday.

7:00 Dinner—all Sunday school officers and teachers. "Teaching Stewardship in All Departments."

A CHURCH MEMBER SPEAKS.

I am a member of Dr. Harrell's church in Durham, N. C., and a member of Dr. W. H. Boone's class in the Sunday school there.

I am wondering if there isn't something lacking in the churches and Sunday schools of our day. It seems to me there is a lack of appreciation. I should like to ask the membership of our Sunday school and church this question—"Do you as an individual member ever say to your superintendent, 'You are doing a wonderful job. I really enjoy your programs each Sunday?'" This same thing should apply to your class president and teacher. Are you satisfied to enjoy a wonderful presentation of the Sunday school lesson, and listen to a beautiful program of music, and hear a fine sermon—then get up and go home and never speak a word of appreciation to anyone for what you have enjoyed? I think we have a splendid choir and the members deserve more credit and appreciation than we give them. Our good pastor, Dr. Harrell, always has a wonderful spiritual message for us. Many of us do not go to church on Sunday nights when I think he preaches some of his most inspiring sermons.

Let's all try to remember to speak a word of encouragement to someone who is helping to carry out the work of the Master. E. L. JONES.

MRS. J. W. PATTON.

Aside from the college there is at Elon a very quiet, wholesome community, not a very large population but a very fine group of people, many of whom have been here for years and years. They are perfectly identified with the community and with the college.

Since the writer's student days at Elon College, Rev. J. W. Patton and family have lived here. Mrs. Patton has been a very helpful citizen, never fully contented without serving to the extent of her ability. Aside from making a home for the family, a great part of her time has been devoted to teaching in public schools in different places in the state. Mrs. Patton had been in failing health for more than a year, yet she continued to work so long as she could stand on her feet, patient and submissive under the hand of affliction. The end finally came on March 1. The funeral services were conducted from the college chapel on Friday afternoon at 2:30 by the writer, assisted by Dr. G. O. Lankford. Burial was in Magnolia Cemetery at Elon College.

In the death of Mrs. Patton the community loses a highly respected citizen, the college a friend, the church a faithful worker, and the family a faithful wife and a devoted mother. Sympathy is expressed to the bereaved.

L. E. SMITH.

Elon College, N. C.

Dear Friends:

When we are separated from our friends and loved ones, especially our mothers, our thoughts are continually going back to them. How often, and how naturally, we wish that we knew of some little something that we could do for them to let them know that we are thinking of them and appreciate what they have done for us. All former students of Elon think of her as Alma Mater, and many others, to whom she is dear for other reasons, think of her as a real friend. To all of these this letter is a suggestion of something that can be done for Elon right now that will bring great joy.

Because of the stress of the past five years, Elon has not been able to add to the book collection in the library as she knew that she should, and now knows that she must. The committee from the Southern Association of Colleges, while on its recent visit to Elon, recommended that we add at least one thousand dollars' worth of books to the library between now and the end of this school year. It would make President Smith very happy to be able to report to the Association when it meets the latter part of March that the books have been added to the library.

We feel sure that you have books—at least one—lying idle that you will be glad to send to the library. You have a good idea as to what books will be valuable additions to the Elon library, but if you have any doubt send them along and let us decide.

By sending us books immediately you will not only be furnishing needy books for the students of the college, and helping Elon to meet the requirements of the Southern Association of Colleges, but you will become a member of the permanent organization which is in the process of being formed in connection with the celebration of the Fiftieth Anniversary. You will hear more about this later, but right now you can help us greatly by sending us some useful books.

Anxiously and expectantly awaiting the joy of receiving books from you right away, I remain,

Most sincerely yours,

(Mrs.) OMA U. JOHNSON,
Librarian, Elon College.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

SHARPE.

Since it hath pleased God in His wise providence to take from our midst our beloved friend and co-worker, Mrs. Sallie Riggan Sharpe, therefore, be it resolved:

1. That we shall greatly miss her cheerfulness, her friendliness, and her neighborliness among us.

2. That we shall strive to follow her example in spreading good cheer about us and to be better neighbors and more loyal friends.

3. That we extend to her family our deepest sympathy in their sorrow.

4. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun," and a copy be placed upon our minutes.

Mrs. W. H. JOHNSON,
Mrs. F. A. EPPS,
(Committee of the Victor Bible Class and Ladies Aid Society of Waverly Christian Church.)

GODSEY.

In the death of Lillian Talley Godsey, church, home, and community have lost one who was faithful in all life's duties. She was born April 18, 1904, and departed this life February 14, 1939, at her home, Buffalo Junction, Va. Prior to her marriage in June, 1925, she was in training for two years at the Chase City Hospital. Besides her husband, Mr. Claude Godsey, and two children, Gladys and Bobby, she is survived by her father and step-mother, Mr. and Mrs. N. M. Talley, and the following sisters and brothers: Mrs. William Webb, Mrs. Frank Pittard, Mrs. W. N. Shepherd, Miss Selma Talley, Harrell, Chillie, and Marvin Talley.

Mrs. Godsey had been a member of Hebron Church for about twenty years.

The funeral and burial were at Gravel Hill Church near Buffalo Springs. Floral tributes were numerous and beautiful. A large crowd was present.

C. E. NEWMAN.

SMITH.

Again the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has sustained a great loss in the death of our faithful friend and co-worker, Mrs. C. E. Smith, who passed away on December 14, 1938.

We cannot understand why one so good, quiet, and unassuming in her manner, yet always so ready and willing to do her part in the work she loved, was called away in the midst of her usefulness.

Therefore, be it resolved:

1. That, while we most sincerely mourn her loss, we bow in humble submission to Him who doeth all things well, knowing our loss is her gain.

2. That we extend to her husband and children our heartfelt sympathy in this great sorrow.

3. That a copy of these resolutions be sent to the family, a copy be placed on the records of the Society, and a copy be published in "The Christian Sun."

Mrs. EMILY CROCKER,
Mrs. BERTHA SHOOP,
Mrs. EDWIN C. BEALE,
Committee.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

"The Whirlwind" based on alcohol education, after an interesting program of music was given by the Hungerford singers from a nearby Negro school.

On Saturday morning a comedy "How Not To Conduct Meetings" was put on by members of the various churches. Pattie Lee Coghill led a discussion on "The Well Rounded Young People's Program" which included the following subjects introduced by various young people: The Pilgrim Highroad, Alcohol Education, Recreations and Socials, Play-Readings, International Relations. On Saturday afternoon the Florida Pilgrim Fellowship Goals were discussed, an explanation was made concerning the scholarship to the Summer Conference given for the best review of *Dinabandhu*, and Easter plays and devotional materials were presented to the group. On Saturday night Henry Witte, president of the Florida young people, was the toastmaster at the banquet. The speaker was Robert Lado, Spanish student at Rollins College. The Winter Park young people gave a play entitled "Peace I Give Unto you."

On Sunday morning the Daytona Beach young people conducted the worship program. Following this the Sunday school class was taught by Dr. Feurstein, professor of German at Rollins. Dr. V. B. Chicoine preached the morning sermon.

This is the second group of churches in Florida to hold such a week-end conference for young people. Betty Chicoine of Winter Park is the chairman of this district and presided over the meetings.

"As he who has health is young, so he who owes nothing is rich."

SPECIAL OFFER

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"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

WHAT IS YOUR MISSION?

WHY DO YOU LIVE?

"Go ye into all the world and make disciples."---Jesus.

"For to me to live is Christ." ---Paul.

The Real Mission of the Church Is to Make Christ-Like People In All the World

The Church Is Working For You

The Church is the ally of everything that is good and the enemy of everything that is bad.

1. The elimination of evil and the teaching of righteousness make the world a better place in which **you** may live.
2. The Church is the sole institution which has for its chief business the inculcation of the principles of honesty and right dealing. This helps **you.**
3. Churches induce law and order. Law and order must precede the safety of business. Better business conditions help **you.**
4. The Church in your community enhances the value of your property.
5. Because honesty, integrity, fair dealing—all taught by the Church—are stronger than steel doors, time locks, courts, and brawny officers, the Church is working for **you.**

BUT—ARE YOU WORKING FOR THE CHURCH?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, MARCH 23, 1939. No. 12.

What Is Our Message for China?

Study these faces carefully—have we a message that will satisfy?

Church—a chance to hear the Christian story. The older man is an inquirer, drinking in every word. The younger man is a church member.

Men in church services—intent, thoughtful, wondering.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Dr. L. E. Smith was the speaker at the Fifteenth Anniversary of the Christian Temple, Norfolk, Va., on last Sunday.

Dr. J. H. Lightbourne, secretary of the Southern Convention, recently made a brief trip to New York in the interest of our work.

The Valley Virginia Conference meets at Bethlehem Church on Friday of next week. A good delegation from each church is expected.

Rev. and Mrs. C. P. Garman, missionaries of the Christian Church, are spending this month of their furlough in Rogersville, Tennessee. Churches wishing a visit from them should write to the Promotional Secretary, Elon College, N. C.

THE CHRISTIAN SUN has recently been notified that Mrs. J. A. Troutman has been appointed its representative at Apple's Chapel, and Mrs. Tommie C. Farrell at Hank's Chapel Christian Churches. These ladies have already started sending in subscriptions.

Beautiful bulletins for Easter aid greatly in making the services valuable. Several publishing companies furnish these at a fairly reasonable rate. The Board of Christian Education, Elon College, N. C., can give information concerning these bulletins, and can also furnish other materials for Easter programs.

Chaplain H. E. Rountree was relieved of duty on the United States Ship *Henderson* on the 13th of this month in San Diego, Cal., because of heart trouble. The readers of *The Quiet Hour* which he furnishes, and his many other friends will wish and pray that within a comparatively short time he may return to the post of duty which he loves so much.

One subscriber to THE CHRISTIAN SUN writes that he has been sick for a long while and will not be able to continue his subscription, although he likes to read the paper. An elderly lady in the mountains of Virginia who lives around with her children cannot subscribe to the paper even though she wants it. There are some other such subscribers who report to THE CHRISTIAN SUN occasionally. It would be a fine thing if the paper could have a small fund contributed by interested readers for the benefit of such persons. The response for individuals like these has always been excellent. Thank you kindly, friends.

WESTERN NORTH CAROLINA MINISTERS MEET.

On Saturday afternoon of last week the Western North Carolina ministers met in conference with the Promotional Secretary of the Southern Convention at Sophia Congregational Church. For four hours they discussed informally problems effecting the churches in our Western North Carolina Conference. Out of the discussion came the united agreement to undertake three definite things: (1) Make a survey of Asheboro to see if a Congregational-Christian Church is needed there; (2) Plan for stewardship institutes, probably during the summer; and (3) Plan leadership training institutes for next fall. Pastors present included Revs. E. Carl Brady, J. C. Cummings, O. A. Elmore, T. J. Green, M. A. Pollard, J. Q. Pugh, D. M. Spence, and Geo. M. Talley.

At the same time and place young people met to consider their work in the conference. Walter Cooper of Burlington, president of the North Carolina Pilgrim Fellowship, led the discussion. Other officials from outside the conference included Miss Elberta Murray, president of the North Carolina and Virginia Pilgrim Fellowship; Miss Frances Foster, Superintendent of devotional life in the same conference; Miss Edna Fulcher, from the Board of Christian Education; and Mrs. F. C. Lester, secretary of the Southeast Pilgrim Fellowship. Plans were made for another meeting in May. Definite announcements of this will be made later.

THORSBY INSTITUTE NEWS.

Miss Elizabeth Robinson, who was a teacher at Thorsby Institute for several years, died recently at a Birmingham hospital. For the past several years Miss Robinson has been living with her sister, Mrs. King, in North Birmingham. She was buried in Elmwood Cemetery. Miss Robinson was a fine Christian woman, an excellent teacher, and a woman of culture and scholarship. She will be greatly missed.

Miss Imogene Warder, lecturer, writer, and world traveler, will speak in the Thorsby Institute Auditorium on Friday night, March 24, at 7:30. Admission will be 20c. Miss Warder is an American girl who has observed the Spanish Revolution at first hand. Her other extensive travels include a 2,000 mile bicycle trip through Ireland; a 9,000-foot climb through the Alps; a 700-mile trip from the Arctic Ocean down the rivers and lakes through the wilds of Russian Lapland.

PORTSMOUTH, VA.

Due to the illness of Rev. Marna S. Poulson, D. D., the Shelton Church (First Congregational), Portsmouth, Va., has secured the services of Mr. James Roy Smith, a ministerial student at Randolph-Macon College, Ashland. Mr. Smith, in cooperation with the young people in the Christian Endeavor Societies, presented a Happiness Program Sunday night, March 19. Mr. Smith is rendering the church a very helpful service. One Sunday Mr. Robert Walker, Christian Temple, Norfolk, conducted the morning service and another Sunday the members of the Shelton Church worshipped with Rev. Robert L. House and his people at the First Christian Church, Portsmouth, Virginia. Dr. Poulson is convalescing at the parsonage, 1057 Leckie Street, Portsmouth, Va.

WM. F. LAWRENCE.

MOUNT OLIVET (R).

We have just closed a meeting at Mount Olivet (R) which ran eight days. The interest and attention given to all the services were most marked. The attendance was large, with a fine spirit of cooperation from many of our sister denominations.

The preaching was done by the pastor. The singing was led by Professor Good, who is a member of the Church of the Brethren, and he was assisted by Mr. A. P. Liskey, who is a Methodist, with duet work done by the "Morris Sisters," who are members of the United Brethren Church. Every one entered into the meeting with much enthusiasm and all in all we feel that it has been a gracious blessing to the community.

There were four additions to the church. Mount Olivet is progressing and with her unique location the opportunities are great. We trust and pray that the same fine spirit (the Christ Spirit) will continue to manifest itself so that great things will be done there in His name.

M. W. MANN,
Pastor.

LOVE IN A WORLD OF WAR.

As these lines are being written soldiers are on the march, and before this goes to press the doors to a new Hell may open in Europe, a Hell into which millions of soldiers and civilians may be plunged never to return. In the olden days it was called War, and in more recent days it has been called an "incident." But one cannot look at the flashing explosions, smell the smoke, look upon the death and destruction caused by bursting bombs from the air and guns from the ground without knowing that the blasts of a burning Hell are let loose on earth. However necessary and plausable war may seem, the fact still remains that it is fiendish. It comes because the basest elements in human nature are allowed to dominate in international relations.

Your editor knows all too little to comment with intelligence on what is happening in Europe. The causes of present conflicts run back through centuries. Why things have come to the point they have is beyond his ken—he knows not, although some things seem to be evident. It appears that the Hitler regime is insanely mad, that all reason and decency have disappeared from much of the leadership of what has for centuries been the great German people. There appears to be no valid excuses for Germany taking over other nations, and there seems to be no end to this process of grabbing territory unless stopped by the stern reality of armed force.

The Church preaches and stands for Love in human relations. What chance has love in a world at war? In Germany and Japan the Church has been, and is being repressed and silenced. For more than a year Rev. Martin Niemoller, the vocal and fearless leader of Protestantism in Germany, has been kept in a concentration camp. This is not because he has committed a crime. It is because he will not bow to the power of the Government. Martin Niemoller is a fair sample of what happens to Love in a world at war.

In recent weeks 100 leading clergymen of the United States, among whom are our own Allen Knight Chalmers of New York, and Dr. Harry E. Fosdick, have signed covenant not to support the Government in war. They believe that war is contrary to the teachings of Jesus and cannot be reconciled with the principle of love. These are good men and true. Their judgment is excellent. Should the rest of us follow their example and tell our Government that war is senseless, that it is Hell brought to earth, and that we will have no part in it? This sounds like good sense, but the truth is not all on this side of the situation.

When strong men stand by and see women and children crushed by a bully, they are considered cowards, not heroes. Love is an active thing, not always quiescent. "Love suffereth long, and is kind," but it is not expected to stand idly by while millions are crushed beneath an iron heel, never to rise again. The kindest thing a surgeon can do sometimes is to cut off a leg or an arm. It is painful and may seem to be cruel. But it may be the only way to save the life of the person. If life, liberty, and the pursuit of happiness are essentials for human well-being, then it may sometimes become necessary to operate on the body politic in order that dangerous infection may be removed before civilization itself dies.

Whatever may happen to the world in which we live, it is the business of the Church to seek in every possible way to preserve peace and give love a chance to live among men. Patience, caution, careful thinking are needed this week and in the weeks that lie ahead of us. If we let hatred fill our hearts, love will be dead, the Church will be useless, and the world at last will be sunk into the depths of despair. Watch out for the war propaganda. Be careful to submerge the emotions that arise from war scare. War is not the way to settle anything. It can only destroy. The only hope in its use is that false ideas may be killed, that dangerous leaders may be dethroned, and that after the conflict reason and love may have a chance to correct evils.

These are tragic days for Love in our world. Jesus did His best to give it a chance. We are to be followers of Him. Now is the time for us to work harder than ever for love to have a place in human relations.

DIGGING DEEPER.

Shallow wells sometimes have be dug deeper in order to get a supply of water. Farmers have learned that it pays to dig into the sub-soil sometimes so there will be a better supply of moisture for the crop during the year. Students in school may pass their work without delving very deep into the subject, but those who are eager for information dig deep and try to discover for themselves what there is to be known in their field of knowledge.

This principle applies to church work. The progress of the Southern Convention churches depends upon digging deeper. We have scattered abroad and found the harvest not too rewarding. Our next job is to dig down into the subsoil so there will be a better supply of food for the churches.

Many young ministers (and some older ones) have sought to increase their income by taking more churches. They have tried to spread themselves out over four, six, eight, or ten communities in order that they may have a sufficient income to support their families. In this we have been mistaken. The way to increase the income for the family is to decrease expense and develop better churches. We can decrease the expense by cutting down on travel, and can increase the income of the local church by more personal contacts and better programs in the local churches. This seems to be one of the necessary changes for most of our rural churches. It may be a bit difficult for pastors and people at the beginning, but it will undoubtedly work (Continued on page 7.)

The Children of China Appeal to You

THERE ARE MILLIONS OF THEM

The pictures below by Rev. Hugh W. Hubbard of Paotingfu gives a glimpse of what our 114 missionaries in China are trying to do. Literally millions of children await our help.

(Right) It is hard not to look forlorn when you are cold, hungry, and frightened—with perhaps mother and dad dead, possibly killed before your own eyes.

(Left) But food and fun, and a kindly teacher—and, my, what a change!

(Right) First "yearers" go to school. This may be their only chance. Still a bit scared. Hats can stay on because it is cold.

(Left) Tender hands treat the sick in clinics and hospitals. This boy has Trachoma.

Last year members and friends of our Southern Convention churches gave $23,600 to support 100 children in our Orphanage at Elon College, N. C. The same people gave about $1,400 for the 11,000,000 children, young people, and adults of China for whom our Church is directly responsible.

A dollar in our money means five in China. Now is the time to help!

CONTRIBUTIONS

THE MISSION PERIOD.

When the Southern Christian Convention adopted a missionary program for the church, it entered then upon a program of progress. A non-missionary church is retroactive. A missionary church is progressive and challenging. The church expands by widening the scope of its mission which always results in an increased constituency.

The beginning of the Kingdom has been compared with a mustard seed. Its mission, however, is world wide. Christ commanded His disciples to carry His message to the ends of the earth. Since His days in the flesh on the earth, there have been many genuine followers of Him who themselves have had a vision and a passion to bring the world to Christ. In our earnestness to obey His command, we often times confuse His purpose. There is a danger in feeling that the church here has to do only with churches and countries far away, and in our zeal to plant the Kingdom in what we term "foreign fields," there is a danger that we miss our greatest opportunity at our own door. The question of missions is all inclusive. It is the command of Christ and the mission of the church that Christ be given to all peoples everywhere. We of the Congregational - Christian Church cannot escape our responsibility in this regard.

Our Mission Board through our Mission Secretary, Dr. J. O. Atkinson, and our Secretary of Promotion, Rev. F. C. Lester, is endeavoring to bring to the attention of every member of every church our opportunities in the field of Missions and our responsibility in the work of the Kingdom. They represent us officially. Our missionaries at home and abroad represent us practically. We have set up our organizations and assumed our responsibilities. The organizations cannot continue to carry out the program of the church without financial assistance. The churches of the Southern Convention are asked for $10,000 for missions. Considering our membership and our opportunities, this is a small amount. We should contribute it gladly, freely, and readily. The months of March, April, May, and June have been designated as Mission Period for our churches. Each local church has been apportioned a definite amount and is asked earnestly to do something about it during this period. There isn't a better time for us as Christians to express our gratitude and interest through our gifts than the Easter season. Christ gave Himself for the world and for us. Our earnings are definitely a part of us. We can give a part of what He has lent us that the world may be convinced of our sincerity and of the efficacy of the gospel itself. When we give for missions, we make an investment in kingdom values. We do not impoverish ourselves, but we add to our holdings. In our love for money and our anxiety to provide ourselves against the possibility of want in the years that lie ahead, we often deny ourselves of life's rarest privileges and richest blessings. If we will bring our tithes unto God's treasury, we as a church will receive a blessing that will multiply our resources over and over again.

May God increase our faith and multiply our generosity.

L. E. Smith.

PROTESTANTISM AND THE NEW POPE.

The International Sunday School Lesson for today is on the deliverance of Peter from prison, where he had been cast by Herod Agrippa and condemned to death. The first verse of the lesson reads ". . . but prayer was made earnestly of the Church unto God for him." On this same day what the Roman Catholics are pleased to call the successor to Peter, the new vicar of Christ on earth, has been crowned as Pius XII.

By the time this article gets to The Christian Sun the crowds will have left the Vatican, the pomp and ceremoney of the coronation will be over, and the new Pope will turn to the critical problems that confront him as leader of his church. First of all, there are abuses within the Church itself, superstitions and uncritical dogmatism, of which the Pope is well aware. Then there are the opposing forces of totalitarianism. The election of the Pope was openly opposed by the governments of Fascist Italy and Nazi Germany. Not least of his problems is the mistreatment of the Church by governments that would get rid of religion by destroying property and intimidating members of the Church. Truly the Church faces one of the darkest eras in her history, and the new Pope is undoubtedly behind "prison bars."

We, as Protestants, disagree with a great deal in the Roman Catholic Church. Yet we have enough in common to make us anxious about the outcome of that great branch of Christendom, and to enter sympathetically into the problems it faces. May we all enter earnestly into prayer unto God for him who shall lead that Church in the critical years that lie ahead. Aubrey Todd.

HIGHER CRITICISM.

The issue of The Christian Sun for March 16 carries an article by Rev. C. G. Scannell on the subject "Is a Great Revival Possible?" The article is timely and brings to our attention many things of which we should be reminded. It is true that the Church is threatened by social evils, wealth, luxury, the gods of force and greed. Then the writer pictures the Church "at death grips with a deadly philosophy from within. Modernism, Rationalism, Higher Criticism, and even Atheism are to be found within." Surely there must be a mistake here. Is it true that Modernism and Higher Criticism are on the same level with Rationalism and Atheism? Should one be led to believe that Modernism and Higher Criticism are enemies rather than allies of a revival? Every sensitive Christian must be disturbed by the prevalence of a practical Atheism in our churches. This is truly a barrier to any great revival. But to face higher criticism as a liability rather than an asset on our Christian ledger represents a point of view which is, to me, disturbing and dangerous.

Dr. J. Paterson Smith defines Higher Criticism as "the scientific investigation into the authorship, dates, sources, and composition of the books of the Bible, and into the special circumstances, if any, which called them forth. It is called Higher Criticism to distinguish it from the lower and older textual criticism." He adds, "The reason for examining Scripture is reverence for the Books of God, and the desire to throw all the light possible upon them. The books gain largely by being placed in their right historical setting, and by the knowledge of the time and circumstances and the reasons which, humanly speaking, called them forth." Dr. Washington Gladden, author of the hymn "O Master, Let Me Walk With Thee," defines Higher Criticism as "A careful study of the language of the books, of the manners and customs referred to in them, of the historical facts mentioned by them. It has not been unwilling to look at the facts." Is this a philosophy?

(Continued on page 13.)

DEAFNESS AND CHURCH ATTENDANCE.

Should those whose hearing is so impaired that they cannot hear a sermon, even with the help of a hearing-aid, attend church services? I should like to give my experience in attending church services since I have become entirely deaf.

Although I do not hear a single sound during the whole service, I attend church regularly and find it uplifting. We are social beings and feel the inspiration of fellow worshippers, whether we hear their voices or not. I also receive inspiration from meeting my friends at church. And, incidentally, it should be observed that it is often an inspiration to others to see deaf persons attending church services regularly.

When the hymn is announced, I get the number from the bulletin board or from a fellow worshipper, if lip-reading fails me. Glancing occasionally at someone who is singing I read his lips and follow the words with the congregation, mentally, and try to enter into the spirit and sentiment of the hymn—though I do not attempt to sing, since I cannot hear my own voice. Sometimes I feel that the hymn means more to me than it did when I could hear it sung, because I concentrate my thoughts more intently upon it and often discover impressive sentiments hitherto undisclosed. As the Scripture lessons are usually from familiar sections, I can generally follow the minister by lip-reading. I make a special effort to get the text or subject, since that will greatly help in following the speaker by lip-reading. Sometimes it is necessary to call on a fellow worshipper to write the text for me. Even the best of lip-readers find it difficult to understand a speech or sermon, but usually one can understand enough to follow the main thought of the discourse. Even when it is impossible to follow the speaker, one can always find some helpful thought from the hymn or Scripture lesson for profitable meditation.

After all, we go to church to worship God, and we may worship Him "in spirit and in truth," though we hear not a word. When a devout Scotchman, hard of hearing, was invited to come nearer the front so that he could hear, he replied, "I dinna want to hear." He had learned the secret of true worship, and human voices were a distraction to him. During the pioneer days, an Indian who knew hardly a word of English attended a camp meeting and was converted. Somehow he caught the spirit of the service without understanding the language of the leader.

No minister can do the praying for his congregation. He may lead them in prayer, but every one must do his own praying—and here deafness is no barrier. And remember, ears or no ears, everyone may take part in the offering.

Those who are deaf are excluded from many of the activities of life and they feel this keenly. But if they join their fellowmen in the church services, they feel that they are adjusting themselves to the world about them and, to some extent, living normally. This is a great help to their morale. If you are not in the habit of attending church services, on account of deafness, let me suggest that you begin by attending with a sympathetic friend who may help you, at first, by writing a few notes to guide you in the service. We should not give up, but should remember the slogan of the hard of hearing: "Cultivate the will to overcome."

(The American Society for the Hard of Hearing, Washington, D. C., will furnish information for those who are interested in lip-reading, and other helps for the deaf.)

H. H. Smith.

AT A BUDDHIST FUNERAL.

We were sight-seeing last Sunday afternoon in Shanghai, China, and we chanced upon a Buddhist temple. As it happened, a Buddhist funeral was being held and we joined them as spectators. It appeared to be the funeral of a prominent Chinese.

The temple itself covers the greater portion of a block. At one time it was in the country, but the city has overgrown it and business has crowded in until now one can hardly know which is temple and which is business; even the entrance is so obscured that one has to know where it is to be able to locate it. Just inside the entrance there are two mammoth images on either side guarding the temple, and before each image is a small candle-lighted altar, where devotees who enter there turn and do obeisance. There are many rooms on either side of the temple area, each having its altar and images, but these rooms are not limited to devotional services alone. All sorts of social activities are in operation there. A gambling tournament was on in one of them at this time.

In the center of the temple area is the main court, which is as large as any ordinary church. In the center of this court is a pagoda, a tower-like storied structure, and at the far end of the court is the throne room, which is an extensive enclosure encompassing the mammoth image of Buddha (and many other lesser gods) facing the open court. Here candles burn and devotees come and bow down.

The funeral in process was being conducted in this court. Immediately before the pagoda opposite the altar, there had been erected a replica of the home of the deceased, and also one of his boat. This replica was constructed of paper built on bamboo twigs, and inside of it there were a few things which the deceased possessed in life, some paper images and other fantastic designs (the meaning of which was not known to the spectators), a great deal of paper money (silver colored), all of which was intended to be sent on with the deceased into the spirit world.

Eighteen Buddhist priests were marching around the premises, circling the pagoda and this little paper house, some beating weird drums and all chanting weird incantations—a ceremony that is said to drive the evil spirits away. When the ceremonies were over, the priests assembled before the great Buddha and faced the pagoda still chanting and gesticulating. An acolyte stepped forward and with a match set fire to the paper structures. They burned quickly, of course, but as they did so members of the family and others who were standing in a group in one corner of the court stepped forward and threw trinkets into the blaze. These contributions to the funeral pyre were that which would supply the deceased with the things he needed in the spirit world. It was thus that the possessions of the deceased were transformed into smoke and ashes, which, in ascending to the skies, were transferred to him in the Great Beyond. The ceremonies were concluded.

H. E. Rountree.

BAPTIST CHURCHES IN ROUMANIA ORDERED TO BE RE-OPENED.

An Associated Press news dispatch from Bucharest of February 14, says that the Roumanian Vice-Premier ordered all Baptist Churches in Bucharest re-opened under a decree abandoning old regulation. It was thought that Baptist churches in the provinces might also be opened shortly. Baptist churches were closed last fall because of government requirements which they could not meet. Many protests have been made to the government by churches in Britain and in the United States. The Southern Baptist Convention urged President Roosevelt to protest the closing of their churches in Roumania.—*Christian Advocate.*

FOR THE CHILDREN

A MUSICIAN IN AFRICA.

We hope that you looked up the verse in the Bible we suggested that you read last week. If you did, you found Jesus' command to go into all the world and preach the gospel to all creatures. Last week you read on this page about David Livingstone, who went far away from home to tell others of the story of Jesus. This is a time of the year when we think especially of our missionaries. You will find pictures in this paper during the next few weeks of some of our missionaries and the work they are doing. At Easter an offering will be taken in your church for these missionaries. One Sunday a month your Sunday school offering goes to help those who are spending their lives in telling others of Jesus and His way of life. This week we want you to learn of a great man who is a missionary today in Africa.

Albert Schweitzer began to play the big organ (it had three keyboards and over sixty stops) in his father's church in Mulhausen, Alsace (which is in Europe) when he was only fifteen years old. Every fourth Sunday Albert's father would hold a missionary service in his church, and Albert became interested in people of other lands, particularly those in Africa.

Albert went to universities in Strassburg, Berlin, and Paris—the most famous schools in the world. He became a famous musician and composer of music; people came from all over Europe to hear him play the organ and the piano; he even played for kings and queens. And then, when he was thirty years old, he decided to study medicine, and become a doctor. Many of his friends thought that he was crazy to give up his musical career and position in order to become a medical missionary to Africa.

On the Friday before Easter in 1913 he and his wife left home for a mission station in Lamberene, Africa. Besides all his medical equipment, he had a piano that his friends had given him—one that was especially built to stand the climate of Africa! He is still working there today. The work that he has done and is doing is almost unbelieveable. Taking but little sleep, he often works night and day in operations that are the only hope of saving lives. Thousands of pitiful, helpless natives are given health. He has made the blind see, and the lame walk. Slowly he has broken through their ignorance and superstition, and has won their confidence. Skilled helpers have joined him, and young negroes are being trained to follow in his footsteps.

He still finds time to practice his music, and when he returns to Europe great crowds of people gather to hear him play. He is eager that the people will be interested enough to share with him in the work in Africa, by giving money for him to use there.

Albert Schweitzer gave up money, position, and his musical career, but he has found greater happiness in helping others in the name of Jesus Christ. What can we do to help, too?

THE APPLE PIE.

A was an apple pie;
B bit it;
C cut it;
D dealt it;
E ate it;
F fought for it;
G got it;
H had it;
I inclosed it;
J joined it;
K kept it;
L longed for it;
M mourned for it;
N nodded at it;
O opened it;
P peeped in it;
Q quartered it;
R ran for it;
S stole it;
T took it;
U used it;
V viewed it;
W wanted it;
X, Y, Z, and amper-sand
All hoped for a piece in hand.

WORDS.

There may be some words in the articles on this page whose meaning you do not know. If you do not have a dictionary at home in which to look them up (you can buy one for 10c), do so when you get to school. Some people try to learn a new word every day, and that is a good rule to follow. Whenever you hear people use words you do not understand, or when you read those words, try to find out what they mean, so that you can use them, too.

Do you know the meaning of "heathen," "ignorance," "superstition," "missionary," "university," "composer," "career?" If not, try to find out what they mean. In the poem "The Apple Pie" you will find one word that many people will not know the meaning of—which one is it? You are right, it is "amper-sand" and it means this sign "&," which we use often for the word "and."

QUESTION BOX.

WHERE DID THE DAYS GET THEIR NAMES?

We name one city Chicago; another Richmond; another Greensboro, so that we may know about what city people are talking. For the same reason the seven days of the week are given names. If you say, "I went fishing last Monday," everyone knows what day you mean. All the great nations have adopted names for the days. The names are not quite the same, because, you know, people use different languages, but they generally are similar in sound. In this country we use the English names of the days, which are somewhat the same over all Europe, for we all form one large family of people. Since the names go back to very old times and had to be names well-known, people took for that purpose the names of some of the gods of heathen times. The sun and the moon being worshipped, we have a Sun's day and a Moon's day, which become the first two days of the week. Then there was a war god of the early Germans called Tiu, and Tuesday was named after him. Wednesday is named after Woden, Thursday after Thor, and Friday after Frigga; these were gods of the people in the north of Europe. Saturday is named after Saturn, one of the Greek gods. Now you can tell the heathen god in honor of whom the day on which you read this was named.

Next Week: How Do Animals Sleep?

EDITORIL.

(Continued from page 3.)

out to good advantage to all concerned within a comparatively short time.

This is no mere theory. Some churches have tried it and found it to work. One church in North Carolina that was paying $8.00 per month salary a year ago is now paying $10.00 per week, furnishing a home for the pastor, buying a parsonage, and improving the church property. Needless to say the church itself is doing a much more successful work in every way. The Promotional Secretary is eager to aid churches in getting more service and to aid pastors in doing a better work by serving fewer churches and "digging deeper."

Missions
The World for Christ

Rev. J. O Atkinson, D. D., Secretary

GAIN OR LOSS.

According to *The Annual* just from the press, giving the statistics for the churches, pastors, Sunday schools and auxiliary bodies of the five Conferences composing the Southern Convention, the total gain in church membership for 1938 was 231. The total membership of the churches of the various conferences of the Convention is 30,289. We have often stated that a Conference grows by adding churches and congregations just as a church grows by adding individual members. There is little variation from this fact from year to year. Local and well established churches seem to do well if they hold their own, varying, of course, from year to year, but over a period of years doing little more than this. That which is the hope of the Conference and the Convention, therefore, is the addition of new churches and new congregations. We are not building and extending our borders as is our challenge and our privilege. With these numbers there should be added to the Conference year by year new churches and congregations and this can be done only by the consecrated and devoted efforts of pastors and laymen who have a vision of their task and cultivate a spirit of loyalty and devotion to the church, of which they are a part. We have a message and a distinct work to do and this we can do as we unite our efforts and forces in building up the cause intrusted to us by our Lord and to which cause we pledged our loyalty and devotion when we united with the Conference and church of which they are a part. The need of our time and the challenge are great and worthy of consideration and our deepest devotion.

As we look toward Easter, which should be "A Harvest Ingathering," we should bend every effort to increase the number, the strength and the loyalty, as well as the devotion and cooperative effort of our entire fellowship. J. O. A.

Dr. Fred Field Goodsell, Executive Secretary of the American Board of Commissioners for Foreign Missions, has just returned from a trip around the world. The picture above shows him traveling in China with Rev. Earle H. Ballou, Peiping; Harold W. Hackett, Kobe, Japan; and Chinese friends.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 18, 1939.

Sunday Schools.

Liberty (Vance), Henderson, N. C.	$ 5.12
Mayland, Broadway, Va.	1.00
Holland, Va.	12.67
Mt. Carmel, Zuni, Va.	5.95
First, Greensboro, N. C.	6.46
First, Portsmouth, Va.	4.00
New Elam, New Hill, N. C.	3.15
Holy Neck, Holland, Va.	16.78
Class No. 1, Mt. Auburn, Manson, N. C.	1.00
Big Oak, Eagle Springs, N. C.	3.00
South Norfolk, Va.	5.00
Elon Community Bible Class, Elon College, N. C.	5.00
Wake Chapel, Fuquay Springs, N. C.	5.43
Christian Light, Fuquay Springs, N. C.	.90
Hank's Chapel, Pittsboro, N. C.	5.05
Total	$ 80.51

Individuals and Churches.

Mt. Auburn, Manson, N. C.	$ 2.90
Winston-Salem, N. C.	19.20
Mt. Olivet (G), March, Va.	2.60
Christian Light, Fuquay Springs, N. C.	2.77
Total	$ 27.47

Mountain Work.

Piney Plains Church, Raleigh, N. C.	$ 4.00
Total for week	$ 111.98
Previously acknowledged	9,435.17
Total since Sept. 1, 1938	$9,547.15

For the above we are grateful indeed and assure everyone having a part therein that the donations will be used for the purpose given, namely; to share the gospel with the most needy of all people, those who do not have as we have the blessed experience and high privilege that the gospel of our Lord gives. For this divine and wholly unselfish task we welcome and deeply appreciate every dime and dollar contributed. "Where your treasure is there will your heart be also."

J. O. Atkinson,
Mission Secretary.

ATTENTION.

The Halifax District Missionary Rally will be held with the Lynchburg Church on March 30 at 10 A. M. Each church in this district is urged to be represented. A good program has been prepared. Come and enjoy that day with us.

Mrs. B. J. Earp,
Superintendent.

Here is Dr. Goodsell helping a little girl turn the mill to grind the meal for the daily food.

"If your little girls or little boy has been killed by a drunken driver, do not feel too badly about it. The liquor the man drank paid a tax to the government and the government needs money."

Elon College Golden Anniversary

The plan of organization for securing memberships in the Golden Anniversary Club is ideal. The plan, however, will not work itself. Its effectiveness depends upon the members of the committees. If the members of these committees will take this matter seriously, there is no question about results. Every alumnus and every loyal member of our church should be sufficiently interested in the college to do his share. If he cannot give $50.00, he certainly can contact some of his acquaintances and persuade them to help him. Then, too, he can certainly put the matter before the other two members of his committee. This plan will fail or succeed according to the amount of thought, effort, and money that the members of the several committees are willing to put into it. We must face the fact that this is our job, that others are not likely to do it for us, and after that if it is done at all, we must do it. We cannot afford to fail after having come within sight of success.

The following is a letter written by Rev. Archie Hook, of Troy, Ohio, to the other members of his committee:

February 21, 1939.

Dear Friends:

A week or ten days ago I received Dr. Smith's Elon College Golden Anniversary letter. I really gave it serious thought, even going into a family discussions on the question. The first point of view was that it was just another of many things which was worthy, but could not be added to the already stretched budget; particularly when I still had several hundred dollars of college and seminary notes, on which to date I have been able to pay little more than interest. This point of view could be argued at length, and it does have logic in it.

The second point of view was that I would lay it aside in the hope that I would be able to do something before June, 1940 arrived.

The third point of view won the decision, and after a week's reflection I am still very happy over it. I believe very definitely that the small denominational college has a contribution to make which the state university does not and probably could not contribute. Elon College made one of the most important contributions to me educationally. Of course, had Elon not existed, I might have secured similar advantages elsewhere, but one might as easily reason that had his parents not been born, he might still have existed as much the same personality under a different name. The real point is that Archie Hook is, that Elon College made a contribution to me.

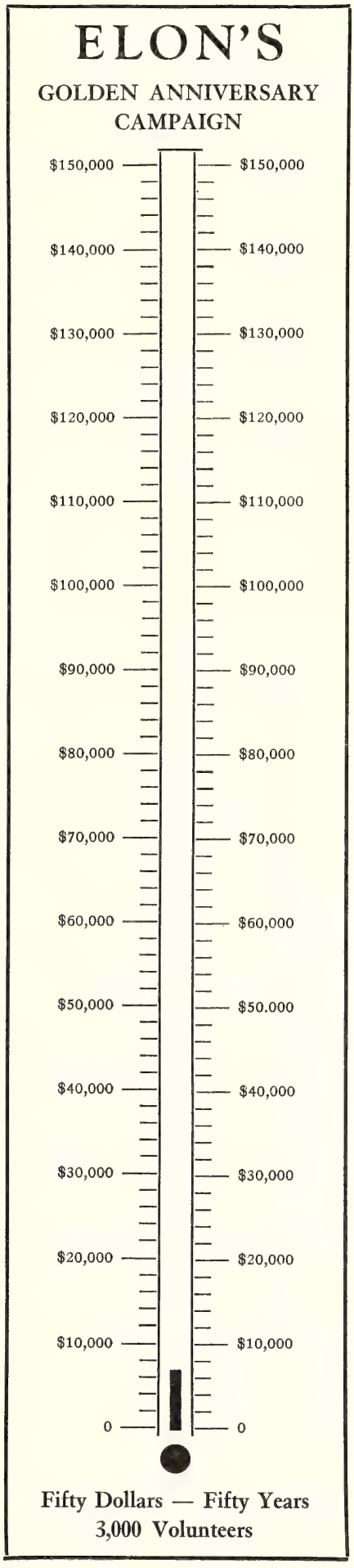
It was truly out of the question for me to give Elon $50.00 cash, but it was possible for me to postpone a payment on a coal bill and send them my $50.00 pledge, an initial payment of $5.00 to be followed by monthly payments of $2.50.

This is not a persuasion letter and I do not get $50.00 or 5c for writing it, but since our three names were pooled together, I thought it only fair to let you know my thinking on this matter.

I have not been back to Elon since I graduated in 1924 and have no assurance that I can get there in 1940, but I know we are all for Elon and the splendid progress she is making.

I am convinced that whatever help we can give, if given now, early in the campaign, will be of decidedly more value than what we might do in a year or sixteen months from now.

Most sincerely,
(Signed) ARCHIE H. HOOK.



This letter is applicable to every alumnus of Elon College. It is my guess that the other two members of Mr. Hook's committee will respond favorably. If you have not contacted the other two members of your committee, won't you do so at once?

L. E. SMITH.

PLEDGES AND PAYMENTS.

Name	Amount Pledged	Amount Paid
Mr. F. T. Ricks (Mem.), by Miss Susie D. Allen, Raleigh, N. C.	$ 50.00	
Dr. C. Rexford Raymond, Sunbury, N. C.	50.00	
Dr. and Mrs. H. Shelton Smith, Durham, N. C.	250.00	
Mrs. J. L. Crumpton, B. 409, Durham, N. C.	50.00	
W. C. Purcell, Durham, N. C.	50.00	
J. L. Cash, Durham, N. C.	50.00	35.00
D. L. Boone, Durham, N. C.	50.00	50.00
Dr. & Mrs. Stanley C. Harrell, Durham, N. C.	100.00	10.00
Total for week	$ 650.00	$ 95.00
Amount previously reported pledged ...	6,550.00	
Total pledged to date	$7,200.00	
Paid on pledges previously reported ..		$1,004.31
Total paid to Va. Trust Co. ..		$5,000.00
Balance due Va. Trust Co. ...		$139,000.00
Balance on hand		$ 470.31

OFFERINGS FOR THE COLLEGE ON CONFERENCE APPORTIONMENTS.

A few of our churches and Sunday schools have responded generously. A large number, however, have not been heard from. This is an appeal to the pastors, churches, and Sunday schools please to let us hear from you. We need and appreciate your support.

The following offerings were received during the week:

Churches.

Eastern Va. Conference:	
Portsmouth	$ 70.00
Eastern N. C. Conference:	
Moore's Union	$ 3.00
Total for week	$ 73.00
Previously reported	1,356.47
Grand total	$1,429.47

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

REIDSVILLE YOUNG PEOPLE.

The young people's missionary society of the Reidsville Church is planting shrubbery on the church grounds as their project to help their local church. The beautification of the church building and grounds can be undertaken by the young people in many of our churches, and we hope to see reports of similar projects in other places.

Mrs. D. E. Mitchell is superintendent of the society and has done splendid work. Miss Geraldine Thornton is president. There are thirty-five members on roll, the majority of whom are very active and enthusiastic.

I would like to urge young people's groups in each of our churches to do something for a home project for missions, and do not forget to mail your Christmas cards to Mrs. Lester, so they may be sent to our work in India.

Mrs. Ed. Chilton,
Superintendent, Missions,
N. C. & Va. Pilgrim Fellowship.

PROGRAM USED IN A CITY CHURCH.

The Young People's Service League of our Central Congregational Church in Atlanta, Ga., plans their program several months in advance. At each service one young person leads the devotions at the beginning of the meeting, and this is followed by a discussion or talk. The programs for this season are as follows:

February 26—"Why Do Men Drink?"

March 5—Round Table Discussion on "We Believe in God, but What Do We Believe?"

March 12—Panel Discussion composed of five young people. Subject: "What Loyalty to Jesus Requires of Present-Day Christians."

March 26—"What Does It Mean to be Converted"—Dr. J. A. Aldrich.

April 2—Play Reading—"The Money-Changers."

April 9—Easter Vespers—led by Rev. Wiley Scott.

April 16—"Penal Institutions"—Rev. Tileston, pastor of Unitarian Universalist Church.

April 23—"Some Indian Leaders of Today" (Jawaharlal Nehru, Tagore, Gandhi, Bishop Azariah; Ambedkar).

April 30—Panel Discussion on "Good Times that Bring No Regrets."

PROGRAMS FOR RURAL CHURCH.

Young people at William's Chapel, a rural church in Georgia, have worked out an excellent list of programs for several months which is given below. This shows what a well-rounded program can be developed when meetings are planned far in advance. And what an excellent opportunity it gives for the leaders, who may know several months in advance just what they are to be responsible for! If each young people's group would follow this example and plan

(Continued on page 14.)

CHRISTIAN PATRIOTISM.

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
—I Timothy 4: 15.

"To practice a Christian patriotism which recognizes the authority of God in conscience as supreme."—Statement of Purpose.

The older law forbade them this and that,
With penalties for each delinquency
They were but children, rough and obstinate,
And needed guidance in their infancy.

His loving wisdom taught them otherwise
And otherwisely—breaking those old ties
Of bondage, with the love that sanctifies
And gives to Life its nobler liberties.
—John Oxenham.

"There is therefore now on condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." —Romans 8: 1-6.

"God is law and the maker of law."

I WOULD BE STRONG.

Christian Endeavor Topic for April 2, 1939.

Scripture: II Cor. 11: 21-31.

Consecration Meeting.

Daily Readings—

Monday—Strength in God's Presence—Ps. 46: 1-7.

Tuesday—Strength in Leadership—Josh. 1: 2-9.

Wednesday—Strength in Weakness—II Cor. 12: 7-10.

Thursday—Strength in Inner Conflict—Rom. 8: 12-18.

Friday—Strength in God's Armor—Eph. 6: 10-17.

Saturday—Strength of Christ in Suffering—I Peter 2: 21-25.

In this meeting call attention to Christian courage. Somewhere in the meeting a definite period should be given to consider the tasks which should be done by Christian Endeavorers in community and world needs. Christian leaders and workers in this country have enjoyable and comparatively easy conditions to face. Let us identify ourselves with those of other lands who undergo severe hardships for Christ's sake.

In Germany 1,300 Christian pastors are in concentration camps under the ironclad rule of Hitler. They suffer all kinds of cruelties. In Russia many church leaders have been brought into submission to civil authorities. In Japan there will be an increased difficulty in teaching the love of Christ and His gospel of good will. If one would dare, one must suffer. Christians should not lack a sense of suffering.

To Think About—

1. During these days that shall follow our minds are turned to one who went to the cross to save a lost world. Do we emphasize cross-bearing for Christ? Doesn't it take strong, courageous Christians to bear crosses? Was Christ a weak, frail character who lacked courage?

2. In your estimation, who was the strongest man or woman intellectually in American history? How was this intellectual strength gained and revealed?

3. In your estimation, what man or woman possessed the greatest spiritual strength in the history of the Church (this does not include Jesus, Paul, or any of the disciples)? How was this spiritual strength developed?

In the Consecration Service use the hymn, "I Would Be True"—note especially the thought of the first stanza.

Other Hymns—

"A Mighty Fortress Is Our God."
"True-hearted, Whole-hearted."
"Stand Up, Stand Up for Jesus."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PETER INTERPRETS CHRIST'S SUFFERING AND DEATH.

Lesson XIII—March 26, 1939.

Golden Text: *Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.*—I Peter 3:18.

Lesson: I Peter 1:17-23; 2:20-25.

Creed and Conduct.

Peter believed that creed should express itself in conduct. If men called God "Father" in any real sense, they ought to behave like children of God. The basis of that obedience should not be fear of punishment, but fear lest we should grieve the Father's heart. A man should not be deterred from sin because the penalty of sin will hurt him, but because his sin will hurt his Father.

Redeemed and Reconciled.

Peter reminded his friends and fellow-Christians that they had been redeemed, not with cheap and common things like silver and gold, things that would perish with the using, but with the precious blood, even the blood of Christ. Any man and every man who has found redemption in any true sense has found it because Christ Jesus loved him and gave himself for him, and for every other man. Christ suffered for us. Christ died for us. In every instance the New Testament refers to salvation or redemption as something done for us, and not by us. This redemption had been planned even from the foundation of the world. His followers were fortunate because it had been manifested in Christ in their own time.

The purpose in Christ's suffering and death was "that he might bring us to God" to use the words of the Golden Text. Not that God needed to be made friendly toward men. He has loved man with an everlasting love, from everlasting to everlasting. But man needed to be reconciled to God. This reconciliation, this atonement was made possible by, and done through the Cross. Atonement really means "at-one-ment" or "at one." God commended His love to us in that while we were yet sinners Christ died for us.

Your Faith and Hope in God.

"So that your faith and hope might be in God." A great many people are distressed and discouraged during these days. All of us might well be thus, if we were depending on human resources and human plans. But those whose faith and hope are in God are not in despair, even though they may be distressed. He shall not fail. His kingdom will come. His will will be done. He shall see the travail of His soul and be satisfied. Our faith and our hope should be, and must be in him. If it is, we will not fear nor be dismayed. Wherefore be of good cheer and let thine heart take courage.

Love for the Brethren.

"Seeing you have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." Obedience brings the blessing. Obedience cleanses. Obedience to God's word issues in love to God's children. And this love is genuine, it is "from the heart." It is also warm, and dynamic, "fervently." One of the best ways, indeed, the only way in which we can show love for God whom we have not seen is to show love to our fellowmen whom we can see.

Patience Under Affliction.

Peter gives us some words hard to be practiced here. He says that a person has no redress or rebuttal if he sins and has to suffer for it. But there are times when it seems as if God has "let us down." There are times when "we do well, and suffer for it." How many people there are who are troubled and baffled because in spite of the fact that they have done right and tried to do good, they suffer and are evil entreated. But it is out of just such experiences that God is glorified. The soul that can raise triumphantly out of and above trouble and persecution truly glorifies God. Blessed are they who are persecuted for righteousness' sake, who when they are hated, bless; who when they are reviled, revile not; when they are cursed, bless; when they are despitefully used, pray and persecute not. It is not humanly possible to do this. But His grace is sufficient. Nothing so eloquently bears witness to the spirit of Christ in us than to do this very thing.

Our Example.

"For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps." One of the most amazing and most trustworthy facts from the life of Christ was his attitude toward those who reviled him and persecuted him and prosecuted him. His quiet dignity, his willingness to forgive, his patient suffering awe us and shame us and challenge us. Christ is nowhere seen more clearly as to the Son of God than here. Here is the acid test.

Our Saviour.

"Who his own self bare our sins in his body upon the tree . . . by whose stripes ye are healed." The disciples and Peter believed that Jesus had done something vital and personal for them. He was more than teacher and physician and even Lord. He was Saviour. In him and through him they had found salvation from the penalty and the power of sin. In him they saw the fulfilment of the prophecy that he should be called Jesus because he should save his people from their sins.

Our Shepherd.

"For ye were going astray like sheep; but now ye are returned unto the Shepherd and Bishop of your souls." No other word perhaps, includes so much of the various phases of Christ's ministry as the word "Shepherd." He was indeed the Good Shepherd, who knew his sheep, who loved his sheep, who laid down his life for his sheep. To know him as a Shepherd is helpful. But to know him as your Shepherd is life's crowning joy.

PAGEANTS AND OTHER MATERIALS FOR THE EASTER PROGRAM.

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Elon College, N. C.

By Chaplain H. E. Rountree

THE LENTEN SEASON.

MONDAY.

The Meaning of Lent.

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. 14:11.

We are now approaching Easter. These days are Lenten days. Lenten days are days of abstention, self-denial, thinking of God, of Christ and along spiritual lines. It is the study of God's word and a spiritual refreshing. It is a season of prayer and the practice of God's presence in the life. It is a period of drawing from the things of the world as far as possible, in order to be still and know God.

Prayer—O Lord, help us to reclaim and build up our souls in the likeness of Jesus Christ. *Amen.*

TUESDAY.

Nature's and Heaven's Reward for Being Quiet.

"If any do his will, he shall know of the doctrine."—Jno. 7:17.

Discipline is not popular. Spiritual discipline is less so. Yet, nature, heaven, God, Jesus Christ, and the workings of spiritual discipline insists upon its benefits. It is the reward that comes through curbing rebellious passions; it is the health that comes through checking excesses; it is the reward that comes through ruling one's self. We are not to think of Lent as God imposing upon us miseries, but giving us a freedom of life, beauty and abundance, more than can be had any other way. Better to be a John in prison than a Herod in a palace.

Nature's way with life is "Be quiet and rest a plenty." So does nature bless our souls in Christ Jesus, if we will let it.

Prayer—Our Father, we would not miss Thee, nor the great spiritual verities. Help us to live as we would live did we know that we would be called unto eternity tonight. *Amen.*

WEDNESDAY.

It Is Good.

"Jesus . . . went about doing good, healing all that were oppressed . . . for God was with him."—Acts 10:38.

It is good to be last, not first,
Pending the present distress,
It is good to hunger and thirst,
So it be for righteousness.

It is good to spend and be spent,
It is good to watch and pray,
Life and death make a goodly Lent,
So it leads to Easter day.

—Unknown.

Prayer—Our Father, we would be like Jesus, always doing good, helping the distressed. Cleanse our souls and make us fit. *Amen.*

THURSDAY.

The Challenge of Lent.

"Create within me a clean heart, O God, and renew a right spirit within me."—Ps. 51:10.

Lent is a challenge to an honest inner inspection; to know thyself; to check and correct that which is wrong; to see that we are in agreement with Jesus, for two cannot walk together lest they be agreed. It is a challenge to look to and comprehend the meaning and value of the greatest sacrifice that was ever made. It is a challenge to contemplate the value of the church and just how much of our lives we should give to it. It is a challenge that we clean up our lives.

Prayer—O our Father, we would be be like Jesus. Help us to be so in earnest about Christian living that we will dedicate our lives to Thee. *Amen.*

FRIDAY.

Lenten Melodies.

"Not by might nor by power."—Zech. 4:6.

Life has been likened unto a musical instrument whose strings in tune played together produces beautiful harmonies that man likes. There are harmonies in religious culture that make man worth while. To be like Jesus, one must be humble-minded; he must take up the cross and follow; it means practice the traffic of His example. We do not expect to be a musician without practicing; we do not expect to succeed without working. Can we expect to be good Christians without working at it?

Prayer—Dear Father, blesser of our souls, grant unto us the spirit of unselfishness and the complete harmonies of life that make life beautiful. *Amen.*

SATURDAY.

Give.

"Give and it shall be given to you."—Luke 6:38.

The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom that I seek for others
Shall take away my pain.
The load that I lift for others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer
The path that I walk with others
Is the path God walks with me. Amen.

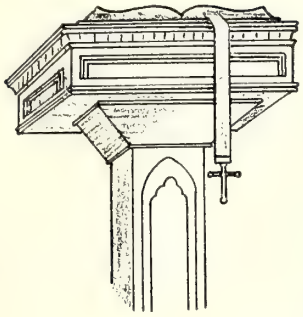
SUNDAY.

How Easy It Is to Love.

"Let love be without dissimulation."—Rom. 12:9.

One day the preacher in his study was interrupted by the visit of a lady who told him of the delight and the tears of gratitude which she had witnessed in a poor girl to whom he had given a kind look and a word of encouragement as she passed out of church one Sunday. How inexpensive is happiness! How easy it is to rise to the work of an angel! Our capacity for this kind of life is infinite.

Prayer—Our Father, we would be faithful till death. We will work for the "well done," benediction. *Amen.*



OUR PREACHER FOR THE WEEK IS REV. VICTOR B. CHICOINE, D. D., WINTER PARK, FLORIDA.

"He had this testimony that he pleased God."—Hebrews 11:5.

There are few texts in the Bible that are any more direct or rugged than this one. It exudes strength and virility. It seems to say, "There may be easier ways to win the crown of life, but I do not know about them." It also refers to a testimony that any person can offer for himself. For in the court where this testimony is heard witnesses cannot be bought nor judges flattered. The testimony, even by the cleverest, cannot be twisted or falsely presented, for God Himself is not only the Judge, but He has the final word.

I.

I do not minimize the danger that might be brought about if such a text were seized exclusively by fanatics. But in spite of that danger, grave as it is, I still maintain that there is no other way for the followers of Jesus Christ to attempt to live.

To make the text stand out in a clear light, suppose we read it a number of times, but in each case substituting some revealing words in the place of "God," and in the place of "He" substitute the word "I." For example: "I had this testimony that I pleased myself"; or "I had this testimony that I pleased my political party"; or "I had this testimony that I pleased a low ambition"; or "I had this testimony that I tried to please everybody."

Substitute such words; then, with strict mental honesty, work the thought out to its final ultimate conclusions. If you do, I am sure that you will be flung with violence upon the truth and the eternal righteousness of the text.

II.

No person ever lived who had a better chance for personal gain, or preferment, or ease, than did our Lord. It does appear that He could have avoided the cross if He had decided to please men. But because He did make the choice of the cross, in the end, He became, and still is, the Saviour of the world.

Another way, beside the above, to discover whether we are pleasing God or man is to observe how close we are to Christ's way of life. The man of Galilee is the only true and complete revealer of God for men. As every artisan has tools and instruments available that can reveal to him the minutest straying from his plans, so the world has Christ for life. Now, then, think what could happen in this old world if the men and women who are the followers of Jesus Christ should quietly and, in the deeps of their souls say, "We are determined to live so close to Christ that when life is over it shall be said of us that our testimony pleased God." I mean that we should at some time in our lives arrive at that same place the Master did when He, pleasing not man, not Himself, but God, set His face steadfastly toward Jerusalem.

Such an attitude would help all those who have been tortured mentally and spiritually about other decisions; and those who have been sorely tempted to sell their souls, honor, bodies, to take this long, long look into eternity.

It was this very idea in the text that finally made determined men out of the disciples. When at last they made it their aim to please God and not man, then great events began to happen that were to affect the whole world for all time. It was that same attitude years later that sent many of the Christian martyrs into the arena with a song upon their lips; that still later sent the Pilgrims across the seas; that sent Roger Williams to Rhode Island; that still sends men to the far corners of the earth to serve the ignorant, unwashed peoples; to bind up wounds and stop exploitation of the less fortunate who can never hope to pay them back.

III.

But most of us, it appears, are always trying to please someone higher up, but less higher than God. How many are there among us who try very hard to please the deep needs of those lower down in that artificial social scale of life that has been so cruelly and unwisely arranged by man? On the other hand, watch people all about you trying to please the superficial wants of those who are in high and important positions and ignoring those not in places of prestige and without influence. These are hard, uncomfortable facts, that we of the Church ought to face. How different this all is from the way of our Lord? It has always seemed to me that He went out of His way to do the kindly thing for those who were having the hardest time—including sinners. The idea of being pleasing to others is good. The idea of pleasing some one higher than we are is also good. But to get the Christian balance, which we all need so badly, we need first of all to please God, who is the highest.

IV.

You may be saying to yourself as you read this: "If I should take this text literally and please only the highest and the best first, meaning God, think of the results. Look at the enemies that I would most certainly make." And I answer: "But look at the friends you would make." You say: "If I follow this text, I know, this being the kind of world that it is, that I would probably lose my life." And I answer: "Did not Jesus say that he who loseth his life for my sake shall find it?" And you say: "But if I follow this text, I know it will create for me certain very difficult situations." And I answer: "Yes, that is probably true, but it will also make other situations much easier for you—situations of vast and eternal significance." And you answer: "I know that if I take this text just as it is that I will be poorer." And I answer again: "No, you will not. In many ways you will be enriched far beyond your greatest dreams." But you say: "I am very sure that in taking this text and carrying it out I will be made a very lonely person, and I must have companionship." And I answer to you finally: "No, that is not true. For the greatest souls of the ages will be your companions."

HIGHER CRITICISM.

(Continued from page 5.)

Modernism naturally utilizes the findings of Higher Criticism. It does not fear that the Bible will be shaken if the facts are known. It is the belief that the truth is the safest thing in the world, and that the things which cannot be shaken will remain after it is all told.

There have been examples of a sophisticated and superficial Higher Criticism and varieties of Modernism have been found to be practically synonymous with Humanism. But this is not generally true. Modernism and Rationalism are not the only danger points. Irrationalism, scholarless criticism, and ultra-fundamentalism have been known to pose as the sole custodians of the Gospel. Modernism and Higher Criticism are the handmaidens of a virile religion and are indispensable to a Relevant Revival.

ROBERT LEE HOUSE.

NEWS AND VIEWS

FLORIDA NEWS.

A very profitable session of the Florida State Officers was held in Winter Park the last of February, when the officers and chairmen of standing committees met from Wednesday noon to Thursday noon. Rev. Everett B. Lesher, Moderator of the State Conference, presided over the meeting.

Matters discussed included the program for the Florida State Conference to be held at Coral Gables, April 18-20, 1939.

Miss Pattie Lee Coghill, Director of Religious Education, reported fine progress of the Florida Pilgrim Fellowship and the success of their district week-end conferences. She announced the plans for the Florida Summer Conference at Camp O'Leno, June 10-17, and introduced the proposal of establishing conferences for boys and girls of the Intermediate ages.

Rev. Victor B. Chicoine, Chairman of the Department of Evangelism, stressed the importance of more effective evangelistic work among the churches, stressing Training Classes, Preaching Missions, and more extensive uses of devotional material. It was recommended by this body that the Department of Evangelism suggest to the State Conference that evangelistic teams be elected for 1939 and 1940 and that the work be subsidized by the State Conference.

Mrs. Robert G. Williams, President of the Florida Women's Federation of Congregational and Christian Churches, reported on the work of the Federation, stating that the State Meeting at Avon Park last November had been well received and plans were being made for the annual fall meeting of this group. The Missionary Committee report was made by Rev. John P. Jockinsen, of St. Petersburg. Mr. Jockinsen outlined the new plan of Pledged Work outlined by the Mission Board and following a thorough consideration of various fields, goals were recommended for the churches of Florida. The committee voted to recommend that, if possible, Florida and Georgia cooperate in missionary promotion. To facilitate the matter of missionary promotion it was recommended that Florida and Georgia publish a joint monthly periodical in cooperation with the Missions Council.

Other committees to report were the Program Committee, by Dr. C. A. Vincent, Miami, and the Committee on Laymen's Work, by Mr. Robert G. Williams, Lake Worth. The group voted its approval of such an annual meeting of state officers.

* * *

The Executive Board of the Florida Federation of Congregational and Christian Women held its annual meeting at Melbourne, March 8 and 9. Mrs. Robert G. Williams, Lake Worth, is President.

* * *

A new church, Christ's Community Congregational Church of Samsula, Florida, has been received into the fellowship of the East Coast Association. The new building is completed and dedication services were held on Sunday, March 19. Rev. R. H. Booth, Sanford, Fla., is the minister of the church.

* * *

The First Church, Lake Worth, Fla., is now in the process of erecting a Church School building, which they hope to have completed by summer.

WM. T. SCOTT.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

their meetings ahead of time, what an improvement we would find in our Southeast. Why not try it in your group?

January.

Installation of Officers (led by Pastor).
How to be an Effective Officer (led by new president).
Program on India (India Social on following Thursday).
Program on India.
My Church and My Life:

February.

We believe in the Church.
Abraham Lincoln Program.
"Who Is Dinabandhu?"
Speech on Safety (State Patrolman).

March.

What Do We Know About the Bible? (Use tests).
"Two Masters" (play reading).
Questions about the Bible.
"From Coast to Coast" (from "Christian Youth in Missionary Action").

April.

Palm Sunday—The Story of Holy Week.
Thursday Night—Communion Service.
Easter Sunrise Service (and breakfast).
The Quest for Happiness.
"The Whirlwind" (play reading—alcohol).
Christian Life Conference at Uunion Hill.

May.

Worship Service—Report of Conference.
Parents' Candlelight Service (Mother's Day).
The Harm Gambling Does to Character.
Memorial Day Service.

June.

Good times that bring no regrets.
Why Young Men and Women Become Missionaries Today.
"Jesus and the Christian Life" (a series):
(a) Jesus, My Teacher.
(b) Jesus, My Friend and Master.

July.

(c) Jesus, My Saviour.
The Meaning of the Sacraments.
What It Means to Belong to the Church?
Reports of the Summer Conference.
Our Aims for the Coming Year.

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F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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In Memoriam

HUNT.

Mrs. Winnie A. Hunt was born October 3, 1872, and died February 25, 1939. She was married to Rev. G. D. Hunt on December 25, 1893. To this union there were born six children—three girls and three boys. Two of these died in infancy. Four of them survive their mother: Mrs. Tinie May McGinity, of Riverview, Ala.; Mrs. Iola Walker of Wadley, Ala.; Rev. George S. Hunt, of Weeping Water, Neb.; and James A. Hunt, of Lanett, Ala. Her husband also survives her. She was the only daughter of the late J. K. P. Vickers and his wife, Rhoda Vickers.

Mrs. Hunt was always a very devoted Christian. She joined the church in her early life and remained faithful to it until her death. She rejoiced in all its victories and mourned over its failures. She was devotedly attached to her husband and her home. She loved her children and her friends as truly as was possible for her to love them. She was a true and trusted helpmate to her husband. Never once in her life did she seek to hinder the progress of his ministerial work and she loved his churches as he loved them, laboring as hard for their success as did he. She was ever thoughtful for the success of every church of which her husband was pastor and never failed to inquire as to the interest of the service if she failed to attend. Above all, Mrs. Hunt was willing and ready to go. She slipped quietly away on Sunday, the 25th day of February, while talking pleasantly with her husband and daughter, Mrs. Walker. Without a struggle—even as a lamp was snuffed out—so easily did she die. She was always more thoughtful of others than of herself. This is how she lived and this is how she died.

Mrs. Hunt's son, George Staly, and his family came through storm and snow to attend the funeral of his mother. Eleven hundred and twenty-seven miles they came without an accident or even a puncture.

Mrs. Hunt's body lay in stately form from Sunday until Thursday P. M., when it was buried in the cemetery at Antioch Christian Church. The people of the community and country round about have shown great sympathy to the family, all of which has been greatly appreciated.

"Her children rise up and call her blessed;
Her husband also praiseth her."

"Servant of God, well done;
Rest from thy loved employ—
The battle fought, the victory won,
Enter thy Master's joy."

Rev. J. D. Dollar, pastor of the Langdale Christian Church, and Rev. G. E. Steeley, pastor of the First Baptist Church of Roanoke, had charge of the funeral rites.

Great and wonderful were the expressions of sympathy, and abundant and beautiful were the flowers. God bless everyone who has contributed to our comfort.

THE FAMILY.

HUNT.

It has pleased Almighty God in His infinite wisdom and mercy to remove from our midst our dearly beloved sister, Mrs. G. D. Hunt, who departed from this life Sunday, February 26, 1939, in the 64th year of her life. From the tree of life the buds and blossoms fall with the ripened fruit. Some lives are so full of usefulness that they adorn the world and bring blessings to those around them. Such a life was that of our dearly beloved sister.

Mrs. Hunt was one of those who walk the trail of life and leave lovely memories along the path. True and faithful in character, she drew friends to her. Her place in our church is vacant and our hearts are sad, but while we as friends mourn our loss, our hearts go out in deepest sympathy to the husband and children.

ANTIOCH MISSIONARY SOCIETY.

ROYSTON.

Mrs. Josie Kitchens Royston was born July 20, 1902, and died December 20, 1938. She was married March 29, 1928, to G. B. Royston, and to this union there were born three children—two girls and one boy. In addition to these she leaves a father and mother, three brothers: Dr. Festus Kitchens and George Kitchens of Miami, Fla., and John Kitchens of Roanoke, Ala; also three sisters: Ethel of Langdale, Ala.; Dovie of Glenn, Ga.; and Nina of Miami, Fla; and a host of other relatives and friends.

Sister Royston was a sweet-spirited Christian wife and mother, a loyal member of Antioch Christian Church, a devoted member of the Woman's Missionary Society, and a true friend to all who came her way. Our deepest sympathy goes out to the bereaved. It is God alone who comforts and cares for them. May He sustain them in this sad hour.

Funeral services were conducted by the pastor at Antioch Church.

G. D. HUNT.

TUCK.

Mrs. Carrie Rutledge Tuck, wife of C. B. Tuck, died at her home at Mayo, Va., February 20, 1939, after several months of illness. The funeral and burial were conducted by the writer and Rev. E. S. Smith at Shady Grove M. E. Church of which she was a member. She is survived by her husband, five sisters, one brother, six children, and two grandchildren. Sister Tuck had been a very industrious woman. She was of a friendly disposition and very appreciative for what people did for her during her declining health. A few days before her passing she expressed her faith in her hope of entering into rest.

C. E. NEWMAN.

SPECIAL OFFER

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YOUR MISSION MONEY

Missions Is the United Effort of Christian People to Make the World Christ-like

I. WHAT THE MONEY DOES:

1. Supports workers for missionary education in our churches.
2. Supplies missionary materials for our reading.
3. Builds churches and preaches the Gospel in North Carolina, Virginia, and Puerto Rico.
4. Operates kindergartens, grammar grades and high schools, colleges, universities, hospitals, clinics, Sunday schools, churches, etc., around the world under the direction of the **American Board of Commissioners for Foreign Missions.**

Expenditures of the American Board for last year were:

Africa:		
East African Mission	$ 32,768.37	
South African Mission	54,310.02	
West Central Mission	49,436.59	
		$136,514.98
China:		
Foochow Mission	$ 52,809.19	
North China Mission	155,834.25	
Shaowu Mission	11,390.12	
		220,033.56
India:		
Ceylon Mission	$ 17,061.39	
Madura Mission	134,910.87	
Marathi Mission	91,550.69	
		243,522.95
Japan Mission		91,809.49
Mexico Mission		17,695.17
Micronesia Mission		4,236.71
Near East Mission		205,992.20
Philippine Mission		31,451.38
Spain Mission		3,002.88
Czechoslovakia Mission		858.96
Total cost of Missions		$955,118.28

II. HOW YOU MAY GIVE:

1. Every Sunday in church envelopes to pay on Conference Apportionments.
2. Once each month in the Sunday school. (This counts on Conf. App.)
3. Through the Woman's Mission Board.
4. Through the Easter Offering. (This can count on Conf. App.)
5. Individual gifts. This may be for special projects. (At present a surgeon for a hospital in China can be secured for $25,00 per month. The Promotional Secretary will be glad to give information concerning other projects.)

YOUR GIFTS FOR MISSIONS HELP TO MAKE A CHRISTIAN WORLD.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

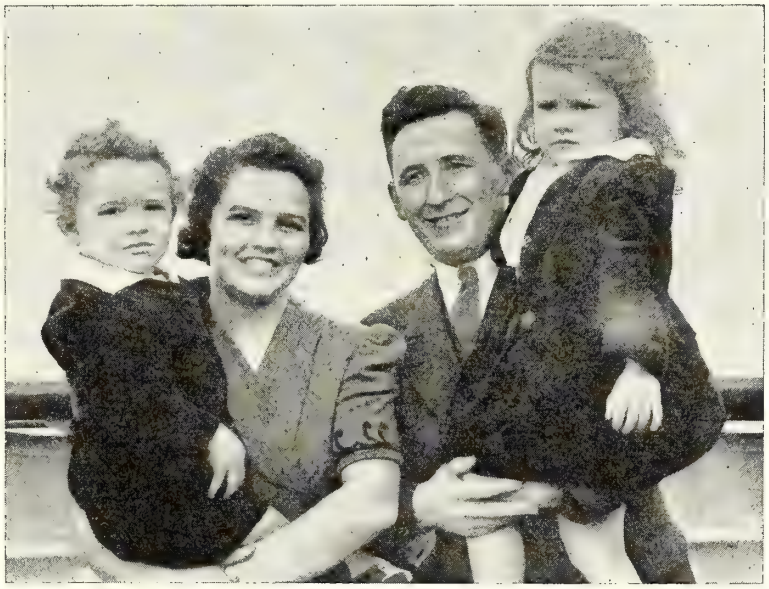
THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, MARCH 30, 1939. No. 13.



THE JOY OF CHRISTIAN SERVICE.

When Rev. and Mrs. Carl R. Dille set sail last October for Africa by way of Portugal, where they are now doing language study, they found the fulfilment of life's greatest desire—to serve Christ overseas. They are well trained, and are happy to represent us and our Savior among the people of Africa.

The Dilles served the Christian Church at Everett, Pennsylvania, where Robert Kimball of North Carolina is now pastor.

The American Board expects to send 75 young missionaries within five years, and would like to send many more.

Would you like to be one? Will you help send them?

(See Editorial.)

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

President L. E. Smith is on a two-week's trip to Washington, St. Louis, and Memphis in the interest of our college.

Rev. G. H. Veazey, pastor, is holding pre-Easter services at Salem Chapel this week and at Belew's Creek next week.

Reports are that Dr. Brewer Eddy brought stirring messages to the Missionary Rallies in Eastern Virginia, recently, and that these Rallies were well attended.

Copies of *The Christian Annual,* carrying the minutes of the Southern Convention and Conferences last year, have recently been mailed to pastors and churches.

On last Sunday the Promotional Secretary enjoyed speaking to fine audiences at Dendron, Va., in the morning, and at Hopewell, Va., at the evening hour.

Rev. R. A. Whitten, Winchester, Va., was confined to his home with influenza during the time that Rev. Howard Anderson of Washington, D. C., was preaching in his church.

Pastor's attending the young people's meeting at Portsmouth, Va., last Saturday included: Revs. J. A. French, H. S. Hardcastle, R. L. House, F. C. Lester, J. F. Morgan, W. B. O'Neill, Arnold Slater, and J. G. Truitt.

LYNCHBURG

We began a revival in the Congregational-Christian Church in Lynchburg, Va., on March 13, with Rev. O. D. Poythress of South Norfolk, Va., doing the preaching. It continued through Sunday night, March 19. Rev. Mr. Poythress preached great sermons and our whole church has been stimulated and challenged with his messages. A feature of each service was a solo and message in song which were especially enjoyed. The local radio station, WLVA, granted us the use of the facilities. It was a joy and privilege to have him with us, and our church is looking forward to the time when he can return. Nine of our boys and girls in the Sunday school and one adult made a profession of faith and two were received by transfer of letter. J. HOWARD SMITH.

PROGRAM OF THE FOURTEENTH REGULAR SESSION OF THE WOMAN'S MISSIONARY CONVENTION OF THE SOUTHERN CONVENTION OF CONGREGATIONAL-CHRISTIAN CHURCHES.

WHITLEY MEMORIAL AUDITORIUM,
ELON COLLEGE, N. C.,
APRIL 18, 19, 1939.

THEME: *"Faith Without Wavering."* —Hebrews 10:23.

Registration of delegates in the lobby of the Whitley Memorial Auditorium 1:30 to 2:00 P. M.

TUESDAY—AFTERNOON SESSION.

2:00 Convention called to order—Mrs. Stanley C. Harrell, presiding.
Organ prelude.
Hymn: "Open My Eyes That I May See."
Invocation.
Recognition of pastors and visitors.
Welcome—Dr. L. E. Smith, president and pastor of Elon College.
Announcement of committees.

2:30 Reports from Conference presidents:
Eastern Virginia—Mrs. J. Monroe Harris.
Valley of Virginia—Mrs. K. H. Sale.
North Carolina—Mrs. J. H. Lightbourne.
Hymn: "Are Ye Able?"
Departmental Reports:
Superintendent of Cradle Roll—Mrs. B. D. Jones.
Superintendent of Young People—Mrs. W. R. Wisseman.
Superintendent of Life Memberships and Memorials—Mrs. M. J. W. White.
Convention Editor—Mrs. W. M. Jay.
Superintendent of Literature—Mrs. Carl R. Key.
Superintendent of Spiritual Life—Mrs. W. R. Sellars.
Hymn: "In the Cross of Christ I Glory."

3:30 Address: "I Do Believe"—Dr. J. O. Atkinson, Mission Secretary.
Hymn: "How Firm a Foundation."
President's Message: "Christian Faith for the Modern World"—Mrs. Stanley C. Harrell, vice-president.
Tenor Solo: "Prayer"—by Curran. Prof. Thomas Edwards.
Benediction.
Organ postlude.

Reception held by President and Mrs. Leon Edgar Smith in West Dormitory at 5:45 P. M.

Banquet—Mrs. J. Monroe Harris, Toast-Mistress. In College Dining Hall at 6:15 P. M.
Solo—Miss Mary Lee Foster.
Reading—Mrs. Helen Parkerson Cannon.
Duet—Mrs. A. B. Jarvis and Mrs. L. W. Vaughan. Mrs. R. T. Bradford, accompanist.

TUESDAY—EVENING SESSION.

8:00 Organ prelude.
Hymn: "All Hail the Power of Jesus' Name."
The Elon Singers: "Jesus, Priceless Treasure"—Bach.
Recognition of past presidents and Mission Secretary, Dr. J. O. Atkinson—Conducted by Mrs. O. H. Paris.
Tenor Solo (Selected): Prof. Thomas Edwards.
Address—Miss Mary D. Uline, Promotional Secretary of the American Board.
The Elon Singers: "How Lovely Is Thy Dwelling Place" (from "The Requiem" by Brahms).
Prayer.
Organ postlude.

WEDNESDAY—MORNING SESSION.

10:00 Call to order.
Organ prelude.
Hymn.
Invocation.
The Madrigal Singers: "Hodie Christus Natus Est"—Sweelinck.

10:30 Reports of Committees:
Treasurer's Report—Mrs. H. S. Hardcastle.
Finance—Mrs. W. V. Leathers.
Recommendations—Mrs. J. H. Lightbourne.
Revision of Constitution—Mrs. J. A. Williams.
Nominations—Mrs. E. R. Bryant, Jr.
Courtesy—Mrs. Roy Caviness.
Miscellaneous business.
Reading of minutes—Mrs. C. M. Cannon, secretary.
Hymn: "Where Cross the Crowded Ways of Life."

11:30 Address on India: Miss Mary D. Uline.
The Elon Singers: "Halleluiah, Amen" (from Judas Maccabeus"—Handel).
Adjournment.
Benediction.
Organ postlude.

NOTE: Those who are planning to attend the banquet and those who are expecting to spend the night during this Convention should notify Mrs. J. L. Foster, Elon College, N. C., so that plans can be made accordingly.

YOUNG PEOPLE AND MISSIONS.

Our front page this week carries the picture of a fine family of the Christian Church who are beginning to find the fulfilment of a life-long desire. They wanted to be missionaries and now their opportunity has come.

Scattered through our churches are numbers of other people who have wanted to be missionaries, but to whom no opportunity has come and no opportunity ever will come. They have offered themselves for service in non-Christian countries where Christian workers are desperately needed, but the Church has not made it possible for them to go. All their lives they must carry in their hearts this disappointment.

In our generation the Church has been calling home missionaries, rather than sending them out. Why? The answer to that is complicated, but the major reason doubtless is that we have not been sufficiently interested to make the necessary contributions. This is no compliment to our Christian profession.

A new generation of young people is now considering what they can do to make a new world, fashioned on the basis of Christian principles. They may refer to this as world friendship, international goodwill, etc., rather than calling it missions, but it means the same thing. Will the Church disappoint this new generation of ambitious, aspiring young people? The answer to this question lies largely in the definite plans made by pastors and church leaders for the education of the church membership that will insure an increasing contribution to Missions. The success of the offering at Easter for Missions will largely determine whether we will send more or fewer missionaries so far as the Southern Convention is concerned. For the sake of the young people whose hearts are stirred with the desire to serve non-Christian peoples, prepare to make your offering liberal at Easter.

HOLY WEEK.

All reasonable people know that one space of time is no more sacred than any other. All time was made by the Holy God, and all time is holy.

But we also know that certain events stand out in our minds and the memory of them tends to make us holy. Such events occurred in the last week of the earthly life of Jesus of Nazareth, one we have come to call Lord and Master.

Next week is the anniversary of the last week of Jesus as leader of a group in Palestine who became the first Christian Church. It will do us good to review what Jesus said and did that last week.

Many churches will hold special services each evening during the week. In these services the Scriptures will be read which tell of those events. All church members will try to relive those fateful days. They will follow Him to Jerusalem on the day of His triumphal entry (Sunday), listen to Him as he talks on Monday and Tuesday, seek the secret of His power as he rests on Wednesday, dine with Him on Thursday, stand by His cross on Friday, suffer because of our sins on Saturday, and search for His redeeming grace on the day of His Resurrection.

You can find these Scriptures in the last part of each of the Gospels—Matthew, Mark, Luke, and John. Why not read it for yourself until you can feel the heart-throb of the Master as He went the way of suffering and death to new life on Easter Morn? If you do, there will come a new up-surge of spiritual grace in your own life.

THE WAY TO VICTORY.

"What is the way of victory?" Politically it is not the way of greater armies, navies and air battalions; it is not by accepting the supremacy of communistic, fascist, or socialistic leaders; it is not even through pacifism or a peaceful struggle for political control. Christ and the apostles lived in a time of political oppression and the dependence on armed force, but they sought peace by obedience to laws that did not defy the laws of God, by love that suffer long and is kind and by preaching Christ as the Savior and Lord of all. "When the foundations are destroyed, what can the righteous do?" They can still be righteous, trust God and stand true to Him—even unto death.

Socially and economically the way of victory is not by a new social setup or through the adoption of certain economic principles—for self-seeking men to disregard. In the time of Christ, social injustice was everywhere apparent, slavery and poverty prevailed and there was a great gulf between the rich and the poor. Christians met the crisis not by advocating a redistribution of wealth, or even the immediate liberation of slaves, but by proclaiming the law of love, by preaching and practicing justice and by showing that God is no respector of persons. They revealed the truth that riches consist not in accumulated wealth but that character and contentment come from honest toil, brotherly dealings and an unselfish, wise stewardship of time, talents and possessions.

The educational and spiritual needs were seen in the days of the early Church. These needs were met, not by great united campaigns or by the establishment of institutions, they were met by uplifting Christ and by teaching His truth to all so that new desires and ambitions were awakened, new life and power were imparted and the call of God was heard for the establishment of a new order.

The secret of meeting every crisis effectively—be it political, social, economic, educational, spiritual, national missionary or personal—is to take God into account; it is to bring men and women into such vital relation to God through Christ, that new life will come to them, with new aims and energy, new intelligence and a keen desire for knowledge; a new sense of justice; new love for God and man and new power to carry out His program.—"Missionary Review of the World."

Wellons and Staley Memorials

The members of the Suffolk Christian Church, at a called conference in February, 1938, decided to place in the church suitable tablets honoring the memory of its founder, Rev. William Brock Wellons, D. D., and of its pastor for fifty years, Rev. William Wesley Staley, D. D., LL. D.

A committee was appointed to carry out the wishes of the Conference, and on March 3, 1939, bronze tablets were erected in the foyer of the church bearing the following inscriptions:

In Grateful
and Honored Memory of
Reverend
William Brock Wellons, D. D.
1821 - 1877

Founder of
The Suffolk Christian Church 1860
And for Many Years Its Pastor

First President of the
Southern Christian Convention

Editor and Publisher of
The Christian Sun 1855-1877

President of the
Suffolk Collegiate Institute

Strong Advocate of a United Church,
An Able Leader, Organizer, and a
Minister of Prophetic Vision

In Recognition
Of His Able Leadership and His
Service to the Church and to
The Denomination
This Tablet Has Been Erected
1939

In Loving Memory of
Reverend
William Wesley Staley
D. D., LL. D.
1849 - 1932

Forty-One Years Pastor and
Pastor Emeritus for Nine Years
Of the Suffolk Christian Church

President of Eastern Virginia
Christian Conference Eight Years

President of Southern Christian Convention
Thirty-Two Years

A Trustee of Elon College
Forty-Four Years

Non-Resident President of
Elon College Eleven Years

This Church Has Established
A Scholarship at Elon College
In His Memory

Truly an Apostle of Christ,
A Faithful Minister, a Friend
Of the Rich and Poor Alike,
And a Wise Builder in God's Kingdom
1939.

William Brock Wellons, son of Hartwell and Mary W. Wellons, was born in Sussex County, Va., November 9, 1821. At the age of seven he was placed in a private school where he learned to read and write. His schooling covered only a period of seven years. He became a Christian at the age of thirteen, and on November 4, 1834, was received into the church.

From his autobiography we learn that in 1838, when seventeen years of age, he was deeply impressed with the idea of entering the ministry, and for seven years he struggled between the calls of the flesh and the spirit. Finally in 1845, after applying himself to the study of the Bible and its teachings, he was licensed to preach and immediately began his labors in the great cause of Christianity. Thirty years later, in 1875, Rutherford College, N. C., conferred on him the title of Doctor of Divinity.

It seems there was a special need for him at the time he entered the ministry. The call for Christian union and liberal Christianity was at hand. His gentle disposition, his large soul, his progressive spirit, his broad visions of Christian fellowship, and his love for God's people, happily fitted him for the demands of the age in which he lived. The world needed such a reformer, the Church universal needed him, and his own Christian Church, which he honored with his life's labors, needed him.

There were many good and faithful ministers in the Christian Church, yet there was a lack of administrative ability, and Dr. Wellons not only possessed this gift, but he was progressive, and foresaw the need of more system, better organization, more general cooperation, and a greater realization of the strength and power that needed only a leading spirit to awaken these qualities. Dr. Wellons was possessed of a magnetic personality, and his influence was broad and commanding. Some one said of him that he put in motion a tidal wave that still rolls on.

Dr. Wellons' activities were varied. He was interested in and became a part of all the church enterprises, and was recognized as the representative man of the denomination in the South.

As editor and publisher of THE CHRISTIAN SUN for more than twenty years, he spread a deeply religious influence, and watched with vigilence the best interests of the Church, and its official Church Paper. Through the columns of THE CHRISTIAN SUN, as in his daily life, he was an ardent defender of Christian faith and principles.

As president of the Suffolk Collegiate Institute, he contributed largely to the cause of education, and especially to Christian education. Out of this institution which flourished for a number of years, sprang the idea which laid the foundation for that greater institution, Elon College in North Carolina, whose influence for good has been far reaching for a period of fifty years.

Dr. Wellons was a great advocate of temperance, and served as Secretary of the State Council of the Friends of Temperance, and Secretary of the Supreme Council of the Friends of Temperance of the United States. He was also for a time Corresponding Secretary of the Union Christian Church of America. These activities, together with his pastorate of several of the Christian Churches, and various benevolences of a more private nature, made him an outstanding figure in the life of the Christian Church, South.

In his early ministry, while serving as an itinerant preacher, Dr. Wellons visited, from time to time, all the Christian Churches in Eastern Virginia and North Carolina, and accomplished much good. In three years he traveled more than 3,000 miles on horse back. Seeing the great need for other places of worship, he was instrumental in organizing and building many of the Christian Churches that have lived and flourished throughout the years, and in reviving and re-organizing others that had become inactive, and almost dormant, and this work also prospered in his hands.

In 1850, after his marriage, Dr. Wellons established a residence in Suffolk. The idea of building a Christian Church here took root, and grew, and in 1859, with the aid of a few friends an effort was made by him to raise an amount necessary to erect a suitable building. A building committee was appointed and the work was soon under way. In 1861 the church was completed, and at its first meeting Dr. Wellons was elected pastor, and served in that capacity 16 years, resigning in 1876 on account of ill health.

During his pastorate in Suffolk he did a noble work, though he suffered many handicaps. Early in his ministry here the religious life of the town was torn by the ravages of the Civil War, and the doors of the church were closed for a time. It was no small undertaking to repair the damage and set in order the work he had so hopefully begun a few years before. But the undaunted will of this great builder in God's Kingdom never failed him, and through his zealous efforts and earnest endeavor a new day dawned for this church, and its progress has been continuous.

In 1876, Dr. Wellons' multiplying cares and anxieties were more than

FOR THE CHILDREN

THE KINGDOM OF HEAVEN.

One day a King who was much beloved by the people stopped in a small village to have his carriage repaired.

Meanwhile he stepped into the little school to see the children at their tasks. The King listened attentively to the reading, the singing, and other exercises, and then asked permission of the teacher to put a few questions to the pupils. "Certainly, your majesty," answered the old teacher, making a deep bow.

"Now, children," said the King in a kindly tone, "since you have answered the questions of your teacher so well, I am sure you will be able to answer my questions." He then took an apple from his pocket and said, "To which kingdom does this apple belong?"

The children hesitated, for they were a little in awe of their great King. The King, however, waited patiently for an answer. Looking around the room, he saw a little girl with bright blue eyes and said to her, "Can you tell me, little girl, to which kingdom this apple belongs?"

The little girl answered promptly, "It belongs to the vegetable kingdom, my Lord." "That is the correct answer, and you have done well." Taking a gold piece out of his pocket and holding it up before the pupils, he said, "Can anyone tell me to which kingdom this gold piece belongs?"

For a time no one answered, but finally the little girl with the blue eyes said timidly, "To the mineral kingdom, Lord King." "You have again answered correctly," the King called out joyously. "I have only one more question to ask. To what kingdom do I belong?" The King waited a long time, but no one tried to answer his question. He repeated the question, but still no answer. Finally his eyes again rested on the little girl, and he said to her in a kindly manner, "Now, my child, you have answered the other questions and I am sure you can answer this one also. Won't you try?"

"I know the answer, Lord King," replied the girl, and then she blushed and was silent. "Well, then," continued the King. "What is it?"

The little girl hesitated because she did not like to say her King belonged to the animal kingdom. That would be impolite, she thought. Suddenly she looked up and said in a clear voice, "You belong to the kingdom of heaven, O King."

This unexpected answer so affected the King that, with tears in his eyes, he said, "Let us hope, my child, I may sometime be worthy of that kingdom."—*The Source Book.*

SIGNS OF SPRING

In the heart of a seed, buried deep, so deep
A dear little plant lay fast asleep.
"Wake," said the voice of the rain-drops bright.
The little plant heard and rose to see
What the wonderful outside world might be.
—Selected.

How can yo tell when Spring is here? By the calendar? Did you hear teacher say so? Mother Nature is very changeable. This year she may let her plants and animals snuggle down asleep in Mother Earth's embrace a little longer than usual; or she may arouse them earlier and call them forth, one by one. Why not let's go out and look for ourselves?

Spring announces her arrival before she really quite gets here. We will take a little walk out on the hillside and down the woodpath and see what we can find. What was that tiny, shrill note chirping over there by the log? Why, the tree frog. This courageous little fellow is one of the first to venture out and start his song. He will soon be joined by other voices of his band—the soft croak of the leopard frog, the sad, wavering note of the toad, and the deep, strong bass of the great bullfrog.

Now, we will see if we can find any birds. In winter some of the wealthier birds take a trip south and remain there in ease and comfort until they know that it is warm here. Some of the birds have now ventured back from the Southland. Is that a nest over on that limb? Yes, it is the same one that was there last year, but it has been repaired. Mr. and Mrs. Warbler have returned. He immediately set to work to remodel their home. Mrs. Warbler, having approved of his work, took up her domestic duties of laying eggs and rearing a family.

Most of the birds we shall see have a new spring suit. Did you see that mixture of black, white, and buff that just flew by? Who was that stylish fellow? None other than Bob o' Link. Mrs. Bob o' Link must wear the same dull, yellowish brown dress all the season, but in the spring her husband changes from his suit of the same color to one more fashionable.

Now that we are on the woods path, let us watch for flowers. One little flower, you already know. He is so friendly that he springs up all over your back yard, his little golden head pressing very near the earth. He is the dandelion, spreading his sunshine quite early. If you look carefully, you may see little purple petals peeping forth timidly from among the leaves. The violet, unlike the dandelion, does not like to show itself boldly, but waits to be sought.

Did you know that the wind has a playmate among the flowers? That is "Wind Flower." It is just a tiny blossom on a long stem, but it rocks to and fro so that you have to look at it. Sometimes the wind seems to be rough, bending it down to the ground, but it does not seem to mind at all.

Now we are beyond the woods out on the edge of a field. All around us are clouds of pink and white blossoms that seem to have descended down on the trees. Over here are the pear trees garbed in white; across there are the peach trees, just beginning to show forth their delicate pink. What a pretty contrast with the new green of the leaves you saw in the old lane!

There are other signs that Spring sends to tell us that she is near. But there are many that we cannot see today, for we must remember:

The Spring comes slowly up this way,
Slowly, slowly!
A little nearer every day.
She hath delicious things to say,
But will not answer yea or nay,
Nor haste her secrets to display.

THE QUESTION BOX.

HOW DO ANIMALS SLEEP?

All animals sleep, but many of them in ways so curious that they seem to be awake. Ducks sleep on open water, and to keep from drifting ashore paddle with one foot continually, thus traveling in a slow circle. Bats sleep head downward, hanging by their hind claws. Some birds sleep with their heads turned backward and tucked under their wings. In addition to their eyelids, owls have a curtain which they draw sidewise over their eyes. Many animals of the cat family sleep with wide-open, staring eyes. Elephants sleep standing up, their heads slowly swinging as if they were awake. It is these and other curious ways of sleeping that give rise to the stories that some animals do not sleep.

Next Week: Why Does Easter Come On Different Days?

"God will not seek thy race,
Nor will He ask thy birth;
Alone He will demand of thee,
'What hast thou done on earth?' "

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE SUPREME MIRACLE.

There is no miracle comparable to that of Jesus the Christ Himself. Every miracle He Himself performed as recorded for us in the Bible seems

MISS ULINE.

Miss Mary D. Uline, of Boston, is the Project Secretary for the American Board of Commissioners for Foreign Missions. She served in France during the Word War, has traveled extensively, is familiar with our Church work around the world, and is a ch armingspeaker. The Woman's Board of the Southern Convention is glad to announce that Miss Uline will be one of the speakers at their session at Elon College, N. C., on April 18th and 19th.

small indeed in comparison with the miracle of the Man Himself. How can anyone doubt in the light of nearly 2,000 years of history that this is indeed Him of whom the prophets of old wrote, the unique, the uncomparable, the marvelous and only begotten Son of the living God. No pen can portray, no history can record the wonders and the influences flowing out of the life of the thirty-three years of sojourn on this earth of the man of Galilee. Phillip Brooks, one of the most eminent American preachers, gave this thought provoking statement with which all who think for a moment will agree:

"Nineteen wide centuries have come and gone; today He is the center piece of the human race and the leader of the column of progress.

"I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary Life."

William T. Ellis, the eminent Sunday School Lesson Commentator, adds this:

"This most powerful leader of mankind, Jesus of Nazareth, was not a dictator, but a shepherd, a leader, an overseer. He so respected individual personality and liberty that He made it a matter of free choice with every man, whether or not he should follow in the Way. It is every man's perilous privilege to disregard the Saviour's invitation to the new life.

"But the hope of the country, and of the world, lies in that vast multitude —a clear majority of the population in North America—who have definitely aligned themselves as followers of Christ."

The object of all our missionary effort and donations is to give all people everywhere a knowledge of this Man, the world's incomparable Wonder so that all who will, may surrender their lives to Him and thus become a part of that army, an ever-increasing army, whose battle is for peace on earth among all the nations and all the isms that divide mankind into so many contending groups and conflicts. It may be a long time in coming, but the Book of books teaches us forebearance and patience and gives us the promise that faith in Him is the victory that overcometh the world. Our missionary endeavor to build churches in the home land and to share the gospel of the love and life of our Lord with the less favored in foreign lands may seem slow growth and small of power, but if we are colaborers together with God in building His church we are assured of a victory that is ever-lasting and eternal. J. O. A.

EASTER OFFERING ENVELOPES.

The envelopes for the Easter Offering for missions have been sent to all the churches of the Convention, either to the church secretaries or to the pastors. It is to be hoped that these envelopes will be distributed among the members and in the congregations so that all who are willing to make an offering shall be supplied. Just as we take an offering at or about Thanksgiving for the Orphanage so at or about Easter we take the offering for Missions. No more fitting season could be chosen for a missionary offering than Easter, since the event celebrates the Resurrection of our Lord and the one emphatic command He gave after His Resurrection was, "Go ye and teach all nations whatsoever I have commanded you, and lo, I am with you unto the end."

THEY WORSHIPPED TOGETHER.
Madras, India.

"In that worshipping multitude in which almost every people on earth were represented, one could feel the pressing needs of the whole world were being lifted up before the loving All-Father."—Basil Mathews.

So in making our offering to missions we obey the last command of our Lord and at the same time become co-workers with Him in building His church and sharing His love and life with those less favored than ourselves. The world waits for this message and there will be strife and wars

and rumors of wars until this message is given to the world. It is written for our edification, "How can they hear without a preacher, and how can they preach unless they be sent." J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 25, 1939.

Sunday Schools.

Morrisville, N. C.	$ 2.50
First, Richmond, Va.	11.99
Wood's Chapel, New Market, Va.	1.00
Haw River, N. C.	14.52
Oak Grove, Sunbury, N. C.	1.97
Graham, N. C.	1.29
Pleasant Hill, Liberty, N. C.	4.43
Bethel, Elkton, Va.	1.00
Pleasant Grove, Bennett, N. C.	1.61
Berea (Nans.), Driver, Va.	4.53
Rosemont, Norfolk, Va.	16.14
Oak Level, Youngsville, N. C.	1.00
Durham, N. C.	6.23
Total	$ 68.21

Individuals and Churches.

New Elam, New Hill, N. C.	$ 9.53
Isle of Wight, Windsor, Va.	1.00
Pleasant Cross, Asheboro, N. C.	.62
Total	$ 11.15

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	$ 3.00
Total for the week	$ 82.36
Previously acknowledged	9,547.15
Total since Sept. 1, 1938	$9,629.51

We are gratified to list in the above three Sunday schools not heretofore taking the once a month offering, but who now give promise of continuing in this good column and company, the schools being Oak Grove, Pleasant Grove and Oak Level. We are sure these schools and the individuals composing them will never have occasion to regret having a part in making these most unselfish and divine donations. They are made for the one purpose of giving to the greatest need known to man, that of the saving and redeeming gospel of our Lord. When we make a donation for this purpose we have the satisfaction of knowing that we are carrying out His greatest and most emphatic command, "Ye shall be witnesses unto me unto the uttermost parts." Witness bearing in the name of our Lord is indeed a high and holy privilege.

J. O. Atkinson,
Mission Secretary.

CONGREGATIONAL-CHRISTIAN CHURCH, LYNCHBURG, VA.
Being aided by the Mission Board.

CHOOSE YE.

Over against the prejudice and religious bigotry that would exclude those who do not believe all the detached and distorted teachings of Scripture as they do how it helps one to place the earnest prayer of our Lord recorded in the 17th Chapter of John, and also the following from that great Christian poet, Edwin Markham:

> He drew a circle to keep me out—
> Heretic, rebel, a thing to flout;
> But Love and I had the wit to win;
> We drew a circle that took him in.

Markham's philosophy and our Lord's longest recorded prayer should help us to "love one another even as I have loved you."

J. O. A.

THE MOST USELESS HABIT

Many who take the name of God in vain and indulge in the useless and sinful habit of swearing seem to think there is something big and commendable in it. Fact is, the opposite is true. When you hear one use a curse word put it down in your thinking as a real fact that that person is trying to make you think that he is stronger and mightier in his speech and conduct than he really is. Swearing, using curse words is an acknowledgement that one is weak and looking around for a crutch to hobble on and besides committing a sin he is betraying his own inherent weakness.

Great men and good have never had to resort to such folly, weakness and sin. Here is a very thought provoking General Order, issued to his army by the father and founder of our republic:

REV. J. HOWARD SMITH.
Pastor, Lynchburg, Va.

GENERAL ORDER

Issued by General George Washington in New York, July, 1776:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it. G. Washington."

The above is worthy of consideration indeed by some of the little lights who try under the cloak of curse words to appear big and brave.

J. O. A.

"In reality, every soul of a wise man has Heaven for its country and takes earth as a foreign land, and considers the house of Wisdom as its home, but the house of the body a lodging house in which it proposes to dwell but a little while."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WHAT THE CROSS MEANS TO ME.
(A GOOD FRIDAY MEDITATION.)

By Mozelle Cole, La Grange, Ga.

[Miss Cole is the Southeast representative on the National Council of the Pilgrim Fellowship. This paper was read in our La Grange (Ga.) Church last Easter. Ed.]

And all through life I see a Cross,
Where sons of men yield up their breath.
There is no gain except by loss;
There is no life except by death.

When some people think of the Cross, they see just a huge rugged Cross. Sometimes so do I, but I think there is also a brilliant light which surrounds it. To me the Cross is a sacred and holy thing because Jesus died on it for me.

Must Jesus bear His Cross alone,
And all the world go free?
No, there's a Cross for every one,
And there's a Cross for me.

I feel just that way. I have a Cross to carry. It is a Cross that Jesus has asked me to carry, and I am happy and willing to carry it all the way for Him.

Although I was not there at the time of Jesus' trial and during His journey along the weary way to Calvary, to help Him bear His Cross, I can do so now. I can do so by helping my fellowmen in the walk of life and by seeking to lift their burdens.

What a true believer Simon must have been. He slipped out from a mob of angry men. He stooped down to help our Lord pick up His Cross and carried it for Him. Indeed Simon was a real man. He may have had a cross of his own to bear, but he was willing to help our Savior carry His.

I love Christ more deeply because of the Cross. Perhaps you are wondering why. Because my Savior was willing to let a Crown of Thorns be placed upon His holy head. He was willing to carry a heavy cross all the way to Golgotha. He was willing to be placed on it, and then to let cruel nails be driven through His precious hands and feet. And as if that wasn't enough of pain, the soldiers plunged a spear through His body, piercing His side. Jesus, our Lord and Savior, was willing to suffer all this pain and agony for you and me.

Jesus, I my Cross have taken,
All to leave and follow Thee.

Only through Christ and the Cross can we come to the fullness of life. Oh, if I could but tell you how I feel about the Cross—of the joy and blessing it can give.

AN ABUNDANT LIFE FOR ALL

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
—I Timothy 4: 15.

"To strive for justice in the social order which will afford an abundant life for all."—Statement of Purpose.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15: 1.

A car of black and tan, with leopard grace,
And liveried chauffer gliding glittering past;
While on the street a man of gray drawn face
Goes cowering, coatless in the sleety blast.
—Stanton A. Coblentz.

"At the heart of the Lord's Prayer there is a petition which guarantees the 'materialism' of Christianity: 'Give us this day our daily bread.' That petition has become meaningless to those whose daily bread is assured. It would gain new meaning which would be true to its original spirit if we allowed a commentary to run through our minds as we pray that prayer. It would run in this way: 'Give us this day the brains and the conscience so to organize our economic life that the bread which thou hast already given us in abundance may not rot, but may be distributed to meet the needs of all people."—John C. Bennett.

Prayer.

"Guide us in Thy way, O Lord, and mercifully show the fountain of wisdom to our thirsting minds; that we may be free from sorrowful heaviness, and may drink in the sweetness of life eternal. Amen.

"It is the task of this generation of Christians to translate the idea of love in its relation to the economic problem from terms of philanthropy into terms of justice."

When I gave myself to Jesus, when I professed faith and love for God, I laid my heart at the foot of the Cross. There I received a baptism of cleansing and a new strength to carry on. On Easter Day there will be others

(Continued on page 14.)

THE GREATEST VICTORY OF ALL TIME.

Christian Endeavor Topic for April 9, 1939.

Scripture: I Corinthian 15: 1-20.

Daily Readings—

Monday—Victorious in Temptation—Matt. 4: 1-11.

Tuesday—Victorious in Testing—Matt. 22: 41-46.

Wednesday—Victorious Over Demons—Luke 4: 31-37.

Thursday — Victorious Over Nature's Fury—Mark 4: 35-41.

Friday—Victorious Over Persecution—Luke 4: 28-30.

Saturday—Victorious Over Another's Death—John 11: 38-44.

Christianity today is facing a struggle because of the pressure of pagan and secular forces. Through this Easter Season there should come to all Christians a new realization that victory comes through Christ. He was victorious over temptation, over those who were plotting against him, and finally victorious over death and the grave. As a result of these victories the Church has grown as a spiritual brotherhood, the human conscience has been aroused against brutality and cruelty, and the world becomes more enlightened.

Give more attention in this meeting to the worshipful elements than to the discussion. "The blessings and privileges I enjoy following a living Christ" may be the central thought around which the testimonies are offered.

Questions for Discussion—

1. What examples of a victorious Christ have you noted in the history of the past?

2. What examples of a victorious Christ do you notice in the world around you?

3. If Christ is victorious, why is it that so many un-Christian practices are prevalent in the world?

A number of individuals should prepare to offer prayers on such topics as: gratitude for flowers, gratitude for sunshine which is symbolic of the "Light of the World," gratitude for Christian fellowship, gratitude for hope in a future life.

Suggested Hymns—

"Jesus Christ Is Risen Today."
"Lift Up Your Voices Now."
"Crown Him With Many Crowns."

I know that my Redeemer lives,
What joy the blessed assurance gives;
Though dead, He rose and lives again;
He lives eternal in His reign.

He lives my hungry soul to feed;
He lives to help in times of need;
He lives to grant me daily breath;
He lives—and I shall conquer death.

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

SAUL BECOMES A NEW MAN.

Lesson I—April 2, 1939.

Golden Text: *If any man be in Christ Jesus, he is a new creature; the old things are passed away; behold they are become new.*—II Corinthians 5:17.

Lesson: Acts 9:1-30.

Paul was the greatest man that Christianity has ever produced. He was, of course, a talented, capable, influential man before Christ laid hold on him. But when he yielded himself to Christ on the Damascus road, he set his feet in a path that led him to the first place in the roll call of great Christians. The secret of it all was that when he did hear the call of Christ, he gave himself completely, absolutely, with utter abandon and enthusiasm to Christ. The lesson for today deals with that momentous incident, momentous not only for Paul, but for Christianity itself. This man Paul was called of God. He came into the Kingdom at such a time as was pivotal.

A Fire-Brand.

This man Saul was a fire-brand. He did not do things by halves. He was zealous for the Lord. His whole being was whipped up to white heat against those whom he thought were enemies of his religion. In Jerusalem he went from house to house seeking out those who had espoused the new religion, and had them arrested and put in prison. When he heard that in far-off Damascus there were those like them, he set out "breathing out threatening and slaughter" against these disciples of the Lord. He was burning up. To be sure he had a zeal that was misguided. But one sometimes wishes that folks had a little more zeal for their Lord even if at times it did cause them to make some mistakes. Our modern world needs nothing so much as folks with "hot hearts."

Of This Way.

"If he found any of this way" . . . thus were the first century Christians called. They got his title, not so much from what they believed, but from the way they lived. Essentially Christianity is just that—a way of life—Christ's way of life.

A Vision and a Voice.

"And suddenly there shined about him a light from heaven" . . . "and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Many fanciful explanations have been given of this experience especially by those who like to rule out the supernatural element in religion. But why not take the story as it is recorded by an honest and sober historian who had investigated the facts, and what is still more to the point, from Paul himself? There shined a light from heaven, brighter even than the mid-day sun; it was the light of the Sun of Righteousness—and there was a voice—the voice of the Son of God. Paul saw, and heard something real, even though it was spiritual. A great deal was at stake that day on the Damascus Road. God needed this man desperately. He saw to it that Paul had an experience that would serve as a touch-stone for all of his later experiences. It is foolish to tone the thing down. And, of course, it is just as foolish to expect everybody to have an experience exactly like Paul had on the Damascus Road. It is not too much to expect, however, that one should experience reality when he meets Christ and yields to Him.

Bravado, But a Hungry Heart.

This fellow Paul was brave enough. But he was desperately unsettled and hungry in heart. Perhaps it all started when he saw Stephen die with such light in his eyes and such a spirit in his heart. With all of his meticulous devotion to the law, and all of his zeal in persecution Paul did not have anything like that. The figures which Jesus used is suggestive—"It is hard for thee to kick against the goads"—the picture of an ox, obstreperous and stubborn, going along kicking against the goading of the driver, and thus making matters worse for himself all the time. Ah, how many hungry hearts there are under some of the outer shows which men put on. There is an instinctive hunger in the heart for God. Joy and peace and hope come not through the law, but through the grace of Christ.

Groping for the Light.

In Paul's case at least he did not see the light all at once. Only later could he put it all together and make it add up sense. But in his darkness he kept praying and he came to the light. In his willingness to obey the best he knew, he came to the truth.

God works in mysterious ways, his wonders to perform. The vision and the voice came from heaven. Man could not do some of the things that needed to be done to change this man. But there was an important and indeed a vital place for human cooperation, even in the conversion of Saul. God sent Ananias into Damascus to lead Saul to the light. The divine and the human factor are present in every true conversion. When D. L. Moody returned from his world evangelistic tour he said that of all the thousands that he had seen converted under his preaching, he never knew of but one man who had not been converted as a result of some personal work. Those of you who read these notes ought to realize that that there are some folks who are never going to be won to Christ unless you win them. In this supreme business, God works through men.

Scales From Our Eyes.

"And immediately there fell from his eyes as it had been scales." Things look so different when we look at them through eyes that have been opened by Christ. Life itself looks different, material things look different, folks look different, trouble appears in a new guise, suffering takes on new meaning, death itself is changed. Christ gives a new perspective, a new sense of values, a new and truer view of everything.

Saved to Serve.

"And straightway he preached Christ in the synagogues, that He is the Son of God." In the thrill of his experience of Christ he told others of Christ. Because Christ had done something for him he wanted to do something for Christ. And it was no diluted gospel, or compromised Christ which he preached — he preached Jesus as the Son of God.

A Chosen Vessel.

Paul was just that. He had a great mind, a great heart, a great soul.

PAGEANTS AND OTHER MATERIALS FOR THE EASTER PROGRAM.

The Risen Christ. By M. M. Sturgis. Events after the resurrection. About 25 characters. Price, 8c.

An Easter Morning Praise Service. By Louise Miller Novotny. Arranged for young people. All can share. Requires rehearsing. Price, 10c.

Easter Bells. An Easter Service for the whole Sunday School. Special parts for children. Price 10c.

Eureka Easter Recitations. By Mattie B. Shannon. Program material for Beginners, Primary and Junior Departments; also pantomimes, pageants and special features. Price 25c.

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Easter Songs for Little Folks. Edited by I. H. Meredith. A collection of carols designed especially for little children. Price, 25c.

The Dawn of Gladness. By Carolyn R. Freeman. A Junior pageant. 25 to 50 children.

Single copies may be borrowed from—
The Board of Christian Education
Elon College, N. C.

By Chaplain H. E. Rountree

PASSION WEEK.

MONDAY.

Bruner's Prayer.

Our Father, we stand in wonder and awe before the spectacle of the death of Jesus Christ upon the cross. Although the world has never been able to understand the mystery of the cross, it has never been able to get away from it. We would not satisfy our own intellects, but we would appreciate the cross that we may be able to appropriate to ourselves some of the wealth and spiritual power that Jesus let loose on humanity when he bowed His head and said, "It is finished." To the world at that time the cross seemed to be a collosal defeat, but we know today that it was the world's most victorious power unto an "Endless life."

Prayer—We thank Thee for the apostolic portrait of Jesus set steadfastly to go to Jerusalem. We thank Thee for the unyielding purpose of His life to make salvation complete. As we contemplate this each day this week, may we understand actually what it means. Save us from the temptation of yielding to the temptation to come down from the cross and attempting to make Christian life easier. May genuine cross-bearing become the distinguishing mark of Thy true disciples. In His name we ask it. *Amen.*

TUESDAY.

What Would He Say Today?

"Weep not for me, but weep for yourselves and for your children."—Luke 28:28.

If Jesus had something to say each day of His passion week to His disciples, He certainly must have something to say to us. We believe that He would remind us of our own sins and tell us to stop raving so much about the sins of others. We believe that He would remind us of our patience toward His enemies, make us realize His love more than we do, and send us out in the world to do as He does. We believe that He would call our attention to little children and tell us to give more time in training them in the way they should go. We believe that He would tell us to read our Bibles and pray more, and weep copious tears Himself that we are so neglectful?

Prayer—Our Father, whose love embraces the whole world, may our souls encompass the Christ's spirit and the will to do His will. *Amen.*

WEDNESDAY.

"Jesus' day of rest and silence in Bethlehem." "Be still and know that I am God."

THURSDAY.

A Perpetual Memorial.

"This do in remembrance of me."—Luke 22:19.

This is the scene of the last supper just before the betrayal. We are to remember Christ, what He said, What He did, How He lives, and How He died. To remember Him thus is to enter the purified life: it is to take Him bodily into our lives and absorb spiritual mysteries to a satisfying extent: it is to live in the Kingdom of God.

Prayer—Our Father, we know that Thou dost forget no one and in Thee every one finds a Father and a home forever. May we not forget Thee. Grant unto us complete oneness with Thee, and thus we come to Thy table praying for strength to live life in a manner pleasing to Thee. *Amen.*

FRIDAY.

The End.

"Father into Thy hand I commend my spirit."—Luke 23:46.

It was early in the morning. Jesus was on the cross. He leans on God. It is as simple as a child leaning at his mother's knee. He leans on God's goodness, and says, "All is well."

Out of the darkness of this death there shines the great light of His eternal love. At the end of every thought, and at the end of every road we travel, there is God, His arms outstretched to receive us; and we need to be able to say, "Father, into Thy hands we commend our spirit."

Without this cross no man could have union with the Father. On it depends our every hope. In it a sinner beholds a Saviour who died to save him, and in Him he can realize the fulness of the joy of forgiveness. The cross is the highest place a man can attain.

Prayer—O Jesus, Thou hast accomplished that which Thou camest to do. Goodness is maintained despite all evil. The love of heaven is enshrined in Thee forever, and there is no condemnation upon us. We thank Thee. *Amen.*

SATURDAY.

Memories and Tears.

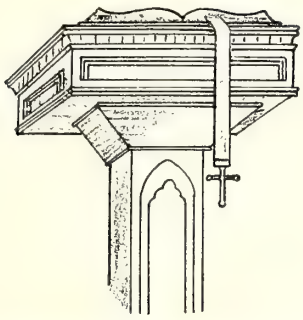
"And there came also Nicodemus."—John 19:39.

Nicodemus, and Joseph of Arimathea, Mary Magdalene and the other Mary, Peter and John and many others, came to the tomb of Jesus weeping? They did not find Him, but they found something else. They saw the angel, they found the risen Lord; they heard His admonition against their grief; they felt His holy breath of peace upon them; and they received His commission to go into the world and teach and save.

Lenski suggests that perhaps Nicodemus helped Joseph of Arimathea, and as they walked away from the tomb, Joseph slipped his arm through his friend's and said, O Nicodemus, you were a friend, too, why did you not take the last step and join us?

This sad hour is no time to admire Jesus. Any decent man can do that. But it is a time of consecration, and

(Continued on next page.)



THE PREACHER FOR THIS WEEK IS REV. JOHN G. TRUITT, D. D., SUFFOLK, VA.

YOUTH AT THE LORD'S TABLE.

"He sat down with the twelve." —Matthew 26:20.

Young people, you have come with your elders to the table of the Lord. What a high and holy moment this ought to be in each of your young lives. I wish your minds could go back across the centuries to that night in the upper room in old Jerusalem when a young Man sat down with His twelve. I wish you could see how young they all were. There are those who believe every one of them was in his twenties or thirties. Jesus Himself was a very fine young man, and some of them no doubt younger than He. Dr. Luccock of Yale, says, "In its high hours the Church of Christ has always been a youth movement. That was true in the very beginning when a company of young men under thirty stood in those Galilean hills and listened to another young Man under thirty, and as they came under His spell they went out to do nothing less than to turn the world upside down."

That night there in old Jerusalem was not to be forgotten. It was the last night before the tragedy of the cross on tomorrow. It ended a fellowship the like of which had never been seen before. It brought the end of a life of one that had become far more than a teacher, a friend, and a leader. It was the separation apparently of one who had brought a group of young men face to face with life's greatest reality, namely, God. A teacher that had brought them their greatest hopes, and aspirations, and their sweetest fellowships. Jesus had taught them to think not merely of themselves, but in terms of the whole world, and of all time and eternity. He had stretched their horizons to hitherto unimaginable limits. Now He was taking leave of them in the saddest possible way, or so it would seem to them.

But they must not forget, and those who would dare share their fellowship after them must not forget. So Jesus established the simple ritual of the supper. At the close of their religious passover meal He took a bit of bread and broke it, telling them as He brake it that it represented His broken body.

He asked them each to eat of it. Then He took the cup and supped from it, and having given thanks, He asked them each one to sup of it. What a tie! What a feasting! What a symbol of fellowship! Could they ever forget, these young men there in that upper room? He told them that whensoever again they should partake of this meal they should do it in remembrance of Him. They were to feed upon Him; to gain something of His strength, His goodness, His mercy, and His love. An idealism fit for the redemption of the world was to be relayed through them to the ends of the earth. Such a noble task! And how divine strength would be needed. It was promised, and the world knows it was given!

You follow in that line. You are here today to do the same things; to take of the broken bread, and of the cup, and to thus acknowledge your fidelity to Him, and your determination to be a part of that redemptive process of the times. How the world needs young men and young women who understand that, and gather about the Lord's table! As you come let us ask ourselves the question: Why do you come? Well, you come in the first place because Jesus has bidden you. You are impelled out of love for Him. You have heard His call, and you come because He is the fairest of ten thousand, and the bright and morning star; because you find none like Him, simply because He demands your heartfelt allegiance out of your love for Him and greater still His love for you. I like to think we are here because He loves us and because we love Him. Let that be a first great all-impelling reason.

Again you come because you need the purification that this high and holy moment can give. We all need it. We look forward to it. We are in a wicked and sinning world. We find ourselves far below our ideals for ourselves. We simply confess that we are before Him unworthy sinners in need of His pardon and purification. We confess our sins and implore His forgiveness. We come because we need to be washed with hyssop and made clean. Our hearts feel it. It feels so good to be near Him in His forgiving, cleansing love, and although we may say we are innocent youth, when we come up to this Lord's table somehow we know that our righteousness is but filthy rags, and we come to Him for cleansing. As Paul, another young man says, "We examine ourselves," and when we do we realize our need of Him.

Again, we come for spiritual food, or for edification. We need not only to have the cleansing, but we desire to grow, develop, and become strong in Him. We need the spiritual food that this high and holy moment gives. We need it desperately. So much calls us away from the Christ, so much causes us to neglect our souls within us, so much drives us to the humdrum of daily affairs, we grow impoverished of soul and poor. We need rebuilding spiritually. This is edification. Jesus knew full well it would be so. And so He established this fountain of strength and blessing; this high and holy hour when in a way so intimate and personal we might every one come with one another to Him, and thus partake of

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

a time to pledge ourselves to be faithful unto death.

Prayer—Our Father, Father of our Lord Jesus Christ, as the hours of this day run on, speak to our wayward hearts and let our appreciations become consecration, and consecration a loyalty unto an eternal day. *Amen.*

EASTER SUNDAY.

When God Gave Us Easter.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57.

In the resurrection of Jesus we have all that He was in life, in death and in the life to come. It is a life that goes on and on revealing that what He was He still is; what He did He still does, healing, forgiving, walking with us, loving us—and that is what He gave us when He gave us Easter. It is a gloomy Sabbath transformed into a joyous day, because it is the certain hope of a new life which we are to share with Him in heaven. Death shall have no part in that life. For this happy consumation we all wait, knowing whom we have believed, and that He is able to keep that which we have committed unto Him against that day.

Prayer—O God, of the Easter morning splendor, enter Thou this day into the rule of the world, and may more people of this world crown Thee this day than ever before. Upon every lip let Thy praise be sung, "Glory and power, and honor, and dominion, be Thine, Lord of Lords, King of Kings, now and forever." *Amen.*

NEWS AND VIEWS

LENTEN SERVICES AT WINCHESTER.

A series of Lenten Services was held in Winchester Church from March 5 to March 10, with the Rev. Howard Stone Anderson, pastor of the First Congregational Church of Washington, D. C., as our guest speaker. Dr. Anderson is a graduate of the University of Omaha and of the Chicago Theological Seminary. The church of which he is now pastor is the one in which the late President Coolidge and his family worshipped in Washington.

This series opened with a 5 o'clock vesper service on Sunday, March 5, when the Rev. Mr. Anderson spoke concerning "Four Unconventional Wishes." His topics for the succeeding evening services were: "Forty Wrestlers for Thee," "The Unique and the Universal," "Be a Plum Tree," "The Menace of Religion," and "The Only Sermon I Know." *The Winchester* had the following to say of Dr. Anderson: "He is active in denominational and interdenominational activities in Washington where he is considered one of the outstanding pastors of the National Capitol." "Dr. Anderson's magnetic personality held the congregation spellbound." "While in Winchester, Dr. Anderson won many friends through his sincere and forceful messages."

The music for the Vesper service was furnished by "The Chanters" under the direction of Floyd W. Haines. Mr. Haines directed the music for all the services of the week.

The spiritual life of the church has been quickened. The challenge brought to us through the Gospel messages of Dr. Anderson will live in our hearts and inspire us for service. Our pastor, Rev. R. A. Whitten, is following these services with Pre-Easter meetings and the training through the Pastor's Class. REPORTER.

MEN'S BIBLE CLASS ACTIVE.

(FIRST CHURCH, NORFOLK, VA.)

We have started to do things in the class now, and the interest has worked up to almost fever heat. We have started to have debates in the class; we plan to have one debate each month, and we have already had one. The question for that one was: "Resolved that the Invasion of China by the Japanese Is Justified." The affirmative side was upheld by the writer and the negative side was upheld by Surry Kight, Sr. We had a full house and had a lot of fun. We have another one for March 12. The question is: "Resolved that There Should Be Military Training in the Public Schools of America." The affirmative side will be upheld by Paul Kagey and the negative by V. D. Divers. Mr. Divers is president of the class.

We also have a contest for membership going on that is really good. This contest is known as the "San Francisco or Bust." We have a large map of the United States on the wall in the class room and the sides are divided up into Fords and Packards; each side is supplied with pins with the picture of the cars on them. Each new member counts one inch movement on the map and every five members present on a Sunday for either side counts one inch. The cars start at Norfolk and go to San Francisco and back. The losing side has to give the other side a supper. This contest has been going on for three weeks. Last Sunday we had thirty-nine present. Our goal is one hundred members.

We also are forming a quartet composed of members of the class. You ought to hear them sing! We have offered a prize for the most suitable name submitted for the Bible Class. We are trying to change the name we now have to one that will stick when you hear it. We are having regular monthly meetings, and these meetings are now held at the different members' homes. We spend about an hour on business and another hour in social entertainment, such as playing games and serving refreshments. This has proved to be a great help. So far, the attendance has been almost 100 per cent of the members, the only ones not coming being those who have to work.

We have made arrangements to have a visiting speaker once a month. This seems to help keep interest revived and also helps the attendance.

EARL DAVIS.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

who will lay their hearts and souls at the foot of the Cross for Jesus. They, too, will tell you that they have experienced a new blessing. It is something most lovely and refreshing, something that makes life more joyous and meaningful.

I am willing to carry my Cross all the way for Jesus. ARE YOU?

When Easter comes will you bring to the church a new member? This is important work and will bring you rich rewards.

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"The Fellowship of Prayer" ..... **2c each**
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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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In Memoriam

HALL.

Mrs. Laura Victoria Hall, another member of Berea (Norfolk) Christian Church, has left us. She passed away March 9, 1939, at 3:00 A. M. She was the wife of Deacon Martin Wesley Hall, who preceded her to the grave five years, having died about this time of the year, 1934.

Mrs. Hall was a resident of this community all of her life and a member of her church fifty-six years; a very faithful member was she—greatly beloved and honered by all who knew her. She was the mother of seven children, six of whom are now living, and one having died in early childhood. Those six children are some of the finest the writer has ever known. They were raised in this section and their mother trained them all in the choir. All of them are faithful in their Master's service. Mrs. Hall was the mother of Dr. Sidney B. Hall, of Richmond, Va., who is Superintendent of Public Instruction of our State. May her friends and members of her church left behind ever cherish and honor her memory. May the Lord comfort the bereaved.

M. W. HOLLOWELL.

GREETINGS.

(Continued from page 5.)

the Suffolk Christian Church. I pay tribute to this great and good man. In honoring him, you honor yourselves and your church.

I did know Dr. Staley, not only personally, but intimately. Associated with him as I was for nine years in a very close way, I came to know him in a very intimate way. That intimate association with him shows the fallacy of the old adage "Familiarity breeds contempt." The longer I knew him, and the more intimately I became acquainted with him, the more I respected and admired him. And passing years have but increased my appreciation of both his goodness and his greatness.

I pay humble and heart-felt tribute to his unquestioned integrity and character, his profound wisdom, and his sanctified common sense, his sound philosophy of life, his genuine interest in people, his friendly spirit, his gift of humor, his ability to develop others, his wise leadership, his constant devotion to Christ and his cause, his insight and vision, his spirit of sacrifice in giving himself and his substance, his breadth of vision and interest, his gifts as a writer, his mastery of the art of simplicity in teaching and preaching, his unexcelled ability as a pastor, his sound scholarship, and his genuine character. Especially do I pay tribute to his attitude toward me in our relations as pastors of the great church which he had built and to which he gave himself with the last full measure of devotion. I join with you this day in rising up and calling him blessed.

As you dedicate these memorials to these saints and servants of God, may you dedicate yourselves anew to this church which they loved and made great, and to the Christ who loved and gave himself for you.

And may a double portion of their spirit come upon your present beloved pastor, that under his leadership your great church may grow in grace and be fruitful in every good work.

Sincerely yours,
H. S. HARDCASTLE.

SUN'S PULPIT.

(Continued from page 13.)

His strength. He even called it eating of His flesh, and drinking of His blood, and said it was meat and drink, indeed. Do we not find it so? We should so wait and worship as we partake of this supper that we should feel that a new strength had been given us for the business of living.

And that brings me to another reason for coming to the Lord's table —not only for purification and edification, but also for consecration. The young, valiant, and brave disciples needed it, an ever-recurring renewal of consecration. He knew they needed it, and He knew also that we would need it, and in our heart of hearts long for it. Taking a towel and girding Himself, He took a basin of water and began to do the menial tasks of a servant to demonstrate the depth of their expected consecration. He taught that they were to serve and to serve in His name. He taught them that they were to think last of self, and first of others. He taught a depth of consecration which they were given the grace to honor in later years as they obediently laid down their lives, one by one, in due season for Him and for His kingdom. Every time they partook of this meal they were the better prepared for every crisis. Crises were many in those days, even as they are today.

My young friends, we are made in the image of God; there is a spark of divinity within each of us, and unless we are willing to belie the best which we can possibly be, we all want to consecrate our lives to noble serving of others. We all want to give our lives in useful devotion to Him. How vain, and weak, an insipid is life without God! How worthless unless we can feel with Jesus that we are a part of the great plan to redeem the world and thus bring every man home to the very best that he can be! As we partake of these emblems today, let us think of the broken body of Jesus, and of His spilled blood, and let us pray for a consecration that is worthy of Him, and of us. Let us see that life may be full and joyous and real if we give Him His proper place in our hearts. It may lead us to the cross, but only a few years ago ten million of your fellows laid down their lives in a cause that now seems almost lost. Will not you and I seek a consecration here, and in other such hours as this that will cause us to offer our lives in loving service to the Lord Jesus in making the kind of world that his loving heart foresaw? He is listening, He is willing, He is near; let us give our answer to Him!

Mission Projects in the Virginia Mountains

ELK SPUR CHURCH.

GROUP AT ELK SPUR.

ROCKY FORD CHURCH.

GROUP AT ROCKY FORD.

PARSONAGE AND PASTOR'S CAR.

MEET YOUR FRIENDS OF THE MOUNTAINS.

Among the Blue Ridge Mountains of Virginia are to be found some of America's original stock of fine people. In the southern part of the state is a section where highways and schools have been neglected until recent years. This means that the people have missed many advantages enjoyed by people elsewhere.

The Christian Church, not many years ago began work in Carroll County, and today we have three growing churches there. The investment is small, but the rewards are great in educational interest, heightened moral ideals, and fine personality development.

Elk Spur and Rocky Ford appear in the statistical tables of the North Carolina and Virginia Conference for the first time in "The Annual" for 1924. At that time Rev. M. T. Sorrell had charge of this newly started mountain work. Two years later, we find that Rev. J. A. Ledbetter is in charge, and he in turn is succeeded by Rev. S. E. Madren, who took charge of the work in 1927 or '28. Rev. R. T. Grissom and Rev. O. A. Elmore, in turn had charge of this work. More recently is was taken over by Rev. B. J. Earp, who is at present caring for the three mountain churches: Elk Spur, Ivy Hill, and Rocky Ford, in addition to his pastorate at Ingram, Va. Mr. Earp is doing a good work in this mountain section, and our Mission Board deserves the support of our entire constituency in helping these good people to help themselves.

REV. B. J. EARP.
Pastor of Our Mountain Churches.

Your Easter Offering Will Help Such People

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

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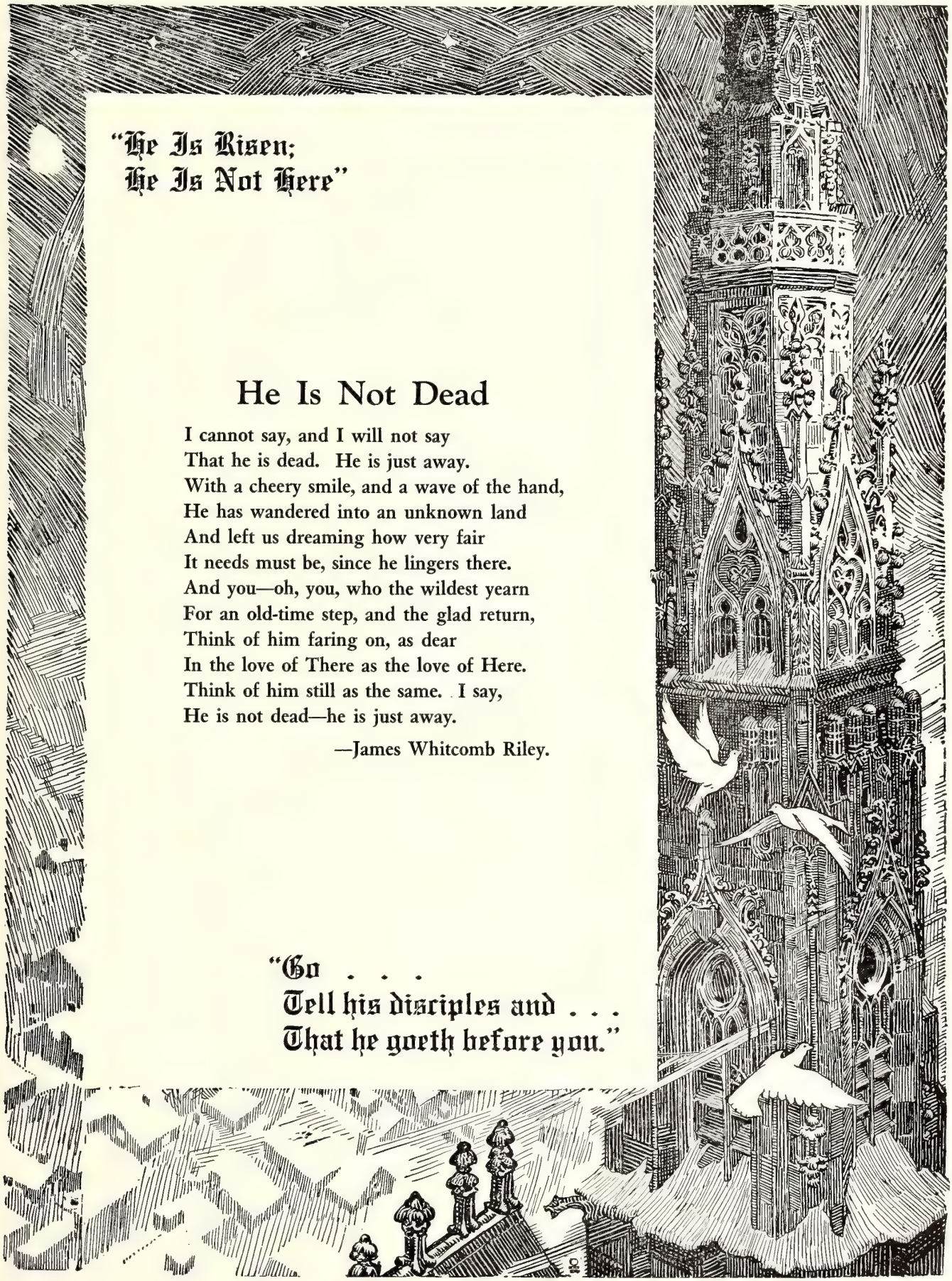


OUR WORK AND WORKERS

First Church, Greensboro, is having three special services during Holy Week with communion on Thursday evening. The Sunday services begin with a six o'clock sunrise service.

Dr. and Mrs. F. L. Fagley were visitors in Richmond, Va., this week. Dr. Fagley, Associate Secretary of the General Council, was the speaker at both morning and evening services of our Richmond Church last Sunday.

THE CHRISTIAN SUN regrets that inadvertently the name of Miss Julia Brinkley did not appear as the author of the historical articles concerning Drs. W. B. Wellons and W. W. Staley, which appeared in *last* week's issue.

For a number of years Mr. Geo. M. McCullers was the song leader in the Sunday School Convention of the Eastern North Carolina Conference. On March 6, 1939, he left his old home, near Catawba Springs, N. C., and went to another home where music is a part of the daily experience.

Mt. Olivet (G) Christian Church, Dyke, Va., is holding a series of Holy Week services under the leadership of the pastor, Rev. M. W. Mann. Special music is provided by members of the church, including a children's choir. Much benefit to church and community is derived from this type of meditation together.

The Shelton Memorial Church (Portsmouth, Va.) and parsonage have recently been re-decorated, the former by the Ladies' Auxiliary and the latter by the pastor, Dr. Marna S. Poulson, as a memorial to his wife. Although confined to his bed for at least two more weeks, Dr. Poulson still has his fine, happy spirit and keeps the work going progressively.

A ten-day revival at Antioch Church in the Valley of Virginia has just come to a close. These services were preceded by prayer meetings. Visible results are three accessions on profession on faith, and one by letter. The preaching was done by the pastor, Rev. M. W. Mann, and music was furnished by the congregation with Mr. Elmer Roller of Harrisonburg directing the music and Mrs. M. W. Mann at the piano. "We hope the church is strengthened and that the closing of this revival marks the day of great beginnings."

Rev. Veto A. Venesia is the new superintendent of our Latin American Institute and pastor of Pilgrim Congregational Church in West Tampa, Fla. He began work on March 1, and was well received by the community. The Rev. Mr. Venezia comes to Tampa from Kansas City, Mo., where he has been an assistant pastor and director of boy's work in an Italian Mission. Prospects for our Mission in Tampa are good and visitors will be welcomed by Mr. Venezia and his charming wife at the parsonage, 2326 Green St., Tampa, Fla.

EASTER, THE BIRTH OF SUNDAY.

Easter, by the derivation of its name, is intimately connected with the East, the sun-rising, day-dawning point! It symbolizes for us the beginning of a new era, with death no longer a blank door closing upon human existence, opening upon only uncertainty or fear beyond; with sin no longer interposing a dense veil between mankind and an offended Creator.

REV. WM. B. O'NEILL.

On March 1, 1939, Rev. William B. O'Neill became pastor of our fine church of 389 members at Holland, Va., succeeding Rev. Carl R. Key. The Rev. Mr. O'Neill is a native of Ireland. He has served pastorates in Florida, North Carolina, and New York. "The Christian Sun" wishes for him a successful and happy pastorate in Holland.

Instead, it tells of life as the Spring-time of a glorious summer, illumined by the beauty of a gracious Father reconciled to mankind — of death as but the entrance to a fuller life in another sphere.

A new life-blessing Sun issued from the garden tomb on Easter morning, and ever since that day of the opened grave we have called the same first day of the week Sunday and made it a happy and should-be holy rest day as a weekly memorial of the most beneficient and most revolutionary event this earth has ever witnessed since upon it light was first made to shine.

APPRECIATION OF REV. C. W. CARTER.

The Rev. C. W. Carter as I knew him was an humble, consecrated servant of a living Savior. Although he attained his allotted days of three score years and ten, and for the last three years was unable to carry on the work that was dearest to his heart, yet his zeal for the work continued to grow. He felt a divine call to the gospel ministry and gave it first place in his life. He was ever ready to be of service to his fellowman, never seeking high or easy places, but ever serving in his humble, efficient way with no thought of financial remuneration, trusting all to his God who was able to do more than we think or ask. He was true to the trust that was reposed in him. He very greatly appreciated his friends, his family, and his church, all of whom will miss his wise counsel, but greatly appreciate the fact that it was our happy privilege to have been associated with this mighty prince of Israel who has fallen. His God is able to comfort the bereaved and raise up another to take up the work that he has laid down.

This writer never had a better friend in the ministry, and shall always appreciate the opportunity of having been a co-laborer with this great man of God. G. H. VEAZEY.

NOTICE.

Elon Church and community are anticipating a very happy time on April 18 and 19, when the Woman's Missionary Convention will convene for the first time apart from the Southern Convention of Congregational and Christian Churches.

Delegates, we trust, will arrive in time for the opening at 2 o'clock, Tuesday, April 18. At 6:35 a fellowship banquet will be served, 65c per plate in the College Dining Hall. Preceding the banquet Dr. and Mrs. L. E. Smith will receive, informally, in West Dormitory.

Homes and the morning meal will be furnished free of charge to all delegates wishing to spend the night. A luncheon, also free, will be served at the close of the Convention—noon, Wednesday, in the Y. W. Room of the Religious Education Building, before the delegates leave for their respective homes.

A cordial welcome awaits you.

Please notify the undersigned if you wish overnight entertainment.

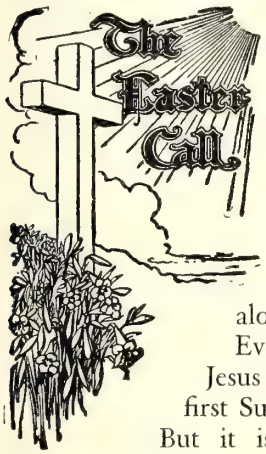
MRS. J. L. FOSTER,
Elon College, N. C.

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

THE EASTER STORY.

The story of Easter is very simple. Women went early in the morning to the tomb in a garden where they had buried their best-loved Friend. They took an offering of sweet spices, according to the custom of their day. Instead of finding soldiers on guard as they expected, they found angels that said: "You seek Jesus. He is risen; He is not here." Peter and John came to the tomb and found it empty. Mary Magdelene saw Jesus in the garden near where He had been buried. Two disciples walked with Jesus along the road to Emmaus on Easter Evening. Ten of the disciples saw Jesus in the room with them on that first Sunday night. It is a simple story. But it is filled with awe and amazement. It is overflowing with the divine. Buried people seldom arise and mingle with their friends. Angels do not often talk with human beings. Only once in history has God come in physical form to walk the highways with those who mourn and are perplexed. Out of death came life for Jesus, for the disciples of Jesus, and for the world that believed on Jesus.



We may not understand all the story of Easter, but those who accept it as it is recorded in the Bible find for themselves a new spring-time of life. They are renewed in mind and spirit. Courage comes to face life's sternest realities unafraid. Death no longer terrifies. It becomes the opening door to a new and more abundant life. With hastening feet those who believe the story of Easter go to tell its message. With assurance they tell that which they know, that Jesus arose from the dead and is the leader of all who love Him.

THE EASTER CALL.

To those who knew the Master, Easter became a magnet that held their hearts to His divine purpose. Even the ancient Sabbath Day was gradually forgotten as the day of resurrection became the day for worship. A new love for the Christ cast out all fear of what might happen to self. Beyond the river of Death they saw Jesus standing, beckoning them to come. The old call to follow Him was renewed, and with self-abandon that has seldom been equaled, they gave themselves to the Cause that came to life on Easter Morn.

The Call to New Life.

In our day, as in theirs, the Easter Call is to New Life. Old things are passing away. God is calling us to make the new things right. In the light of Easter, we know that hate should have no place in the human heart. Love walked in the garden where women wept and sacrificed. It still does. Love revealed itself in the breaking of bread and in conference with those who cared that first Easter Evening. It still does. Easter calls us to life that is filled with love. The old crusty shells need to be broken so the new person can emerge. Narrowness, selfishness, and greed must be forgotten, or we lose the vision of Easter.

Around the world there is needed a new and spiritual birth that is as transforming as was the first Easter. Those of us who are workers in the Church, those who are members but do not work, and those who are not members need to find this new life springing up within the soul. And we can find it. That is the call of Easter to us.

The Call to Service.

To be good is all right, but to be good for something is far better. The first message of the Master on Easter sent those who loved Him running to do His work. Leisure was forgotten that day for they had a message to deliver. We have heard the message, but sometimes loiter in its delivery.

Into the churches at sunrise this year will come multitudes to sing the praise of God and to tell again of the resurrected Christ. At morning, noon and night around the world people will meet in the Master's name. Choirs will sing, and an innumerable throng will join with them in the hallelujahs to the risen King. Preachers young and old, ordained and without benefit of clergy, will tell the wondrous story. In homes and hamlets and magnificent temples people will worship and serve.

Among the faithful will come some who are new in the Father's family. They will be those who have heard the Call of Christ and are joining the Church. Happy will be those who through their efforts have won new recruits for the army of the Lord. The path of service leads straight from the garden of Easter Day. A despairing world awaits the message of hope that those who walk with the Master can give.

The Call to Sacrifice.

Without death there can be no resurrection. Without sacrifice there can be no Easter Dawn. Jesus never called men to plenty and pleasure. He still calls to sacrifice of self in the service of men.

Forty-four million people around the world await the Easter message as it is told by people of Congregational and Christian Churches. How long shall they wait? Until we have all the luxuries we want? Shall they wait until they are dead and we face the Christ of Calvary and Easter having no gift worthy of His presence?

Easter is the appropriate time for our sacrificial gifts that will send the Gospel of the Crucified and Resurrected to people of all races and nations around the earth. The call of Easter comes to all of us to give to the Church, the body of Christ, an offering of love so the people of the world may know the glory of the Easter Day.

CONTRIBUTIONS

WHY DO REVIVAL MEETINGS FAIL?

By Rev. C. G. Scannell.

Fully eighty per cent of evangelistic meetings are failures before being started. Because this is true, evangelism has, in some quarters fallen into disrepute. A church desires to increase its membership; so a meeting of the Board is called and the Rev. Mr. X is invited to do the preaching. Rev. Mr. X is highly recommended and the pastor and congregation congratulate themselves when the call is accepted. "The last evangelist was no good; only a couple of children came to Christ. But here is a man . . ."

A week later Rev. Mr. X came to the field and commenced services. His theology left nothing to be desired; his sermons were well thought out and delivered; his subjects were well chosen; his illustrations were painted in wonderful word pictures; his calls for decisions were masterpieces of evangelistic appeal; yet at the close of the meeting two weeks later apparently little had been accomplished for the Master. The aged were passing into the Valley of the Shadow, and the young were unsaved. The pastor asked himself these questions: "What was the matter?" His hurt and disappointed soul sent forth the cry: "Why have we failed to have a genuine revival?"

Dear Brother, that I may lay hold of your conscience, may I say that the failure was not on God's part. Neither did the evangelist fall down in his spiritual message. In all love and kindness may I say that the failure *Rests Upon You and Your Congregation.*

Let me explain: Men can plan and hold meetings, but revivals can come only from God. They must be prayed down. They come only in answer to prayer. Dear pastor, what preparation did you and your people make before you called the evangelist into the field? Did you make *any,* or did you expect your evangelist to assault single-handed the Storehouse of the Eternal God and wrest therefrom the blessings you desired? He could have done this, but only when your heart and the hearts of your people were humbled, chastened and purged by prayer and made ready to receive it.

Revivals come only in answer to prayer. At least six months to a year of intensive prayer is none too much to precede a meeting. Prayer bands should be organized in each church, pressing the young people and every member into the service. Then this band should be divided into small groups, and cottage prayer meetings should be held in the community to which the friends and neighbors should be invited.

The church should decide just what results it desires to have, and *pray for these things.* The pastor should teach the prayer bands how to pray and then send them out to their appointed work. Then as the time for the meeting draws near, the pastor should train his workers in the fundamentals of soul-winning. Then the church should *clean house.* All differences between members should be made right. All wrongs should be confessed and forgiven. Only when this preparation has been made should an evangelist be called. The pastor should explain to the evangelist just what the church desires to accomplish before starting the meetings.

I-N-R-I.

Jesus Nazarenus Rex Judaeorum
Jesus of Nazareth, King of the Jews.

Inscribed upon the cross we read
A mystic word,
By Pilate written, which declared,
Jesus is Lord.

Yea, never more a King than when
Brought low in shame;
A victim, He the victor proved—
And overcame.

As if an angel's hand had moved
The Roman's hand,
That He might thus proclaim Him King
In every land.

And many nations, then unborn,
Have heard the news
Of Him who died upon the cross,
"King of the Jews."

Alas! the Jew still hesitates
To bow the knee,
And render homage to his King,
Whose throne, the Tree!

Yet I-N-R-I is prophecy
Which must come true—
The kinship of the Crucified
Owned by the Jew.

—Max I. Reich, D. D.

PALM STREET, GREENSBORO, N. C.

Since taking up the work here at Palm Street Church last June, we have been doing all we could to increase the confidence and to secure the cooperation of the people of the community. We feel that at least something has been accomplished that will in years to come add to the spiritual life of the community we are trying to serve. We are trying to lead this church into its inspirational and spiritual work of winning souls into the kingdom of our Lord Jesus Christ. I feel that the faith we have in Christ Jesus our Lord is now as ever the hope of the church. We have done our best to assure all that Christ has not failed. We may go wrong and fail to be obedient to God, but yet all the time He is endeavoring to lead into green pastures and from victory to victory. We are not using any high pressure methods, but we present Jesus who took upon Himself our sorrows and iniquities that we might be free to do a great work for Him.

We feel that we have one of the greatest opportunities for a real spiritual work to be developed and carried on that we have ever faced. The whole church seems to have taken on new life, and is doing everything possible to encourage and strengthen the spiritual life of the entire community. The board of deacons reported at its last meeting that the work in general seemed to be in the best condition it has been in some time. How our hearts rejoiced at this report. Words fail to express my appreciation for fine cooperation of the members and friends. We feel that none of us has done any too much to uplift, encourage, strengthen and establish the ideals of our Master in the hearts and lives of people.

The Sunday school under the efficient leadership of Mrs. S. C. Brady as superintendent is encouraging, the membership has encreased and attendance is good. We are hoping for a much larger school as there are many people in reach of the church that are not in Sunday school anywhere.

The teachers are all working hard with their classes and trying to give them something worthwhile in Christian training, many charitable deeds have been done through these classes for many sick and needy families. All the officers seem to be alert to the needs and more efficient work of the school in general and are cooperating in every way to make it a better Sunday school. The work among the young people with Mrs. Harrison Hussey as leader of the seniors, and Mrs. W. B. Lumley leader of the juniors is doing work worthy of the support of the entire church. Boxes and a quilt by our juniors for our mountain work have been given. Services for sick and shut-ins have been given by the seniors.

The Ladie's Missionary Society has

met all requirements so far in the standard of excellence set by the convention, and has contributed to many worthwhile projects during the year. Mrs. Viola Cockman is the president.

The People's Auxiliary has been working on a project to place rest rooms in the church for some time, and have raised more than $400.00 for this purpose, and have just finished a quilt on which each one who contributed to this work has their name. This will be sold to the highest bidder and the proceeds turned into the treasury. Mrs. A. J. Harris is the president of the Auxiliary.

Our mid-week prayer service has increased in attendance and in interest. Also we have a six o'clock prayer service each Sunday morning. We are hoping to get a building program on foot in the near future, a committee has been appointed to work out and present plans from which will be selected one that we think will best suit our needs.

We want anyone who can visit us to feel that a hearty welcome awaits them. We are always glad to have visitors. Pray for us that we may do our best for the upbuilding of the kingdom of our Lord Jesus Christ. May His bessings rest on you all is our prayer.

M. A. Pollard.

AT ELON.

As election day draws near each fraternity and sorority is fighting throat to throat in order to have officers from its organization. We are expecting quite a bit of excitement on the campus during the next few weeks —maybe a fight or so—who knows?

While the college choir is quite busy with its commencement music, the Senior Class itself is already preparing for their final "go-around." Her majesty, the Queen, the King, and the Court—who were recently chosen by the class—will rule in May. Miss Mildred Craven, Ramseur, N. C., was elected Queen, while Elon's most handsome bachelor, Galloway Walker, Elon College, N. C., was acclaimed King. The attendants of the court are: Misses Juanita Waugh, Burlington, N. C.; Mary Frances Walker, Burlington, N. C.; Ruth Page Clark, Raleigh, N. C.; and Messrs. Henry Satterfield, Prospect Hill, N. C.; Floyd West, Enfield, N. C.; and Walter Fonville, Burlington, N. C.

Miss Melvin James, a Senior on our campus, presented an expression recital Wednesday, March 15, in the Little Chapel. Melvin, who is always running around taking temperatures and giving pills (she is the college nurse), is definitely an asset to our college campus. Miss James is talented not only in expression but also in other fields.

As the series of lyceums on the campus came to a close, we were quite fortunate in having the Chicago Little Philharmonic Orchestra Monday, March 13.

It's twelve midnight (Tuesday, March 14). All is still—except the rumble of radios. In each room boys are gathered on the beds and every available sitting place is taken. "Say, what's going on in there?" an outsider exclaims. "Fellow, it's the Golden Glove Tournament." Yes, it is the Golden Glove Tournament being held in New York City. Our own Joe Golumbek is in that tournament. Joe has won several matches on previous days—but lost in the finals.

SIMON THE CYRENEAN SPEAKS.

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew, and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all Rome could not have wrought
With bruise of lash or stone.

Countee Cullen.

Elon's tennis team started on their Southern tour Sunday, March 19. They are going to Florida—meeting colleges in South Carolina, Georgia, and Florida. Good luck to the boys!

During the past several weeks, the campus has welcomed speakers from India and Germany. Dr. Harry Meyer from Berlin, Germany, spoke on March 8 in chapel. Dr. Meyer is a native of Germany who spent sixteen years in the diplomatic service of his country, and who resigned two years ago because he did not agree with Herr Hitler's policies. He spoke on "National Socialism in Germany." He stated that Hitler's policies were disapproved by millions and millions in Germany; thus Hitler is favored by the minority rather than the majority.

"Where is Dean Oxford?" "Is she hurt badly? Oh, I'm so sorry." Yes, our Dean of women is quite ill; in fact, she is now in a hospital. It happened one afternoon while she was horseback riding. We are all hoping that her recovery will be soon.

Elon is a dull place—no laughter—no yelling. Say, everybody is away for the spring holidays. Here's hoping that they have fun, and here's where I stop!

Charles W. Parker,
College Reporter,

"WET" SENATOR THROWS "BOMB" IN UNITED STATES SENATE.

The big surprise in the United States Senate on February 16, the anniversary of the adoption of the Eighteenth Amendment, was not Senator Morris Sheppard's dry speech, which was expected, but a *Dry* speech from one the *Wettest* senators in Washington—Senator R. R. Reynolds of North Carolina! We want to call your attention to some of his startling remarks:

"Liquor is God's worst enemy. Liquor is the devil's best friend.

"There is nothing so thoroughly detrimental to the physical being as is liquor itself.

"I have indulged in drink in the past; but I do not drink now. I have learned better. I know that in the end it stupifies and dulls the mind.

"I am not standing here today in an attempt by words to place myself upon a pedestal of ivory, or clothe myself in raiment of white. I am merely here speaking in terms of questions, asking myself and my fellow citizens and colleagues what is *Best* for the boys and girls, the sons and daughters, the children of America's fathers and mothers. Thank God I am not a hypocrite!

"I say as a warning to the liquor interests of this country that if they do not watch their step they are going to have upon their hands here the hardest fight they have ever had . . . Over the radio and in every magazine and newspaper they are advertising their liquor—*"God's Worst Enemy and the Devil's Best Friend*—to the children of America.

"We Democrats have pledged temperance to the American people, and it is up to us to warn the liquor men and let them know the eyes of the American fathers and the American mothers are focused on them."—*The National Voice.*

TO BRING AN EASTER SMILE.

In northern Europe many peasants still greet one another with the cry, "Christ is risen." The answer comes, "He is risen, indeed." Then colored Easter eggs are exchanged. Sometimes jokes are told to induce an "Easter smile."

OUR INSTITUTIONS

The Orphanage

Dear Friends:

The weather cleared up a few days and the ground got dry enough to give us an opportunity to "make garden." For a few days quite an effort was made to plant Irish potatoes and all early vegetables. Then we had heavy rains again. We also sowed twenty or more acres in Lespedezia, and put top dressing on our oat crop. Work never gives out at the Christian Orphanage. If the weather is too bad to work on the outside, we can paint and mend locks and doors or chairs on the inside. If the ground is too wet to work we can cut and split stove wood and do many other things. Always work ahead.

Our pneumonia patient is better except she has now developed pleurisy and will be confined to her bed for several weeks yet at the best.

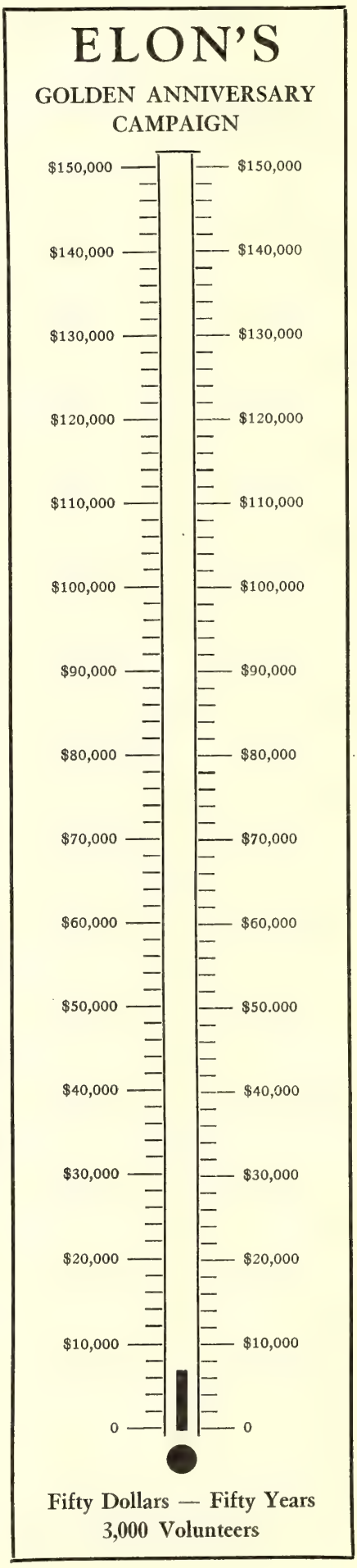
Measles is raging in the nearby schools, but as yet no cases are at Elon. We are very uneasy for fear we will have that affliction, too. When a child takes measles it makes no difference how careful we are, it seems that all the children that have not had it contract it.

The children are looking forward to Easter. Of course, they expect baked hens and eggs for the occasion. Our friends have been very kind to us in the past few years and have made it possible for the children not to be disappointed. Any country church could easily furnish an Easter dinner for the children and no one would miss it. Suppose fifteen ladies would furnish one hen each and two dozen eggs—the dinner would be assured. The fifteen good women would experience a new joy in their hearts and a hundred children would be made happy. No one would be the poorer, but richer in spirit. I pity a person who does not love a little child and especially an orphan child, a most helpless being.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 6, 1939.

Amount brought forward		$3,197.18
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Concord	$ 1.34	
Howard's Chapel	1.00	
Shallow Ford	19.10	
New Lebanon	7.00	
Bethlehem	3.69	
		$ 32.13
Eastern N. C. Conference:		
Mt. Herman, Jan., Feb., & Mar.	$ 4.00	
Youngsville	2.00	
Wake Chapel	7.87	
Pleasant Hill	2.91	
Henderson	5.97	
		22.75
Western N. C. Conference:		
Big Oak	$ 2.76	
Union Grove, Jan., Feb., & Mar.	3.00	
Antioch (R)	.65	
Hank's Chapel	4.46	
		10.87
Eastern Va. Conference:		
Cypress Chapel	$ 5.60	
Dendron	6.15	
First, Portsmouth	4.60	
Mt. Carmel	6.52	
		22.87
Valley Va. Central Conference:		
Bethlehem	$ 1.91	
Concord	.64	
Mayland	1.00	
Linville	6.83	
		10.38
Special Offerings.		
Mrs. Phillips	$ 25.00	
Cash	1.00	
		26.00
Total for week		$ 125.00
Grand total		$3,322.18



Elon College

OFFERINGS FOR THE COLLEGE.

It is encouraging that some of our churches continue to send in contributions on conference apportionments for the college. If the churches of our Convention could realize fully how badly the college needs their assistance and how much even small offerings are appreciated, I am sure that those that have not responded would be glad to do so.

If your church or Sunday school has not sent a contribution this year, won't you please see that the same is done within the next few weeks. During the spring and summer months we need outside assistance more than at any other time. We greatly appreciate what has been given and are happy in anticipating other assistance in the future.

Below is this week's report:

Sunday Schools.	
N. C. & Va. Conference:	
Durham	$ 14.56
Eastern Va. Conference:	
Dendron	1.85
Richmond, First	5.47
Eastern N. C. Conference:	
Youngsville	1.00
Churches.	
N. C. & Va. Conference:	
Bethel	6.00
Mt. Zion	46.00
Eastern Va. Conference:	
Richmond	70.00
Eastern N. C. Conference:	
Youngsville	17.00
Va. Valley Central Conference:	
Bethel	6.46
Total for week	$ 168.34
Previously reported	1,437.66
Grand total	$1,606.00

L. E. SMITH.

FOR THE CHILDREN

AN EASTER OFFERING.

By Blanche J. Dearborn.

The wind sounded cold and cruel as it blew down the narrow streets of the little town of Lonetree, North Dakota. It howled at the windows of the little brown parsonage as if it knew it was already March and its time was limited.

Inside a fire crackled and snapped and the little iron stove sent out shimmering rays of heat. Rita, the minister's only child, sat in her low straight chair and looked frowningly at the display before her. There were a few books, all worn and somewhat soiled. Rita picked them up one by one, and then lay each down with a little sigh.

"I wish once in a great while," she murmured to herself, "someone would put in a fresh new book; then after I had read it I would have something nice to give away."

Then she picked up a puzzle only to lay it down regretfully. "I can't give that," she said; "I remember how dreadfully I felt after I had worked and worked most two hours, and then found two middle pieces missing. It left such a big hole you couldn't tell whether the little girl was eating strawberries and cream or taking a dose of castor oil," and she gave a crooked little smile at the remembrance. She glanced at the game of jackstraws, but shook her head. "More than half gone," she said.

She picked up the game of "Past and Living Presidents." "You are all nice and fresh," she said. "I wonder if you wouldn't do." Then she said with a little shake of her head, "No, that's why you are so new looking. No one ever played with you because you are no fun."

There was but one thing left now—a bright blue pencil which a visiting minister had given her—brand new. Rita caressed it lovingly. "You are the only really new thing I ever had," she said, "but I guess you'll have to go, for father says an Easter offering calls for the best one has." Lonetree Church itself was a mission church, but it always sent out a goodwill offering to the Grenfell Mission on Easter. Rita ran to her father's study and tenderly dropped the pencil into the Grenfell box.

* * *

At that moment in an Eastern city, Mrs. Van Der Heyden was planning to attend her afternoon bridge. "Toinette," she said to her daughter's maid, our church is packing a mission box to send for an Easter offering. Pick out some of Gertrude's toys that she no longer plays with now and take them down."

"What are you doing, "Toinette?" asked Gertrude, who had wandered into the room.

"Oh, picking up some things you won't want any more to send to a church out west."

"My Sunday school teacher told us about a girl out there just my age," Gertrude said thoughtfully. "She wouldn't like those old things. Give her something nice."

Toinette told her impatiently, "She isn't used to nice things. She will like these all right." She hurried away. Gertrude looked thoughtful a few moments. Suddenly she jumped up and rushed over to see Barbara, one of her friends.

* * *

It was the Saturday before Easter; a big barrel had just arrived at the parsonage at Lonetree. Rita was excited while her father opened the barrel. "Don't expect too much," said her father tiredly. "But father," Rita exclaimed, " you said yourself that at Easter everyone must give her best. I gave my new pencil, you know." As her father came to the last article, Rita's mouth quivered. Many of the things were serviceable, but there was not a thing really new. Rita threw herself down on the couch mournfully. "Wait," said her father. "What is this at the bottom? It says 'For a little girl'—" Rita, jumping up from the couch, finished the sentence—just our age. Gertrude and Barbara. Slowly she unrolled the package. The next instant a beautiful doll burst into view. "The tag is still on her," whispered Rita. "She is brand new." There is something else at the bottom of the barrel. As the papers fell away, Rita gave a gasp—a new desk set! There was a soft blue blotter and inside the blue box a new blue pencil and pen set—lovelier than she had ever dreamed of.

"Oh father," cried Rita, her eyes shining like the morning sun. "Gertrude and Barbara really understand Easter. They gave their very best."

WHEN WHITE BUDS OPEN.

My Lady Spring is here again!
I heard the herald birds proclaim.
The oaks flung out their earliest leaves,
And all the tall elms did the same.
With emerald fire and cups of gold,
The meadow is a glorious thing,
And we forget the earth is old,
When first the darling feet of Spring
Come dancing over the glad hills
With snow drops and with daffodils;
With buds and blossoms in her train—
My Lady Spring is here again!

The sweetest time of all the year!
April shower and April sun,
Oh, the fragrance of orchard ways
When the white buds open, one by one!
Winter is over, Winter is past,
And all the snow to be seen is now
The white foam flecking the ragged thorn—
The clustered bloom on the orchard bough!

—Edith D. Osborne.

THE QUESTION BOX.

WHY DOES EASTER COME ON DIFFERENT DAYS?

You all know that we celebrate the birth of Jesus on December 25; that Christmas always comes on the same day of the same month, year after year. So it is with most of our "holidays." Easter, however, is different. Sometimes it comes in March, sometimes in April. One thing about it is always the same—it always comes on a Sunday. Easter is the first Sunday after the first full moon after the 21st of March—that sounds hard to figure out, doesn't it? If you have a calendar or an almanac which shows when the full moon comes each time, you can see why Easter comes on the ninth day of April this year. There was a full moon on the fifth of March and not another one until the third of April. Therefore, the "First Sunday after the first full moon after March 21" is next Sunday, April 9. Easter can never come before the 22nd of March or after the 25th of April. In 1818 it fell on March 22, and in 1943 it will fall on the 25th of April.

Next Week: How Can You Tell the Age of a Tree?

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE GREATEST ADVERSARY.

Few, if any of us, can imagine, much less visualize, the dangers and difficulties under which our missionaries now work, particularly in China, Japan, Korea and other war-torn, or war-threatened areas. In face of these difficulties and dangers of imminent death these missionaries, like the converts to the church in Paul's day, are standing true to their post and to their calling. There are some of us who are thoughtless and ignorant enough to say that there are missionaries who go out for the money, or the adventure, or for the desire to go places and see people. Fact is nothing has proven so conclusively that there are those yet whose lives are so dedicated and consecrated to the service of their Lord that they fear not even unto death, and with Paul are ready to be offered up, when and if it is God's will. Not one of our Congregational and Christian missionaries on the foreign field up to date has requested to be relieved and allowed to return home from the danger zone, their only plea being that they be allowed to stay and if God wills to offer their lives in the name and for the sake of their dear Lord, for Whom they are giving all.

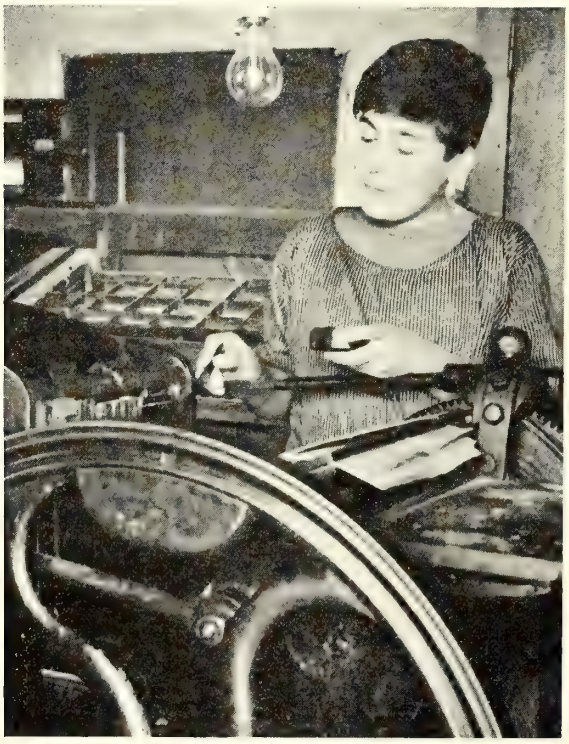
That which discourages these missionaries, as nothing else does, is the indifference of us here in the churches to the cause they have espoused and that to which they have dedicated their lives with unflinching zeal and truly Christian courage.

Rev. C. D. Fulton, D. D., Executive Secretary of Foreign Missions Committee, Nashville, Tenn., has this striking paragraph, worthy of our deepest and most prayerful consideration, in *The Missionary Review* for April:

"But the greatest 'adversary' to missions, the only one we really need fear, is the hindrance we ourselves can be through thoughtlessness and neglect. Opposition from without, our missionaries expect; indifference within the Church all but breaks their hearts. The test of carrying on with inadequate support, unable to touch the needs around them, and wondering whether the Church has forgotten, brings them their sorest trial. They return on furlough and find us living in elegant homes. They see our streets choked with shining cars. They watch the throngs that jam our athletic fields, and reflect that the price of one football ticket would pay the salary of a native evangelist in Africa for two months. They read that a thrill-crazed crowd has paid in one night to see a prizefight more than our whole Church ever gave in a year to foreign missions, and they wonder why they are asked to operate hospitals on $380.51 a year and schools on $31.12 a year! They are not complaining; puzzled, that is all. They wonder if Christ has lost first place in the hearts of American Christians."

The above indicates what is true in our own and other communions as has been often related by our missionaries. They invariably declare that that which is most hurtful to them is the indifference of the church at home, and that which they feel deepest need of is the continued prayers of people in the home churches who really care to share.

J. O. A.



A FUTURE EDITOR.

In the home town of St. Paul, Tarsus, this young Turk learns to print on the only printing press in that city. The printed page helps greatly to give the Christian message to the people of modern Turkey. American College, which we support and in which this press is located is a leader in Christian education.

In a dozen other countries the Congregational and Christian Churches are serving people and aiding the nations in developing Christian character.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 1, 1939.

Sunday Schools.

Grace's Chapel, Sanford, N. C.	$ 2.40
Happy Home, Ruffin, N. C.	3.65
Liberty, N. C.	4.00
Shallow Ford, Elon College, N. C.	12.88
Belew Creek, N. C.	2.76
Timber Ridge, Gore, Va.	1.28
Hopewell, Va.	1.15
Pleasant Ridge, Ramseur, N. C	6.50
Lebanon, Semora, N. C.	.91
Union Grove, Asheboro, N. C.	2.00
Bethlehem, Broadway, Va.	1.67
Dendron, Va.	5.55
New Lebanon, Summerfield, N. C.	7.00
Ether, N. C.	2.65
Flint Hill (M), Biscoe, N. C.	1.00
Mt. Bethel, Stokesdale, N. C.	3.05
Antioch, Elams, N. C.	3.20
Ramseur, N. C.	4.67
Ingram, Va.	3.85
Mt. Herman, Garner, N. C.	4.00
Total	$ 74.17

Individuals and Churches.

Wentworth, Raleigh, N. C.	$ 4.85

Specials.

Burlington S. S., Burlington, N. C.	$ 36.64
Total for week	$ 115.66
Previously acknowledged	9,629.51
Total since Sept. 1, 1938	$9,745.17

Our gratitude is expressed to all who had a part in the above offerings, since they indicate a desire to share with others the very best that is given us in this life to share, namely; a

knowledge of Him, whom to know aright is life eternal. We trust that as the glad Easter season approaches all our churches and Sunday schools will have a liberal part in this high and holy privilege.

Gratefully,
J. O. Atkinson,
Mission Secretary.

WHEN FOOCHOW WAS BOMBED IN JULY.

Home of Dr. Charles L. Gillette of Diongloh, near Foochow, when Japanese bombers had passed. The Japanese were not aiming at Dr. Gillette's house—they were trying to hit the arsenal. But—as someone has said — that is WAR — it NEVER HITS WHAT IT AIMS AT.

DELEGATES TO WOMAN'S CONVENTION.

The following women are delegates from the Eastern Virginia Woman's Missionary Conference to the Woman's Convention of the Southern Convention of Congregational and Christian Churches at Elon College, N. C., on April 18-19, 1939:

Mesdames J. Monroe Harris, R. T. Bradford, J. G. Truitt, Garland Spratley, E. P. Jones, Joe A. French, Everett Bryant, Jr., B. D. Jones, Frank Eppes, A. B. Jarvis, J. A. Williams, Herbert Harrell, J. F. Morgan, E. T. Atkinson, J. R. Bishop, W. S. Barrett, J. E. Bishop, Jr., Otto Cockes, Nick Savedge, R. C. Hines, Quincy Hancock, Wm. Barlow, B. H. Lane, Blanche Moffitt, J. E. Bishop, Joe Robertson, P. J. Holmes, E. B. Richardson, Annie Brown, W. T. Parsons, J. E. McCauley, W. H. Southall, Fred Wright, E. L. Gray, P. N. Gay, Misses Caroline Gort, Louise Pittman, Adelle Matthews, Kate Harris, Dorothy Williams, Luna Ives.

Mesdames Joseph Haynes, J. D. Holland, C. T. Pruden, M. Joyner, R. W. Bradshaw, C. W. Darden, L. B. Norfleet, E. L. Beale, W. E. Garrison, J. M. Rabey, J. H. Godwin, E. L. Nelms, J. E. Pierce, Mattie Cox, J. S. Johnson, J. M. Rabey, E. R. Laine, S. T. Holland, H. E. Crutchfield, Lizzie Beale, Miss Winifred Clements, Mesdames W. R. Cole, G. G. Givens, J. H. Dollar, F. W. Vaughan, W. B. Williams, R. E. Pulley, Oscar F. Smith, O. S. Mills, H. R. Morrison, W. V. Leathers, C. C. Rawls, Claude Eley, John Corbitt, I. W. Johnson, J. E. Cartwright, W. H. Andrews, C. W. King, R. O. Luter, R. E. Brittle, J. C. Matthews, R. A. Savage, C. W. Rountree, O. D. Poythress, Arnold Slater, N. L. Daughtery, J. E. Rawls, Annie S. Calhoun, A. L. Jolly, H. V. White, J. P. Dalton, Nat Byrd, O. F. O'Berry, W. E. Whedbee, D. J. Bowden, A. M. Johnson, G. A. Hurst, G. C. Manson, James Lightfoot, R. T. Sachell, E. M. Allbright, H. L. Dixon, C. C. Johnson, B. C. Carr, Denis Cuttle.

Mesdames L. W. Vaughan, H. S. Hardcastle, C. L. Dawson, R. B. Wood, E. A. Eason, F. N. Hall, E. J. Hall, E. E. Waterfield, T. J. Foreman, Peter Martone, L. F. Todd, A. L. Hanbury, F. C. Robertson, S. Beale, W. T. Cuttle, B. C. Deans, C. M. Kelly, J. E. Savage, S. W. Phillips, R. L. House, C. F. Rudd, O. C. Hartung, E. C. Cross, R. F. Edwards, Lida V. S. Fleming, W. J. Vidgrod, F. B. Cobb, W. H. T. Smith, C. W. Parker, F. W. Lee, H. T. Hensley, M. K. Smith, J. C. Mann, W. H. Burchett, Hugh Dudley, C. A. Shoop, J. D. Luke.

Notify Mrs. J. L. Foster, Elon College, N. C., if you are planning to attend the banquet and if you expect to spend the night during the Convention so that plans can be made accordingly.

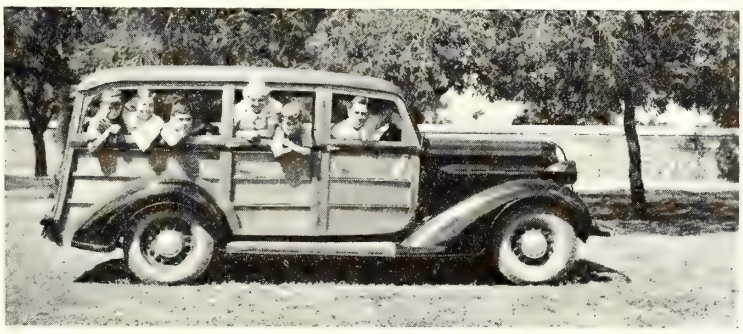
NATIONAL CHRISTIAN MISSION PLANNED FOR 1940.

Preliminary plans for a National Christian Mission to begin October 1, 1940, and continue until April 13, 1941, were recently formulated by a special committee appointed last December by the Federal Council of the Churches of Christ in America at its bi-ennial meeting recently held in Buffalo.

Essentially similar to the National Preaching Mission of 1936, the new mission, according to the committee, will exert a special effort toward reaching the whole community, not only through church gatherings, but in high schools, parent-teachers' associations, women's meetings, luncheon clubs, shops and factories, labor headquarters, chambers of commerce, etc.

The committee also hopes to initiate plans looking to the development of a World Christian Mission by means of invitations extended to the churches of other lands through the Provisional Committee of the World Council of Churches.

Dr. William Hiram Foulkes, former Moderator of the General Assembly of the Presbyterian Church in the U. S. A., is chairman of the special committee.—*Christian Advocate.*



SERVICE ON WHEELS.

In this new Plymouth truck given by American friends, especially the Second Congregational Church of Waterbury, Connecticut, Mr. Raymond A. Dudley takes his workers and movie machine to village gatherings, sick people to the hospitals, and in many ways serves the people of India. Young people in the South remember that Mr. Dudley served in our training conferences in 1937. A fine box of Christmas cards has recently been sent to him by readers of this paper.

Your Easter offering for missions will help Mr. Dudley serve Christ in India.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTER.

We hope that your young people's group is planning to have a program which will make next Sunday seem set apart, and different, something which will make you realize again the true meaning of Easter. It seems that our young people are coming more and more to feel that Easter is not simply a time to go to church in new clothes, or to see other people's new outfits, but to go to worship God with the feeling of triumph that comes from knowing that life wins over death, that love triumphs over hatred, and that a young man suffered for the sins of mankind and rose again that we might have eternal life.

Many of our young people's groups are studying the meaning of the days of Holy Week, are trying to relive those days which preceded the Cross and the Resurrection. This is a splendid way to really capture the meaning of the Easter season. If you did not

Some of our young people's groups are planning to hold sunrise services early next Sunday morning. There is a thrill that comes at an early morning service like that that cannot be found in any other service of the day. Many young people's Sunday school classes or societies are planning to present in dramatic form the spirit of the Easter message—often a play or a pageant can express the true meaning of a great day better than we can give it in a talk or sermon. Young people in most of our churches will feel and reveal the true joy of Easter through the music they will sing on Easter day.

Whatever your group is planning to do, let it be done in the real spirit of the Easter season, with a joy and a deep consecration. We hope you will share with others your method of making Easter a special day, by sending a write-up or program to this paper.

NEWS FROM THE VALLEY.

The Christian Endeavor Society, composed of seventy members, is sponsoring Holy Week services at Bethel Christian Church. This fine group of young people, under the leadership of Miss Hazel Davis, is providing services for the church when the pastor cannot be with them. On Easter they will join with Mt. Olivet (R) for a special service.

The young people of Antioch Christian Church do a variety of things. The juniors and intermediates have a World Friendship Club, which meets once a month in their homes. The Young People's Missionary Society meets once a month at the church. Their Sunday school class is to present a pageant, "The Way of Life," on April 16. The Fellowship group meets once a month in the homes, with a devotional and discussion as well as a social hour. The young people—with the help of parents and friends—are serving supper for the Ruritan Club, in order tor aise money to send a group to Elon next summer.

PEACE.

Meditate upon these things;
Give thyself wholly to them;
That thy profiting may appear to all.
I Timothy 4: 15.

To work for such international organization of the nations as will preserve peace and security.—Statement of Purpose.

Oh God, Thy nail-pierced hand
stretched out
Beseeching us to be at peace
With brothers over all the earth
Must surely make wars cease!

Prayer.

"O God of love, united in opposition to war all those who worship Thee throughout the world. Grant that each may love his native land, and obey her laws up to the point where obedience to man would be disobedience to God. Give us ever the higher courage to take our stand with Thee. If men persecute us and say all manner of evil against us, let us rejoice and be exceeding glad in nearer company with Christ; in the divine comradeship of the cross.

"Send now Thy Holy Spirit upon us. Grant us wisdom in our time to build a warless world. Help us to search out and to remove the causes of war. Teach us so to control our economic life that profit in arms, pressure for markets and materials, and selfish interests of finance shall no longer destroy the peace of the world . . .

"O God, give us peace."
—James Myers (Prayers for Self and Society).

"Blessed are the peacemakers; for they shall be called the children of God."—Matthew 5: 9.

WHY SHOULD A CHURCH MEMBER BELIEVE?

Christian Endeavor Topic for April 16, 1939.

Scripture: Exodus 20: 13-17; Matthew 5: 1-12.

Daily Readings—

Monday—Brotherly Love—I John 4: 20, 21.

Tuesday—Prayer to a Common Father—Matt. 6: 9-13.

Wednesday—Power of God's Word—Heb. 4: 12, 13.

Thursday — Mystery of Godliness — I Tim. 3: 16.

Friday—Jesus Christ, the Foundation—Matt. 16: 15-18; I Cor. 3: 11.

Saturday — World Evangelism — Mark 16: 15-20.

This meeting gives a great opportunity to expression of belief of church members. If there is not a logical foundation for our belief we may discover the reason in the discussion.

After the worship program let someone talk on "The Place of Creeds and Confessions of Faith." Following this the pastor or some experienced person should read or state the principles of the Church. The remainder of the time may be used in open discussion of these principles.

Another procedure: Start with these bare statements and add your own convictions or experiences.

We believe in God.—(John 3: 1.)

We believe in Christ.—(Isa. 63: 9.)

We believe in the Holy Spirit.—(John 14: 16, 17.)

We believe in the supremacy of love.—(John 13: 35.)

We believe in the brotherhood of man.—(John 15: 12, 13.)

We believe in the Church.—(Eph. 5: 25-27.)

We believe in the World Mission of Christianity.—Matt. 28: 19, 20.)

We believe in the ultimate victory of Christ.

We believe in eternal life.

Something to Think About—

What are we asked to do when we join the church? What can Christian Endeavor do to help its members have clearer beliefs and firmer convictions? What beliefs seem common to all branches or denominations of the Christian Church? What is the difference between "indoctrinating" others and helping others to believe? Do creeds many times obscure true faith? What do you understand by the phrase, "Out of the heart are the issues of life"?

Suggested Hymns—

"O Worship the King."
"I Would Be True."
"Jesus Calls Us."

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL PREACHES THE RISEN CHRIST.

(EASTER LESSON.)

Golden Text: *But now is Christ risen from the dead, the first fruits of them that slept.*—I Cor. 15:20.

Lesson: Acts 13 and I Cor. 15.

The folks in Corinth had gone off on a tangent; they had gotten some foolish notions in their heads since Paul had founded the church there a few years previously, and he had to write a letter to them to straighten them out. Among other things some of them were saying that there was no resurrection of the dead, no continued personal existence. The fifteenth chapter of I Corinthians is Paul's answer to their question, which is undoubtedly one of the most exalted works of literary art ever written. It is a combination of beauty and power. It appeals to the head and to the heart. It throbs with life and pulsates with power. It leaves nothing unsaid, even though it embodies only a little over one page in an average sized book. It comes to a materialistic age as a breath of cool breeze from the great sea of spiritual realities. Any man who reads it in an honest and prayerful spirit will find his fears allayed and his confidence strengthened.

The Central Fact of the Resurrection in Paul's Preaching.

"For I delivered unto first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." Thus do we learn that the resurrection of Christ was one of the central and major themes of Paul's preaching. And a reading of the story of the beginning of his missionary activity as recorded in today's lesson shows how true this is. Christ died for our sins—that was one of the great foundation stones of Paul's sermons. Christ rose again from the dead—that was the other. A suffering Savior, a Living Christ—these were the great themes of Paul's great preaching. Again and again in Paul's writings and preaching we find this emphasis on Christ's resurrection. That gives some idea of how important he thought it was, how vital it was for practical Christian living.

"If Christ be not risen!"—Paul's mind must have reeled at the thought of such a thing. If Christ be not risen the whole structure of life would come tumbling down upon his head. If Christ be not risen, there certainly would be no resurrection for anybody else; if such a one as Christ had been blotted out there was no grounds for the believing that anybody else would fare any better. If Christ be not risen, then was Paul's preaching in vain, for that had been one of his central themes. If Christ be not risen, then their faith was in vain, for it was through faith in the risen Lord that they had been saved. If Christ be not risen, then Paul and the other apostles were liars, for they had borne unqualified witness to the fact that Christ had risen. If Christ be not risen, then those who had fallen asleep in Christ had perished indeed. If Christ be not risen, then they were still in their sins, for there was no remission of sins in one who was an impostor. For if Christ be not risen, he was an impostor had he not again and again predicted that he would rise again? If Christ be not risen, then they were of all men most miserable, for what kind of world or universe was it indeed that had no more regard for personality than to allow it to be snuffed out and ended by the thing called death? If Christ be not risen, God himself stood convicted and condmned before the bar of humanity. What kind of God indeed that would allow the grave to keep a spirit so rare as Christ's Paul was willing to stake everything at this point. Indeed everything was at stake at this point. Let no one fool himself as to the central place of the resurrection in Christianity.

The Fact of the Resurrection.

"But now is Christ risen from the dead, and become the first fruits of them that slept." This is the unqualified declaration of Christianity for all time. Paul marshalls some evidence that is too convincing to be put aside. God had showed by too many infallible proofs that Christ was alive from the dead. Too many people had seen him alive. He had appeared on too many occasions for it to be a mere accident. Indeed there were men still alive when he wrote this letter who

(Continued on page 14.)

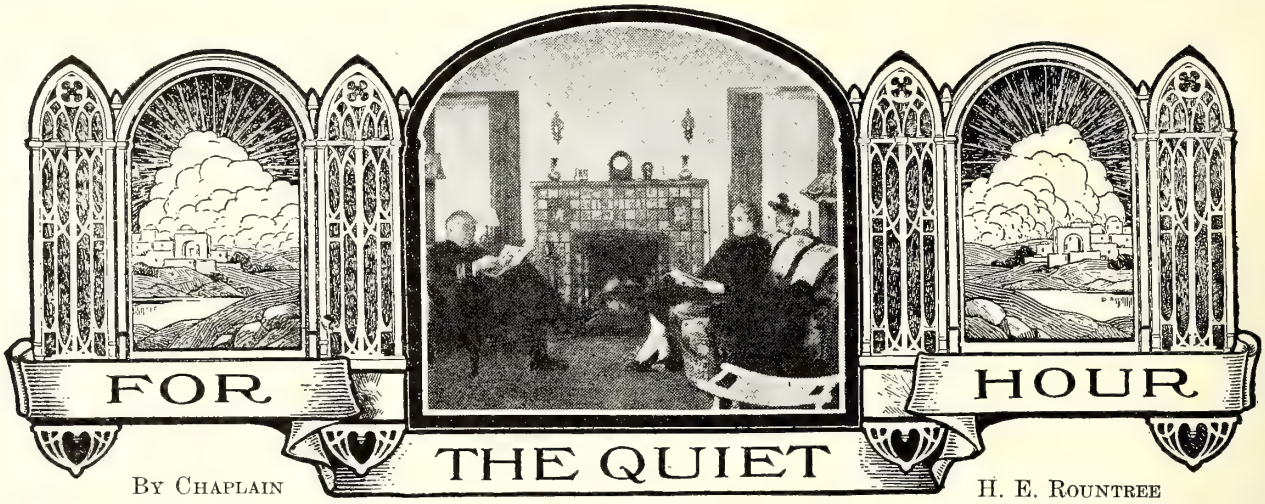
At Easter Time

How joyful the music of Easter is falling,
What promise and hope lie in every glad strain,
In garden and woodland the songbirds are calling,
Spring with its sunshine has come back again.
All of the gloom and the darkness of winter,
All of its doubting, its chill, and its fear,
Has vanished, and now over meadow and mountain
Vistas of wonder and beauty appear.

Great trees are bursting with buds and with blossoms,
Exquisite blueness is tinting the skies,
All of the joy and the wonder of living
Brushes the wings of each creature that flies.
All things unite to make Easter more lovely,
To tell us that winter and sadness are fled;
All things unite to pay homage and glory
To One who in triumph has come from the dead.

How joyful the music of Easter is falling,
All things of nature in unison sing,
Death has been conquered, the long night is ended,
Over the meadows the glad tidings ring.
And just as the darkness of winter is conquered,
So, too, the One that death held in thrall,
Has broken the fetters and come forth in glory,
Bringing new promise and hope to us all.

—Katherine Edelman.



By Chaplain H. E. Rountree

MONDAY.

Despite Everything.

"This one thing I do . . ."—Phil. 3:13.

We were told of a fishing party. A young lady was doing her bit. She became sea-sick, but she kept on fishing. Finally she hooked one, and in her excitement she arose from her chair which another of the party removed in order to give her room. Immediately without looking around, she sat down again but landed on the deck. She never stopped reeling in.

This is a little sermon on stick-to-it-ive-ness, despite misadventures. This was Paul's way.

Prayer—Our Father, make us more like the Master, who steadfastly set His face to his purpose in life and never wavered. *Amen.*

TUESDAY.

Custom Ridden Christians.

"Walk in newness of life."—Rom. 4:4.

Customs change rapidly and many of us oldersters find ourselves traveling the old paths of years ago, sometimes to our misunderstanding and discomfiture; for conditions have changed and to follow the old path is out of step with present day life.

Life challenges us to be alert to the living present; to be alive in our own time and meet the challenges of today.

Prayer—Thy blessings, O Lord, are as fresh as the daily mercies of heaven. Save us from staleness of habit and of soul. *Amen.*

WEDNESDAY.

His One Desire.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire into His temple."—Ps. 27:4.

Little Jackie is a passenger with us. Just now he said, "When is Sunday?" I counted the days off and told him, and asked him "Why?" He replied by saying that he wanted to go to Sunday school again and listen to the story of Jesus.

That is an inspiration to the fellow trying to have a Sunday school, and it is also an inspiration to simple faith and love for Jesus. "And a little child shall lead them."

Prayer—Dear Father, we seek to walk the way of Jesus and know Him. *Amen.*

THURSDAY.

Rotten at Heart.

"Every man's work shall be made manifest."—I Cor. 3:13.

He was a woodsman cutting timber for building purposes. Occasionally a tree would be left to lie where it had fallen, there to rot or to be converted to firewood. What was the matter? It was rotten at the heart and would not pass muster.

There are lives that fail to fulfill their possibilities because they have cherished sin in their hearts and it has undermined their stability; outwardly fair, but inwardly rotten. They must ultimately crash because of moral and spiritual decay.

Prayer—O God, forbid that we should yield to sin in our hearts. We would rise above it. O God, help us. *Amen.*

FRIDAY.

A New Friend.

"Faith without works is dead."—James 2:20.

His heart was of gold all right, but he was a strange creature, and few people paid him little attention. He was grouchy and was said to never smile. He lived to himself and sowered upon everybody.

Says the picture, one day a relative sought him out and left a homeless girl with him. This girl brought sunshine in his life and there was nothing he would not do for her. She led him to the church and there he found the people were good. He entered into service and became radiant. In return the kindness of the community overwhelmed him and he was a new man.

Prayer—O Lord, make us kind and help us to find the good that is in others. *Amen.*

SATURDAY.

Goodness On the Road.

"Let us do good unto all men."—Gal. 6:10.

Driving an automobile over the highways gives a fine opportunity to observe human nature. We have found that a Christian makes a good driver.

There is a lot of talk about safety. There are a lot of safety measures, all of which have done some good. Why doesn't some one start a movement for Christian driving? The whole element of safety lies in unselfish consideration. It is thinking of the welfare of the other fellow. If our driving is controlled by own selfish rights, we cannot help expressing it in relation to others. That spells trouble. If it is selfless like Jesus was, we cannot help displaying that. Let us be Christians behind the wheel.

Prayer—Dear Lord, we would be good enough to embody the whole element of safety in our own conduct always. Be thou the Sovereign of our lives. *Amen.*

SUNDAY.

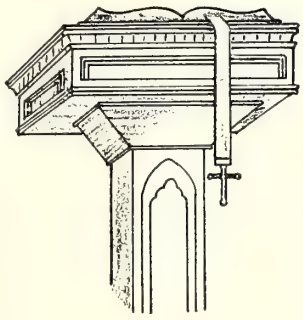
The Day of God's Word.

"Thy word is a lamp unto my feet."—Ps. 119:105.

"Thy word have I hid in my heart."—Ps. 119:11.

Dr. Ellis has found a new way for using a lantern. He was traveling on a cold train in Korea. A native gave

(Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS REV. ROY D. COULTER, NEW MARKET, VA.

TRIUMPH OF EASTER.

Ye seek Jesus of Nazareth, which was crucified; he is risen. —(Mark 16:16.)

It is Jesus you are looking for —the Nazarene, the crucified one. He has come back to life.—(Weymouth.)

Easter emphasizes a great fact, the Resurrection of Jesus Christ from the dead. In accepting an historical fact, we exercise both faith and reason. We have faith in the historian who has recorded the fact. God wants us to use our reason as well as our faith. If we can properly settle for ourselves the fact of Easter, all other matters pertaining to Christ will take care of themselves, because the Resurrection of Jesus is in many respects the most important fact in history.

It is the foundation stone of Christian evidence and the waterloo of infidelity. If it can be proven that Jesus rose from the dead, then Christianity rests upon an impregnable foundation. If the Resurrection stands, every essential doctrine of Christianity stands. Let us apply our powers of reason and faith to the life, death, and the Resurrection of Jesus Christ for our own satisfaction, for the sake of others, and the salvation of our own souls.

That Jesus really lived and is not a mythological personality no longer needs to be proven to the intelligent mind. Flavius Josephus, the celebrated Jewish historian, says: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal man amongst us, had condemned him to th cross (April 3, 33 A. D.), those that loved him did not forsake him; for he appeared to them alive again the third day (April 5, 33 A. D.), as the divine prophets foretold these and ten thousand other wonderful things concerning him." Here we have the testimony of a recognized historian of Christ's own day. The life of Jesus has compelled the attention of the greatest minds of all history.

Now we are told that this Jesus, the Christ, after teaching and preaching in Palestine for three years, was apprehended by a motley mob, tried before the Jewish Sanhedrin, then by the Roman governor, Pontius Pilate, and condemned to die on the cross. He was nailed to the cross. He hung his head and gave up the ghost.

Then Joseph of Arimthea, being a disciple of Jesus, secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. Pilate granted his request. Nicodemus, a man of high repute among his people, came and brought a mixture of myrrh, and aloes about 100 pounds weight. They wound the body in linen clothes with spices according to the custom of the Jews. A guard of four Roman soldiers was placed before the tomb. *We have every reason to believe that Christ was dead.*

On the first day of the week, Mary Magdalene and Mary, the mother of Jesus, came to the tomb very early in the morning and saw that the great stone was rolled away. Then entered the tomb and found the linen. Just as angels proclaimed his birth, so angels proclaimed his Resurrection. "He is not here, He is risen." After that Christ appeared to Mary, who called him Rabboni, Master, but did not dare touch him. Five hundred other witnesses testified in one way. Here we have the testimony of reliable witnesses—eye witnesses—testifying to the fact which has ever since been confessed; "The third day he arose again from the dead."

We are told that in collecting evidence much weight is placed on the character of the witnesses. Let us remember this, that the character of the Apostles has never been attacked by friend or foe. Hence we are dealing with reliable witnesses whose testimony we can fully accept. Something tremendous happened and was accepted as fact.

We further note that before the crucifixion these witnesses were weak, fear-filled men. They followed afar off. Only one was near; that is John. But after the Resurrection when Christ demonstrated his amazing claims, a moral transformation took place in these men who knew him best. It is unreasonable to believe that men like Peter, Thomas, Matthew, and all the rest would allow themselves to be tortured, persecuted, burned at the stake, crucified, thrown to the wild beasts in the arena for something which they half believed.

St. Paul would never have suffered all that he did for something that was not based upon the highest and best evidence. The only way to account for the moral transformation of the disciples of our Lord is to believe that Jesus truly arose from the dead. Let friend and foe weigh the evidence. "Jesus Christ is risen today" to the glory of God and for the comfort of all who believe.

THE QUIET HOUR.

(Continued from page 12.)

him a lantern and set it between his feet, and wrapped a blanket around his legs. He was then comfortable.

He comments the lantern is made not only to guide us through darkness but it may be used to warm us. So is the word of God.

Every day may be a day of God's Word, as we put it into practice in our lives. But today, the Lord's day, is the day of His Word at home and at the church. Have you failed?

Prayer—O Lord, we praise Thee for Thy Word. May it ever be our light and our comfort through life. *Amen.*

LOVE IS SUPREME.

Love not only fulfils the law by doing no harm; it fulfils it by doing every possible good. Love is that springtime of the soul that must give expression to itself in deeds of service. God cannot hide springtime in that bit of earth in the back yard and expect it to keep it a secret. It will tell the world. It will tell through the green of the grass and through the color and perfume of the flowers. And this springtime of love, once it gets into a human heart, must also express itself. Love is restless and inventive. It will do the big thing if possible. If not, it will do the small thing grandly. It will beautify a palace if it has an opportunity. If not, it will transform a cottage. Love thus fulfils the law, not only by working no ill, but by doing every possible good.

Love is supreme because it is the mightiest force on earth. It sends men on the most heroic and daring missions. It keeps them at their post when nothing else will. It even has power to change indifference into friendship. It has power to change hate into love. And that, I take it, is the most amazing power in all the world.—*Selected from "Ten Rules for Living" by Clovis G. Chappell, in The Christian Advocate.*

NEWS AND VIEWS

RURAL CHURCH AND COMMUNITY CONFERENCE.

The Rural Church and Community Conference to be held at Vanderbilt University in cooperation with the Vanderbilt School of Religion and the Home Missions Council of North America will begin Monday evening, April 17, with a Fellowship Dinner at which time Chancellor O. C. Carmichael of Vanderbilt will make the address of welcome. The Conference will end Friday, April 21.

From Tuesday through Friday, morning classes will be conducted for those in attendance and will cover the following subjects: "The Ministry of Worship," led by Bishop E. P. Dandridge; "Parish Organization and Administration," by Dr. A. J. Walton; "The Church and the Handicapped Areas," by Dr. Edwin White (pastor of our Community Church, Pleasant Hill, Tenn.); and "The Message of the Minister," by Dr. R. L. Woodard.

Forums will be presided over by Dr. G. W. Burroughs each morning following the classes and will include the following discussions, led by Dr. Mark A. Dawber, executive secretary of the Home Missions Council: "The Minister and Problems of Parish Organization," "The Minister and Problems of His Message for His Parish," "The Minister and Problems of Building the Christian Family in His Parish," and "The Minister and Problems of Effective and Adequate Evangelism in His Parish."

A third feature of each morning program will be a series of talks by Dr. William Adams Brown of New York City on "What the Proposed World Council of Churches May Mean for the Life of the American Church," including its relation to preaching, world-wide evangelism, Christian teaching and worship, and the Church as an organized body.

Each evening Dr. Albert Beaven, president of Colgate-Rochester Divinity School, will deliver the Cole Lectures speaking on the following subjects: "The Power to Remake Life the Test of Christian Leadership," "Remaking the Family Relationship," "Remaking Life through the Christian Fellowship," "Remaking the Community's Moral and Spiritual Quality," and "Remaking Life's Aims and Values Through the Christian Cause."

All ministers and others interested in attending the Rural Church and Community Conference are invited to write Dr. George Mayhew, Director, Vanderbilt School of Religion, Wesley Hall, Twenty-First Avenue, South, Nashville, Tenn. Special hotel accommodations as well as other arrangements will be provided for those attending the Conference.

VALLEY MID-YEAR CONFERENCE.

The Valley of Virginia Mid-Year Conference met Thursday, March 30, for an all day session at Bethlehem Christian Church, near New Market, Va. Mr. Roy A. Larrick, Winchester, presided and kept the program moving interestingly.

Representatives from the churches told of their local problems and the things they are doing. Miss Ruth Strickler of Mt. Olivet (R) read a paper on "Youth's Responsibility to the Church," and Miss Louise Bowman of Concord presented a paper on "The Responsibility of our Church to Youth." Mr. Loy H. Hook, of Winchester, gave an interesting talk on "Our Financial Obligations to our Church." The theme of the conference was "The Church for our Generation" and Rev. F. C. Lester, the Promotional Secretary of the Southern Convention, spoke on this theme.

REV. W. M. JAY, Pastor,
Congregational-Christian Church,
Winston-Salem, N. C.
Your Easter Offering will aid our work in Winston.

A Sunday school has recently been organized at Mt. Lebanon, near Shenandoah, Va., under the direction of Rev. C. G. Scannell, the new pastor of the church.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

had seen the living Christ. And Paul himself had seen him. In that memorable experience on the road to Damascus Paul had been convinced that the living Christ had appeared to him. And he had had fellowship with that same Christ many times since that. Indeed Christ was then a living presence in his life.

One need not depend only upon Paul for evidence. Let him read the closing chapters of the gospels and see how every one of the evangelists bears sober witness to this hostorical fact. Let him read the sermons and discourses in the Acts of the Apostles and see how large this fact loomed in their preaching and their teaching. The indisputable, inconvertible fact is that Jesus Christ rose from the dead, that He is alive today and forevermore.

The Mystery of the Resurrection.

Paul admits that the how of the resurrection is mysterious. But he draws an analogy from nature. A man plants seed, but those seed are not quickened except they die. A man sows bare grain, it may chance be of wheat, or some other grain, but God gives it a body as it hath pleased him. In like manner the resurrection body comes in newness of life from the physical body. Sown in corruption, it is raised in incorruption; sown in dishonor, it is raised in glory; sown in weakness, it is raised in power; sown a natural body, it is raised a spiritual body. And as we bear the image of the earthly, we shall also bear the image of the heavenly. We are, of course, in the presence of mystery. But let no man's inability to understand the "how of resurrection" keep him from claiming for himself the benefits of "the fact of the resurrection."

The "Wherefore" of the Resurrection.

"The resurrection is true, is a fact," says Paul. Christ is alive forevermore. Because he lives we also shall live. Personality persists. And all of this has tremendous significance and implications for us here and now. We are to live as if we believed it. We are to work as if it were so. We are to be steadfast, unmovable, always abounding in the work of the Lord. For our labor in the Lord is not in vain. Every good deed, every element of character is caught up and conserved in the on-going processes of the universe. The meaning of life at its best can be seen only in the light of immortality.

THE CHRISTIAN SUN

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F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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In Memoriam

HUNT.

In loving memory of Mrs. Winnie Vickers Hunt, wife of our beloved, Rev. G. D. Hunt, whom God removed from our midst on February 26, 1939, we the members of the First Christian Church, Roanoke, Ala., desire to express our devotion to her memory as a member of our church. While knowing that the place she filled in her church, home, and community will always be vacant, we believe that our loss is her divine gain and that she has gone to that mansion which God has prepared for His own. We shall miss her kindly smile, her quiet manner, and her steady devotion to her church.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we hold in remembrance her faithfulness to all.
3. That we extend anew our sympathy to the family.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and that we keep one to be made a part of our church record.

Mrs. MERVIN HARPER,
Mrs. V. E. KITCHENS,
Mrs. J. H. CRISLER,
Committee.

BALLARD.

On February 19, 1939, God, in His infinite wisdom, saw fit to remove from our midst one of our faithful members, Mrs. E. W. Ballard. She was ill for several months, but bore her affliction patiently and without complaint.

We, the members of the Woman's Missionary Society of Mt. Carmel Christian Church, desire to express our appreciation of her worthy life.

Therefore, be it resolved, that:

1. We bow in humble submission to the will of our heavenly Father, who "doeth all things well."
2. In her going our church and society have lost a consecrated member, and her home a loving mother.
3. We extend to the bereaved family our deepest sympathy and may their memory of their sainted dead be a blessed inspiration.
4. These resolutions be made a part of our minutes and a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

Mrs. LILLIAN UZZELL,
Mrs. E. W. BEALE,
Committee.

ELOISE LITTLE FAISON.

On February 26, 1939, the Sarah Johnson Class of the Waverly Christian Church lost its first member by death, in the person of Eloise Little Faison. We, as a class desire to record our sorrow in our loss.

Therefore, be it resolved:

That the Waverly Christian Church, of which she was a member and the Sarah Johnson Class, have lost one of its faithful and devoted members.

That we extend to her family our deepest sympathy and prayers.

That a copy of these resolutions be sent to her family, a copy be sent to "The Christian Sun," and a copy written in the minutes of the Sarah Johnson Class.

ELIZABETH MAIFIELD,
LESSIE HARRISON,
FRANCES WEST,
LILLIAN WHITE,
Committee.

INGRAM.

Mrs. R. L. Ingram, a charter member of Ingram Christian Church, was called home in the early morning of March 15, 1939. She was the daughter of William J. and Sallie Farmer Dunn, and is survived by her husband, one son, Billy L., a daughter, Mrs. E. M. Walton of Washington, D. C.; two brothers and one sister, E. D. Dunn, Vernon Hill; W. C. Dunn, Rocky Mount, N. C.; and Mrs. Ida Adams of South Boston. Funeral services were conducted at her church, and interment was in the church cemetery.

Mrs. Ingram was always at her post of duty, and her youthful mind and encouraging words were a help to the many people who loved her.

Mrs. B. J. EARP.

MORE CONFESSIONAL PASTORS SUSPENDED BY REICH.

Recent news from Berlin says that Rev. Fritz Mueller, who has been the leader in Dr. Martin Niemoeller's church at Dahlem, Berlin, since the imprisonment of the latter, was last week permanently suspended from his office by the consistory of the Evangelical Church. With him were suspended two other pastors of the Confessional Church. The trial of the three pastors was conducted with utmost secrecy. Action was taken against them, it is believed, because they wrote and distributed a pastoral letter on the eve of the Munich Conference, urging the members to beseech Providence not to punish Germany with war "because of the sins of our people."

Pessimism is expressed in Dr. Niemoeller's church over rumor of his eventual release from concentration camp, since Hitler's recent statement to the Reichstag that the Nazis would destroy those who oppose the Third Reich. At a service of intercession in Dahlem it was said that Dr. Niemoeller has been much braver than others, but his courage is now broken by loneliness. The rigors of his imprisonment have been increased, and his health is failing. He is forbidden to write or receive letters and to receive visitors. Even his wife is debarred. The *Manchester Guardian*, speaking editorially, says: "It is important that we do not, in the press of interests today, forget Dr. Niemoeller and the other imprisoned pastors any more than Herr Schuschnigg and the multitudes of men who suffer in camps because they believed in something strongly and cannot deny it at the will of politicians. Their only effect on the world now lies in our minds, for they can no longer preach their different gospels in words, but only in their suffering." *Christian Advocate.*

SILENT STEWARDSHIP PROMOTION.

The Layman Foundation, administered without profit by the Layman Company, has just revised and recast a series of Sixteen Tithing Tabloids, attractively printed from new type.

A sample package of the sixteen titles, together with suggestions for a Five Weeks' Program of Silent Stewardship Promotion, will be sent to any pastor for ten cents.

In writing, please mention THE CHRISTIAN SUN and address your order to The Layman Company, 730 Rush Street, Chicago, Illinois.

Stopping the Leak in the Dike

Do you remember the tale of the brave Dutch boy who held his hand in the breaking dike until help could reach him?

Today not only in Europe and Asia but also in America, the water's of the world's confusion are washing high against the dikes Christians have been building for nearly two thousand years. At the crossroads of the world today our churches have placed minute men at danger spots. Missionaries are men and women of high strength and courage and they are there, just as the Dutch lad was, trying to stop the leak, waiting for help.

You can help. Give part of your daily earnings. Your church will send it to the needy places where it will be transformed into life. Missionary work is being conducted by Congregational and Christian Churches in over a thousand centers of our American life, in densely populated cities, in wide open spaces, among the minorities in our midst and among our youth. This work is conducted by the Board of Home Missions and the Southern Convention.

In foreign lands we are at work under the American Board of Commissioners for Foreign Missions. 443 of our missionaries work in close cooperation with nearly 6,000 national Christian leaders in 2,813 places of service at the crossroads and colleges, serving suffering humanity in 64 hospitals and dispensaries, and caring for the needy in 40 social service centers.

Forty-four million people, four for each member of our churches, await our message of new life as it is found in the resurrected Christ.

YOU CAN HELP BY MAKING AN EASTER OFFERING FOR MISSIONS.

Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

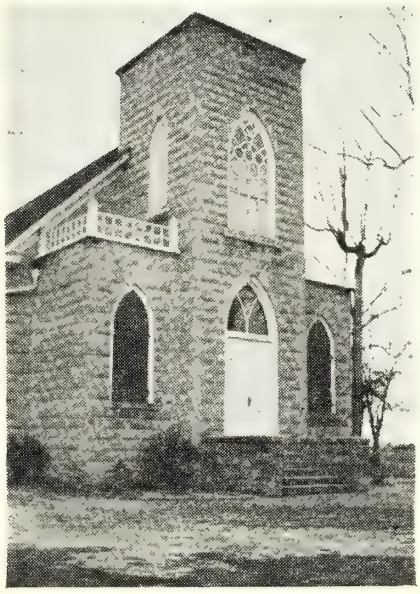
THE CHRISTIAN SUN

REPRESENTING

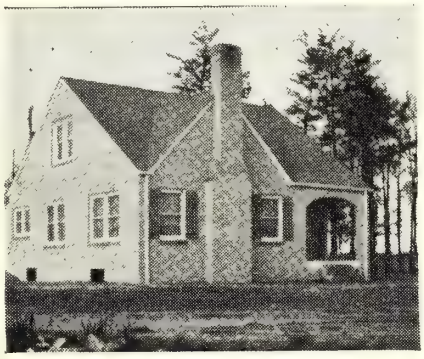
CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, APRIL 13, 1939. No. 15.



THE CHURCH.



THE PARSONAGE.

THE HUT.

UNION CHRISTIAN CHURCH.

A few miles north of Burlington, N. C., in a fine farming community stands the Union Christian Church. These pictures show something of the group of buildings in which a large group of people worship, work, and live. Rev. W. Millard Stevens and his wife are enjoying the new parsonage. For a more complete story, please turn to page six.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Suffolk Christian Church received twenty-one new members on Palm Sunday, and fifteen were baptized.

Five new members were received at Ingram (Va.) Christian Church on Easter morning. Rev. B. J. Earp, pastor, expects to receive others soon.

A pageant was presented at Happy Home Christian Church, near Reidsville, N. C., on Easter Sunday night. Rev. W. J. Andes, a student at Duke University, is pastor of this good church.

The young people of Shallow Well Christian Church presented an Easter pageant last Sunday night. The morning service was led by the acting pastor, Mr. Cecil Thomas, who is a member of that church.

Rev. and Mrs. G. C. Crutchfield announce the marriage of their daughter, Regina Elizabeth, to Mr. Daniel E. Leath on Saturday, April 8, 1939, at Burlington, N. C. THE CHRISTIAN SUN extends good wishes.

Wakefield (Va.) Christian Church is just completing three Sunday school rooms. The pastor, Rev. B. H. Watkins, is happy over this event and because church attendance in Wakefield has increased some 25 per cent within the last year.

About one hundred people greeted the pastor, Rev. W. J. Andes, at a sunrise service in Hank's Chapel Christian Church last Sunday. The Promotional Secretary spoke. Two of the young people had a share in the program, and the choir brought good music.

The First Congregational-Christian Church of Winter Park, Fla., is in the process of raising thirty thousand dollars with which to build a new and much needed educational plant. Pastor Victor B. Chicoine and his good people will appreciate your prayers, your good wishes, and—if you just want to do it—your contribution.

Our church at Sanford, N. C., is doing well under the leadership of Mr. Cecil Thomas, a ministerial student at Elon College. About twenty-five young people were in the choir that brought excellent music for the Easter morning service which was led by the editor of THE CHRISTIAN SUN. One new member was received into the church, and the communion service was administered.

Dr. Vaughan Dabney, Dean of Andove-Newton Seminary, will preach at Elon College on next Sunday morning and will speak to the North Carolina ministers at the college Monday morning at ten o'clock. It is hoped that all ministers will be present. Visitors at the college church service will be welcome, and will be edified by hearing this great preacher.

The Damascus Church at Sunbury, N. C., held a sunrise service Easter morning with the pastor, Dr. C. Rexford Raymond, assisted by the Methodist and Baptist pastors. The Fidelis Class of the church furnished beautiful bulletins for Palm Sunday and Easter. In the Palm Sunday bulletin appears a poem by Dr. Raymond. The church building has recently been painted.

Four new members have been received at Rocky Ford and six at Elk Spur since last conference. This is fine for our mountain churches. Rev. B. J. Earp, pastor, hopes to increase the membership steadily. Plans are under way for Vacation Bible Schools and revivals in each of the three churches in the mountains of Carroll County, Va., next August. Services are held the first and third Sundays at Elk Spur, 10:00 A. M.; Ivy Hill, 11:30 A. M.; and Rocky Ford, 2:30 P. M. Visitors are always welcomed gladly in these mission churches.

GOD'S TOMORROW.

ARRANGED BY ROY D. COULTER.

(Each line is the title of a hymn.)

'Tis midnight; and on Olive's brow
The morning light is breaking.
Watchman, tell us of the night—
"Master, the tempest is raging."

Hallelujah! What a Savior!
He rolled the sea away.
It is morning in my heart—
Softly, now, the light of day.

Savior, like a shepherd lead us
Beside blue Galilee.
Let the song go round the earth:
"Jesus, Savior, pilot me."

Majestic sweetness sits enthroned
When morning gilds the skies.
Hark, the herald angels sing:
"Soldiers of the Cross, Arise."

ANNIVERSARY SUNDAY AT CHRISTIAN TEMPLE.

Sunday, March 19, was a great day at the Christian Temple, Norfolk, Va. It was the occasion of the Fifteenth Anniversary of the opening of the Temple and was fittingly celebrated at the morning service of worship. Dr. L. E. Smith, under whose leadership the Temple was built, and who developed the church into such an influential and fruitful factor in the work of the Kingdom, was the guest preacher and delivered an inspiring sermon on the theme, "The House of God." The Junior Choir and the Temple Choir rendered special music in keeping with the occasion. The impressive sanctuary was crowded with a large congregation. An offering of nearly four hundred dollars was received to be devoted to the parsonage debt fund. At the close of the service thirty-two persons presented themselves for membership in the church. At the evening service five more persons united with the church. The majority of these new members were adults, and quite a few of them came on profession of faith. For all these things we thank God and take courage. Evidence indicates that there will be quite a number of new members to come into the church on Easter Sunday. Open doors to service beckon to the church from every side. May this great church live up to the high traditions of the past.

H. S. HARDCASTLE.

NOTICE.

Elon Church and community are anticipating a very happy time on April 18 and 19, when the Woman's Missionary Convention will convene for the first time apart from the Southern Convention of Congregational and Christian Churches.

Delegates, we trust, will arrive in time for the opening at 2 o'clock, Tuesday, April 18. At 6:35 a fellowship banquet will be served, 65c per plate in the College Dining Hall. Preceding the banquet Dr. and Mrs. L. E. Smith will receive, informally, in West Dormitory.

Homes and the morning meal will be furnished free of charge to all delegates wishing to spend the night. A luncheon, also free, will be served at the close of the Convention—noon, Wednesday, in the Y. W. Room of the Religious Education Building, before the delegates leave for their respective homes.

Please notify the undersigned if you wish overnight entertainment.

MRS. J. L. FOSTER,
Elon College, N. C.

GOOD NEWS FROM THE CHURCHES.

News from the churches that has arrived in time for this issue indicates that a new sense of earnestness is growing in our churches. Both city and rural churches have joined in the Pre-Easter and Holy Week services. Pastors who had never been in such services have read the Bible and other books about Easter, and have brought new and fresh messages to their churches.

The old custom of receiving members only in the summer when a revival is held is breaking, and new members are presented to the Christ at the time of His birth, and His resurrection. Quite a large number of churches have received members at Easter. What the total may be is not so important as is the fact that pastors and people are becoming aware that the Resurrection Day is a fine time to receive members who have just received a new birth.

All churches have been furnished envelopes by the Mission Secretary so all the members could make a personal offering for the work of the Church around the world. Many pastors have sent envelopes with an urgent letter to the members of the church. The amount of the offering will in some sense limit the ability of the Church to carry on its world-wide program, but it is also important that the members of the church have a share in this work for the sake of their own souls. Reports prior to Easter are that most of our churches will share in this important phase of the Church work.

Within a month your editor has talked with forty-six of our ministers about their churches. In every case he has found optimism, and a fine spirit of cooperation. With this spirit on the part of the leaders, it is certain that the work of the Congregational and Christian Churches in this area will grow.

ATTEND THE MEETINGS.

With but very few exceptions, the ministers of our churches in North Carolina attended the missionary rallies recently held by the women. Some of them attended more than one rally. The women were always proud to present the ministers, and one fears that those women present whose ministers were absent were not too well pleased.

There are very good reasons for attending meetings. There is usually a good reason for holding the meeting—there is some object in view. The purpose can be realized only if people are present. The program is likely to be helpful in one or more ways. The fellowship is fine. It is good to know what others are doing and thinking. A view from the distance makes our own work seem clearer in outline. Often there are excellent suggestions for improvement in methods of living and work.

Only those should miss Church meetings to which they are supposed to go who are content with themselves and the work they are doing, who have no desire to improve, who care not for the friendship of others, and who are unwilling to share their knowledge and friendship.

It pays big dividends to be present when the sons and daughters of God get together. Those who expect to be leaders in the Church of today must get together for counsel and to renew their courage and strength. Attend the meetings of your church, conference, convention, denomination, and such interdenominational meetings as time and money will permit. It will make you a better Christian and a better servant of Him who condemned the faithless servant for hiding his talent.

IN THE TWILIGHT OF EASTER.

The glory of Easter shines a bit brighter than the light of the ordinary day, and the even-tide lingers longer. The disciples who saw the Master on the first day of the week were together again eight days later, and even doubting Thomas, the absent member of the church on the Sunday before, was present. Jesus met with them. Days later they saw Him among the familiar places, and always they knew Him, and He blessed them. Among the lingering shadows of Easter there grew up in the hearts of His beloved a determination to live for Him even if it cost life itself.

When the organ plays, the minister preaches, and the multitude join in songs of triumph amid the flowers that fill the sanctuary on Easter Day it is easy to feel the surge of emotion that drives on in the direction of the heavenly. But when the music is gone, the sermon forgotten, and the crowd and the flowers fled, the story is different. There may linger a memory, but the emotional surge has subsided and a quiet calm comes in its place.

Sometimes doubts arise at such a time. The child who has joined the church may wonder just what it all means. The youth will face the same old temptations. And the adult may easily slide back into old habits and be no better than before. Like Simon Peter, they go afishing again.

These are dangerous days. In the twillght-time one may miss the way, stumble, fall. In such a time there is need of help. It is well to keep in the company of those who care. Jesus met with the disciples on the Sea of Galilee, and He will meet with any others who toil faithfully through the night and look for Him in the morning. Older Christians should be careful to give the needed help to those who are just starting on the Way.

OUR GREATEST NEED.

The greatest need of our Church (and of the world) is for men and women who think clearly, care much, and act courageously. Less than this will wreck the Church and the State. With such people progress can be made. Will you be among this growing group?

Elon College Golden Anniversary

GOLDEN ANNIVERSARY.
MORE PLEDGES AND PAYMENTS.

From the thermometer appearing in THE CHRISTIAN SUN last week, one would judge that the campaign has gone into the reverse. The thermometer was lower last week than at its last appearance. I am happy to say, however, that this was ink and not pledges and payments.

The thermometer this week, I hope, will indicate the real status of the campaign. The facts are that we have in cash and pledges $12,900. which is more than one-fifteenth of the entire amount required. This is encouraging but not as encouraging as it should be. There are literally hundreds of church members, alumni, and friends of the college who have already made up their minds to join the Elon College Golden Anniversary Club, but they just have not sent in their pledges. We are working for three thousand. We want to reach one thousand before Commencement 1939 is over. This would put us one-third of the way.

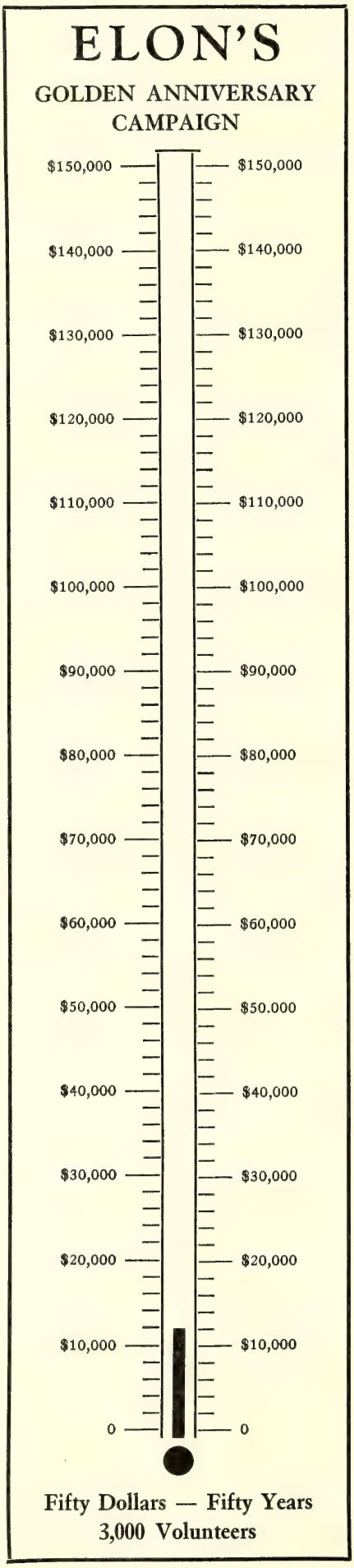
If you have a pledge card, sign it and send it in. The fee for membership in the Golden Anniversary Club is $50.00—$1.00 a year for each year of the college's existence. If you do not have a pledge card, sit down and write me your pledge. We are trying to make this campaign without so much overhead expense. I know that you are delighted with this effort. It is encouraging to know that every dollar that you give goes for the purpose for which it is given. Please do not make it necessary for someone to come to see you about this pledge, but make up your mind and send it now. It certainly would be encouraging if we could have one hundred pledges in one day. Scarcely a day passes without a pledge. Two came in yesterday, one in the morning mail, and the fine thing is that occasionally one includes a check with the pledge.

By the way, we need about $400.00 more that we may make our March payment to the Virginia Trust Company, thus reducing our debt to $138,000. I know you will let me hear from you through the mail.

L. E. SMITH,
President.

PLEDGES AND PAYMENTS.

Name	Pledged
Mordaunt Etheredge, 118 Plume St., Norfolk, Va.	$ 50.00
Spence-Clapp Motors, Inc., Burlington, N. C.	50.00
H. L. Neal, Charlotte, N. C.	50.00
Rev. W. T. Scott, Jacksonville, Fla.	50.00
Mrs. W. T. Scott, Jacksonville, Fla.	50.00
Rev. James H. Lightbourne, Burlington, N. C.	50.00
Mrs. Margaret Benson Lightbourne, Burlington, N. C.	50.00
J. O. Atkinson, Jr., Greensboro, N. C.	50.00
J. W. Burke, Gibsonville, N. C.	50.00
W. R. Sellars, Burlington, N. C.	50.00
Rev. C. E. Newman, Virgilina, Va.	50.00
Total for two weeks	$ 550.00
Previously reported in cash and pledges	12,350.00
Total in cash and pledges	$12,900.00



ELON COLLEGE LIBRARY.

The Elon College Library is very grateful and very much encouraged because of the fine response to the recent request for additions to her book collection. She wishes to thank all these loyal friends. There are many others from whom she is expecting to hear with the hope that their books will be received in time to be catalogued during this school term, which lasts only seven weeks longer.

Below is a list to date of the donors. In this column will be printed also from time to time some of the special needs of the library which may aid some persons who would like to supply a definite need.

Books have been received as follows: Margaret Rowland, 5; Ruth Johnson, 2; George Colclough, 1; Mrs. P. J. Kernodle, 2; J. W. Barney, 8; Dr. Howard Gravett, 2; Mrs. Tom Chandler, 2; Mrs. Frances Chandler Wilkins, 4; C. B. Riddle, 12; Dr. A. H. Perkins, 5; Vincent Kazlow, 1; Ellen Womble, 1; Dr. C. P. Fitzgerald, 2.

Cash contributions: Esther Hoppenstedt, $5.00; "Jimmy Green, $5.00.

Among the books badly needed at present are: "Great Text of the Bible," by Hastings; "The Man and His Ethics," by Harkness; and "The Life of Thomas Cramner," by Deane.

OMA U. JOHNSON,
Librarian.

The women of the Elon Community Church are anxious to have a large delegation from each of our churches attending the Southern Convention Woman's Missionary Conference on April 18 and 19. Delegates will be entertained in the homes of the community. It will be a help if those desiring entertainment will notify Mrs. J. L. Foster, Elon College, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

For five weeks I have been in bed with flu. It was a genuine case, true to type. It is a bad bed-fellow. At first there is a fear of death, and sometimes we wonder in our delirium if it would not be better to die.

Some people speak of pain as "misery." Well, the flu really gives one "misery." Nothing can add to the "misery"—and nothing but an "Elixer of Time" seems to be able to take it away. At any rate, I am able to sit up for brief periods.

It will be a great blessing when Jesus sets up a Kingdom over the whole world, and this earth becomes a "sickless" place of habitation. One craves to live in a "sickless" world. Would that such a time might come in our day! There are so many sick people, and so many diseases. More and more this writer adheres to the conviction that sickness, like sin. is of the devil. This may not be sound theology, but it seems to be more sensible than blaming God for our afflictions.

If we lived in a "sickless" world, what would become of the doctors, nurses, hospitals and drug stores? The doctors could become chemists or preachers, according to their taste. They would have better jobs and more pay. Doctors and nurses are over-worked and poorly paid. For the world would need a new supply of preachers, if the Kingdom of God abolished disease and sickness. Whenever the Kingdom of God reaches that stage on the earth people will go to church on Sunday. Where is a city with enough churches to accommodate the population? The average church is not large enough to furnish seating capacity for its own members. It would require twenty years to build enough churches to make possible for all the people of the earth to hear the gospel. It might not be done in a lifetime, if great churches were erected. There would be room for the doctors and nurses to preach and teach in such a world.

What about the hospitals, drug stores and chemical laboratories? Hospitals could be converted into churches, or schools, to study science and religion in a sickless, warless, sinless world. Drug stores and chemical laboratories could be transformed almost over-night for adjustment to the Kingdom of God in such a world." They shall beat their swords into plowshares, and their spears into pruning hooks." More plows would be needed. Think how population would increase! Think of the babies who never reach their first birthday anniversary! Think of the babies who were not born because of sickness or sin in the bodies of people who should be parents!

Then war would end and young men might live. Sin would be driven from this old earth and righteousness would be established. The Hitlers, Mussolinis, and Stalins and Japanese War Lords are all behind the times. They would take us back to the days of the Caesars. There is no place for them or their dreams in the Kingdom of God. Their policies are doomed and their destinies are sealed. Maybe not in our day. But in some day yet to come. And in that day the history of their conquests will not even be read. Their pride will perish.

Now this may be fantastic, for it comes from the mind of one who has not recovered from the flu. Jesus saw such a kingdom coming out of that little group around a cross. On Easter day—Resurrection Day—such a conquest of sin and war and sickness began anew—and it shall—it will —triumph. I. W. JOHNSON.

WHAT MEANETH THIS?

Today centuries ago the believers in Christ were overwhelmed with disappointment, fear, and forebodings. The One whom they had learned to love and delighted to serve had been nailed to the cross and lay in the tomb. For the time being their hopes were in the grave with Him. It seemed that they had lived in vain and that all their expectations had been cut off. The world was cold, unfriendly, and murderous. Clouds of the future hung heavy, and there was no light at all in their darkness. They remembered that He had said that He would be crucified, dead, and buried, but that on the third day He would rise. But how could they believe? Humanly speaking, this seemed impossible. On the third day when He did arise, at first they could not believe. After bodily demonstrations, however, they knew that it was He, that He had come forth from the grave.

Today, materialism, skepticism, doubts, fears within the church are lashing away at the foundations of our religion. The age-long question put on the air first by Job, "If a man die, shall he live again," is today injected into our personal and corporate Christian faith. Totalitarian states multiplying over night and sweeping the world bid fair to threaten life itself. Under the totalitarian state there is no personal liberty, no personal freedom, the state is the soul authority, freedom in religion is prohibited, and Christ is crucified anew. After nearly two thousand years, this determined uprising against freedom and religion demands a serious and fearless appraisal of the principles of life and of living.

What meaneth this tide of tyranny that threatens to sweep the face of the earth today? Could it be the forces of evil that war against the Spirit, or could it be evidences of displeasure of God because of the intentions and practices of man? Whatever may be the occasion of this universal disturbance and threat to human freedom, civil, political, and religious, and to civilization itself, it constitutes a challenge to our courage and faith and demands a personal and universal investigation as to the real causes of such disturbances. The world must not lose sight of the fact that the church is God's mouthpiece to the world. The ministers must be Christlike, faithful and fearless in the proclamation of the truth.

We walk by faith and not by sight. It is still true that "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight."

L. E. SMITH.

HOLY WEEK IN NORFOLK.

A series of Holy Week evangelistic services were conducted at First Christian Church, Norfolk, Va. The pastor, Rev. John H. Knight, led the singing, and visiting singers rendered special numbers. Schedule of services was as follows:

Sunday — Rev. Arnold Slater of Holy Neck Christian Church, Holland, Va. Subject: "Spiritual Growth."

Monday — Rev. John H. Knight. Subject: "Attempting the Impossible."

Wednesday — Rev. S. W. Phillips of Elm Avenue Christian Church, Portsmouth, Va. Subject: "Resurrection Power."

Thursday — Rev. Ralph T. Kyle, Christian Alliance Church, Norfolk. Subject: "A Great Savior."

Friday — Rev. W. H. Garman of Old Zion Christian Church, Norfolk. Subject: "The Power of the Church."

Sunday — "An Evening of Easter Music"—Presented by the church choir under the direction of Mrs. W. J. Spence, chorister, and Miss Virginia Granger, organist,

Union Christian Church

By Millard W. Stevens, *Pastor.*

In the year 1815 James Watson, blacksmith, deeded a small tract of land to the Christian denomination for the purpose of erecting a church building for the use of that denomination at Union Ridge, N. C., in north Alamance County. This was the beginning of what is now Union Christian Church. Prior to this date there was a house of worship here used by all denominations, which was known as Union Meeting House. This gave way to Union Chapel Christian Church, which was later re-named Union Christian Church.

Reverends Thomas Reeves, George Walker, Daniel Kerr, Jesse K. Cole, and James Turner seem to have been among the first ministers who served this church. Reverends A. G. Anderson, E. W. Beal, Alfred Isley, W. T. Herndon, C. C. Peel, W. S. Long, D. D., J. W. Holt, W. C. Wicker, D. D., and P. H. Fleming, D. D., served the church as pastors at one time or another in the last fifty or seventy-five years. Most of these enjoyed rather long and successful pastorates.

The physical property of the church at the present time consists of about nine acres of land, a house of worship built of cement blocks, a Sunday school hut built of pine logs, and a brick veneer parsonage. The house of worship was built in 1908-9 under the ministry of Rev. J. W. Holt. The hut was built some four or five years ago under the ministry of Dr. P. H. Fleming. The parsonage was occupied the last of January of this year by the present pastor. Because of the fine cooperation of W. A. Foster, a building contractor of Burlington and a member of Union Church, in the construction work of the parsonage, and Mr. Roy King, head of the King Brick Co., of Graham, in furnishing the brick at cost, and the help of the many men in the community in giving work, we were able to construct an up-to-date parsonage, with modern sewerage and water facilities, at cost of just a little more than $3,200, all of which has been paid except about $1,000, which will be paid this year.

The church is in its one hundred and twenty-fourth year as a Christian Church, and in its second year as a full-time pastorate. It has at present about 340 members. Five members have already been received during this Lenten Season. The average attendance for the Sunday morning worship services for last year was 194.

The church has a woman's missionary society which is very active. The Missionary Society meets once each month for worship, study, and fellowship. There is, also, a Christian Endeavor Society, whose membership is composed of about forty high school boys and girls. This group meets each Sunday night. The young married people of the church have an organization which they call the Hustlers Class. This group meets on the second Monday night of each month for worship service, Bible study, and a social period. This class does charity work in the community and is a vital part of the church program. The Sunday school is not as large as it should be, but is a very efficient organization under the leadership of Mr. J. Horace Rascoe, Superintendent, ably assisted by fine, loyal teachers.

Music is furnished for the Sunday morning worship services by a fine vested choir of sixteen voices. The choir is under the direction of Mrs. L. L. Hooper and Mrs. C. W. Blackwelder.

This fine old country church has made some small contributions to the history of the Southern Convention, as it was at this church that the Convention was organized. The Christian Sun was projected at a special meeting of the Convention, which was held at this church. This church has given two of its sons to the ministry of the Christian Church, namely, Rev. J. L. Foster, Elon College, N. C., and the late Rev. A. G. Anderson.

The cemetery of the church holds the remains of the late Rev. Daniel Kerr, first editor of The Christian Sun, as well as other outstanding personalities of the early Christian Church in the South.

The past history of Union Christian Church has been a glorious one, but it has not reached the limit of its possibilities as yet. There are still undeveloped resources. There are still people in the community who have not accepted Christ; there are many who have professed belief in Him who have not yet paid their vow to Him. The future looks bright and by the grace of God this church will reach new and greater heights in the years to come.

This church extends a very cordial invitation to any who will to visit with us at any time. You will find a welcome at our Sunday services. If you do not belong to the Congregational-Christian Church you will still feel at home, as we are very proud of the fact that our congregation for each Sunday morning service is composed of not only members of this church, but members of the Methodist, Missionary Baptist, and Old School Baptist Churches. These may be found present most any Sunday morning, but this is as it should be, because it is *Union* Christian Church.

DANGEROUS CHRISTIANS.

[This article appeared in "The Christian Sun" for March 31, 1927, and is reprinted by request because of its significance today. Editor.]

Apparently some folks in Washington and elsewhere are alarmed at the spread of the spirit of Christian unity and the increasing influence of the gospel of peace.

Representative Free, of California, has introduced a resolution in the House calling for an investigation of the propaganda activities of the Federal Council of the Churches. Accusations are hurled that the organization is radical and subversive. It is charged with being pacifistic. It is portrayed as controlling a system whereby, on pressing a button, it can deluge Congress with resolutions from every State in the Union. It is credited with obtaining the unanimous support of the Senate for the resolution calling for arbitration of our dispute with Mexico.

The Federal Council of Churches should feel complimented by this display of interest in its work. It means that the influence of a united Christianity is beginning to be felt upon the life of the country. For many years the devout have hoped for the day when the divided ranks of Christian faith would close up the gaps and present a solid front on the great issues which have to do with the welfare of mankind and the coming of the kingdom of God. If that day has been brought nearer through the efforts of the Federal Council, then there is occasion for men of faith to rejoice.

The same forces which in the days of imperial Rome cried out against the Christians because they preached a gospel subversive of selfishness and greed and violence will again cry out whenever that preaching begins seriously to threaten the mammon of unrighteousness and the moloch of war. It is but a renewal of the protest of paganism against the message of Bethlehem.

The Federal Council of Churches is an organization to which twenty-nine denominations send delegates. It is an organization designed to represent the community of interest which exists among differing creeds and differing politics; to voice the

(Continued on page 15.)

FOR THE CHILDREN

THE OLD FASHIONED PIN CUSHION.

By Emily R. Golightly.

"Bess, what a funny old machine." Nell eyed the quaint old sewing machine curiously. It was raining outside, and they had decided to make doll clothes.

"It was grandmother's machine," answered Bess. "And mother lets me sew on it since she got her new electric."

Nell sat down on the old fashioned top which was used as a stool.

"How do you thread it?"

"Like this," Bess said, running the thread through different places.

"Oh, Bess, what a cunning pin cushion." Nell's big eyes opened wide with curiosity. The small, round cushion was tied to the arm of the machine.

"Isn't it cute? Let me take it off."

"No, don't do that. It was my great aunt's who died when she was a little girl, and mother said never to take it off. It might get lost, and she wouldn't have that happen for anything."

Nell looked at the cushion with renewed interest.

"I feel something hard inside," she squeezed the cushion.

"I know it; I wish I knew what it is. Mother says it's nothing, and for me to let the cushion alone."

Bess's gray Persian kitten mewed by the side of her chair. "I can't hold you, Kitty Wits; I want to sew."

Bess took her lady doll from out the shoe box and smoothed her dark, short bob. They spent the afternoon cutting and fitting numerous garments for the obliging lady dolls who seemed to enjoy the creation of their dainty spring outfits as much as the girls liked making them.

"Just a moment, dear," called Bess' mother, "can you come downstairs?"

After Bess had gone, Nell again examined the cushion.

"I'll take it off only to look at it," she excused herself, untying the string. "I can't hurt it." She held the cushion, fat like a little old tea kettle, in her hand. It had scalloped edges, the covers held together with buttonhole stitch.

"It must be awfully old," Nell thought, examining it more closely. "And it's stuffed with wool; how funny."

She laid it aside for a moment, and picked up her lady doll to adjust a pin in the green silk blouse she had just finished. She put the doll on the machine to look into her box of buttons, and in doing so did not notice that she knocked the cushion off the machine. Bess came running back, and the girls took up their sewing again.

"I must have a pin," Bess reached for the cushion. "Why, auntie's pincushion is gone." Her eyes grew frightened, as she looked at Nell questioningly. Nell flushed uncomfortably, dropped her eyes and then looked away.

"Why, where can it be? It was tied on so tight. What will mother think?" Bess said on the verge of tears. They looked the machine over, examining their boxes of doll clothes, then stooped and hunted about the floor again and again, but the cushion was not to be found.

"I'm going home," Nell spoke in a scared voice. "I'm sorry about the cushion." She got up.

"Oh, don't go yet."

"Yes, I have to. Mother will be expecting me."

Nell got her things together, and Bess went downstairs with her, and left her at the front door.

Nell went flying home. Oh, how bad she felt! Why had she ever taken the cushion off, when Bess, her best friend, had asked her not to? And she hadn't even been brave enough to tell her about it. Miserable, she crept into her house and went to her room. Maybe she could do something for Bess. Then the comforting thought came. "Bess might find the cushion." But no, they had looked everywhere for it. She raved over her treasures. The necklace her brother, Ted, had given her on her birthday! Bess had been longing for one like it.

Nell dried her eyes, went to the apple green dressing table, and lifted the necklace from its box. What would Ted think? And she couldn't bear to give it up. But it couldn't be helped; it was her dearest treasure, and she owed it to Bess.

She ran all the way to Bess' home and breathlessly called to Bess coming down the steps.

"Here, Bess, I have something for you." She held out the box. "I lost the cushion and was ashamed to tell you."

Bess bubbled joyously. "But I found it."

"Where?" Nell cried happily.

"That bad Kitty Wits had it way back under the old sofa beneath the dormer window. It was so far back of the machine we didn't think to look there. I found her playing with it. I suppose she thought she had caught a mouse. And Nell, you'd never guess what was in that cushion. Kitty Wits had torn it apart."

"Tell me quick," Nell cried excitedly.

"A tiny gold thimble. Mother says Aunt Bess must have hidden it during the war, when they were expecting the soldiers to raid the house. Here's your box. I wouldn't have taken it any way. And now let me show you the thimble."

Their eyes bright with excitement, the girls rushed into the house to look at the thimble.

"Oh, isn't it darling?" Nell slipped it on her fingers. "I'll never touch anything again that doesn't belong to me."

"Oh, but I would never have found it if it hadn't been for you. And am I glad!" Bess turned a handspring.
—*The Better Home.*

THE QUESTION BOX.

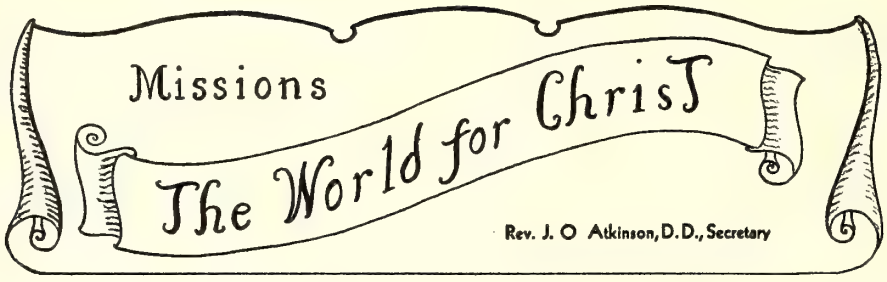
HOW CAN YOU TELL THE AGE OF A TREE.

We are learning that a tree has many things about it that remind us of animals. It breathes, feeds, sleeps, and its sap reminds us of the blood in animals. But animals grow from within. Probably all the trees that you are acquainted with grow by adding circular layers of material to their trunks and main branches. But there is a resting time of some months when most of our trees have no leaves, and each of these layers is quite distinct from the others. You can then tell roughly the age of a tree by the number of rings shown in a cross section of its trunk. Look at the next tree stump you come upon and notice these rings. Since the main branches are often nearly as old as the trunk, the approximate age can be determined by the number of rings shown in a cross section of a main branch. In trees like the pine, the age can also be found by counting the rows of branches along the trunk, for one of these grows out each year.

Next Week: How Long Do Trees Live?

"I am sentencing you to twenty years at hard labor in the penitentiary," said the stern old judge. "Have you any request to make?"

"Yes, your honor, I have," replied the hen-pecked prisoner. "Please call my wife on the telephone and tell her I won't be home for dinner."



"OF HONORABLE WOMEN."

Again and again it is written, either of those who believed the gospel, by Luke in The Acts or by Paul, where churches established, that of those who believed the gospel there were "Honorable women not a few." This indeed is quite significant in face of the fact that the women in Paul's day had to take a back seat and keep quiet and let the men do the speaking and have first place. However, love stirred in the hearts of the women of that day, even as it does at the present time.

Next week, April 18 and 19, there are to come together at Elon College in biennial session honorable women not a few. It takes neither a prophet nor the son of a prophet to say it will be a great Convention for these women of honorable estate do not know how to put on any other than a great and good Convention. Someone has said that nothing is as powerful as an idea come to its time. Well, an idea came to its time when the women of our churches, and of other churches, were moved to organize missionary societies. In passing it may be said that no pastor is as blind and indifferent to the best for his church and its spiritual life as that pastor who is blind and indifferent to the work and the worship of the women in their missionary societies. These pastors remind one of that first pastor in America in whose church the women decided to have a missionary society. In their modest way, as is their custom, they called it the "One Cent Society," and this pastor hearing that his women were to meet in his church for the purpose of helping share the gospel with others, appointed one of the Elders of his church to be present for the meeting in order that when the women were ready to have a prayer they might have a man to lead the prayer, for said he, "If a women ever leads in public prayer, Heaven only knows what the consequences will be." That pastor said more wisely than he knew for things have certainly come to pass in the church and in the name of the Lord since the women began to organize their missionary societies, that they might meet periodically and give expression to the one idea of devotion to their Lord, womanly, motherly devotion, such as man himself cannot quite comprehend.

So the honorable women not a few will meet at Elon next week and they will take counsel together and one of their number will preside, some of their number will lead the prayer and worship service, and others will make reports and offer suggestions. It will be a love feast, a joy for the eye to look upon and for the heart to feel, knowing that these honorable women come together with no thought of earthly gain, prestige or power, but with the sole thought of honoring their Lord and sharing His love and life with others. They are not coming together to preach, but to practice; not to read, but to be read; not to judge, but to be judged showing, as the Apostle James said, "Show me your faith without your works and I will show you my faith by my works." This has always been the way of the women in their missionary societies. They have gone ahead in their monthly, or bi-monthly meetings following their monthly dues, whether a dime or a dollar, with their prayers and their consecration. These honorable women coming together in biennial session next week will prove an inspiration, a blessing and a benefit in ways that they themeslves will not know and to hundreds whom they cannot see, nor number.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 8, 1939.

Sunday Schools.

Franklin, Va.	$ 13.00
Waverly, Va.	4.00
Palm Street, Greensboro, N. C.	6.15
Bethlehem, Altamahaw, N. C.	5.00
Elm Avenue, Portsmouth, Va.	3.92
Antioch, Harrisonburg, Va.	5.05
Turner's Chapel, Sanford, N. C.	2.50
Mt. Olivet (R), Elkton, Va.	4.00
Holland, Va.	6.47
Newport, Shenandoah, Va.	3.31
Auburn, Raleigh, N. C.	3.05
Linville, Va.	6.19
First, High Point, N. C.	1.44
Winchester, Va.	5.10
Union Ridge, Burlington, N. C.	6.00
Fuller's Chapel, Henderson, N. C.	5.00
Liberty (Vance), Henderson, N. C.	5.22
First, Portsmouth, Va.	4.25
Liberty (Va.), Nathalie, Va.	1.15
Total	$ 90.80

Individuals and Churches.

Pleasant Grove Church and Missionary Society, News Ferry, Va.	$ 12.40
"A Friend"	23.00
Total	$ 35.40

Specials.

E. J. Cheatham, Franklinton, N. C., Parsonage Rent	$ 19.00

Cent-A-Meal Boxes.

Old Zion Church, Norfolk, Va.	$ 7.34

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Treasurer, Norfolk, Va.	$2,000.00
Total for the week	$2,152.54
Previously acknowledged	9,745.17
Total since Sept. 1, 1938	$11,897.71

J. O. Atkinson,
Mission Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Treasurer of the Woman's Board of Missions, for the quarter ending March 31, 1939:

Receipts.

Eastern Va. Conference	$ 997.62
Valley of Va. Conference	64.88
North Carolina Conference	975.08
Total Receipts	$2,037.58

Disbursements.

Home Missions:	
General Work	$1,000.00
Foreign Missions:	
General Work	$1,000.00
Total Disbursements	$2,000.00

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

SECOND QUARTERLY REPORT.

The following is the Second Quarterly Report of the Eastern Virginia Woman's Home and Foreign Mission Board of the Congregational-Christian Church, from December 30, 1938, to March 30, 1939, inclusive:

RECEIPTS.

Women's Societies.

Antioch	$ 6.25
Berea, Nansemond	18.75
Bethlehem	34.00
Christian Temple	85.00
Damascus	25.00
Dendron	20.75
Elm Avenue	17.50
Eure	5.00
Franklin	50.00
Holland	37.00
Holy Neck	37.50
Isle of Wight	20.00
Liberty Spring	50.00
Mount Carmel	16.50
Newport News	20.00
Oakland	12.50
Ocean View	7.00
Rosemont	44.00
Suffolk	125.00
W. W. Staley, Suffolk	41.70
South Norfolk	25.00
Waverly	13.10
Windsor	39.00
	$ 750.55

(Continued on page 13.)

NOTED SPEAKER AT WOMAN'S CONVENTION.

With an unusual international background based on residence in the Near East and on the continent, as well as extensive world travel, Miss Mary D. Uline of the American Board of Foreign Missions, Boston, Mass., will speak at the meeting of the Woman's Mission Board of the Southern Convention at Elon College, April 18 and 19.

Miss Uline spent five years in Eastern Turkey as a teacher in the girls' school at Erzroom and in Mt. Holyoke Seminary at Bitlis, witnessing in 1915 the deportations of Armenians and living in the midst of the great typhus epidemic which swept over that section in 1914-1915. During four of her five years in the Near East, Turkey was at war with Italy and Greece (in the Balkan War) and then the World War.

Returning from Turkey, Miss Uline became Field Secretary of the Woman's Board of Missions of the Interior with headquarters in Chicago. In 1918 she went to France under the International Committee of the Y. W. C. A. Until the evacuation of troops in June, 1918, she served under the A. E. F., at a base hospital near Verdun.

Miss Uline remained in France for nearly three years, founding a Foyer for girls (similar to a metropolitan Y. W. C. A.) at Strasbourg, Alsace-Lorraine, France. This Foyer is one of the few institutions started by Americans to meet a post-war need which has continued to this day. In 1939 it will celebrate its 20th anniversary to which Miss Uline has been invited as guest of honor.

In addition to her war and post-war work Miss Uline traveled and studied in England and France until 1921, returning then to her former post as Home Secretary of the Woman's Board of Missions where she remained until she joined the American Board in 1927, with which the Women's Boards were then merged.

Miss Uline's world tours have included the Holy Land and Egypt during the Christmas season and India and Japan, where she visited most of the American Board stations. In 1930 she was an unofficial delegate to the Millennial Celebration of the Icelandic Parliament and included Norway and Sweden in her itinerary. In 1935 she spent the summer in Mexico doing special cultural research and visiting the work of the American Board.

Miss Uline was born in Dell Rapids, South Dakota, a daughter of early settlers in that state, and is a graduate of Oberlin College. Before going to Turkey under the American Board she taught in the high schools of South Dakota and Minnesota.

WINSTON-SALEM CONGREGATIONAL-CHRISTIAN CHURCH.
Our Missionary Offerings Have Made This Church Possible.

GUILFORD DISTRICT MISSIONARY RALLY.

The Guilford District Rally of the North Carolina Woman's Conference met in annual session with the Winston-Salem Church on March 22, with Mrs. Viola Cockman of Greensboro, as district leader.

There was a splendid delegation of approximately seventy, including visitors and ministers. Ministers present were Dr. W. M. Jay of the entertaining church, Revs. J. L. Neese, M. A. Pollard, G. H. Veazey, W. E. Wisseman, and F. C. Lester.

Societies represented were Greensboro First, Palm Street, Hines Chapel, Belews Creek, New Lebanon, Monticello, Pleasant Ridge, Reidsville, Salem Chapel, and Winston-Salem. A new society has been organized at Belews Creek. Rev. G. H. Veazey, the pastor, is to be commended.

In the absence of Dr. J. O. Atkinson his address, "The Old and the New," was read by Rev. W. E. Wisseman. Greetings from the rally were extended Dr. Atkinson by the rally secretary.

The superintendent's message, "Awakening to New Opportunities," was most inspirational. The period of devotion was conducted impressively by Mrs. C. L. Moody. The soloist for the occasion was Mrs. Cecil Duncan, rendering the solo, "Are Ye Able?"

Mrs. W. E. Wisseman led the discussion on "Our Standard of Excellence."

Officers elected were: superintendent, Miss Frankye Marshall, Walnut Cove; assistant superintendent, Mrs. D. E. Mitchell, Reidsville; secretary, Miss Vera Gerringer, Brown Summit; assistant secretary, Mrs. Fred Rudd, Greensboro.

Following a discussion of the use of the Staley Memorial Fund, it was discovered that the sentiment of the rally is to use the fund to establish a living memorial to further the cause of missions in some foreign field, such as building some type of building (church, school, etc.) in Dr. Staley's name, as the Mission Board deems advisable.

The rally accepted an invitation to meet with the First Church of Greensboro for the next annual meeting.

VERA GERRINGER,
Secretary.

NORFOLK DISTRICT RALLY.

The Nineteenth Annual Session of the Norfolk District of the Eastern Virginia Woman's Missionary Conference met at Rosemont on March 15, 1939, with the superintendent, Mrs. J. A. French, presiding. The theme for the day was "Are Ye Able?"

Mrs. A. B. Jarvis, spiritual life superintendent of the Conference, conducted a very beautiful and inspiring worship service.

The superintendent's message, "Are Ye Able to Follow Me?" brought us a challenge to do great deeds for the Master in this world of troubled affairs.

Dr. Brewer Eddy, Secretary of the American Mission Board, brought us a story, told in his dynamic and forceful manner, of conditions in the religious life of India, Japan, and China. We were indeed fortunate to

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

NORTH CAROLINA SPRING RALLY.

The young people of Congregational and Christian Churches in the North Carolina and Virginia Conference will meet at Union Ridge Christian Church on Saturday afternoon and evening, April 15, 1939. A program of fun and fellowship has been planned, and during the time given for discussion, groups will think about *Youth and Religion, Youth and Others, Youth and Our Community,* and *Youth and Recreation in the Church.* It would be fine to have representatives from every one of the forty-five churches in this Conference present for this rally.

EASTERN VIRGINIA RALLY.

One hundred and five young people of Eastern Virginia met at First Christian Church in Portsmouth, on Saturday, March 25, for their annual Spring Rally. The theme was "Pilgrim Fellowship at Work." Talks were given by the Reverends Joe A. French on *Work in the Sunday School;* and B. F. Morgan, on *Value of Young People's Organizations in the Church.*

The Department of Social Action, Mrs. Robert Lee House, superintendent, presented the Rev. Garland E. Hopkins, pastor of Leckies Memorial Methodist Church of Norfolk, at the 7:30 service. He spoke on *The Church in the Great American Revolution.* At this service the devotionals were conducted by Miss Ann Daughtrey of Suffolk Christian Church.

Six o'clock saw the assemblage of the Fellowship supper, prepared and served by the ladies of the Portsmouth Church. The program was supervised by Christian Endeavorer's Ed Warrington as toastmaster. He in turn introduced Mr. Morgan who outlined these points: that a young people's group in the church (1) tends to train tomorrow's leaders; (2) helps to get things done. "What with the cooperation of young and old, our problems can easily be overcome. . . . Jesus was interested in the young people, even in children during a sermon." Mr. Morgan quoted Jesus' incident with the young man of the Sanhedrin wherein Jesus told the youth to "go, sell, give, and come follow me."

The question of "Missions in the Local Society" arose at a mission discussion period during the afternoon. Dr. William B. O'Neill, new pastor of Holland Christian Church, and his young people thrashed out plausible reasons for missions being included in the young people's program.

The afternoon worship service was conducted by Miss Elsie Darden, superintendent of Devotional Life.

One hour, from five to six, games, songs, fellowship, and fun was led by Dr. H. S. Hardeastle of Norfolk's Christian Temple.

The Publications department of the conference instituted a lending library of books belonging to the Board of Christian Education. Anyone interested in securing books listed on the "Publication for Youth" sheet may do so by sending to Elon College, N. C., and the book will be sent with the request that the subscriber send it to someone else who has asked for the book.

JULIAN GRANGER,
Reporter.

DIRECT FROM OUR JAPANESE MISSION WORK.

Miss Lucy M. Eldridge of our Young People's Department, whom we of the South have often met and heard in public address to our profit and who was sent by individual contributions from our young people on a missionary tour of our work in foreign fields, sends the following to Dr. J. O. Atkinson. Being of more than personal interest he gladly passes it on to CHRISTIAN SUN readers:

> "Tyiri, Japan, in the McKnight's new home near Sendai, seeing pioneer missionary work in a new center, and the results of years of service. Have visited Azabu, Shibuya and Oji churches in Tokyo, heard Matsuno-san preach, visited Utsynomyia, going to Sendai Saturday. Reminded often of your interest in Japan as I see places and people here. The people are most friendly and generous in their welcome. Angie Crew met me and I shall be with her at Kobe next week.
>
> "LUCY."

WHAT SHOULD A CHURCH MEMBER DO?

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 23, 1939.

SCRIPTURE: Romans 12:1-21.

Daily Readings—

Monday—Leave the Past Behind—Phil 3:12-14.

Tuesday—Live in the Spirit—Gal. 5:22-26.

Wednesday—Love His Church—Ps. 122.

Thursday—Labor Whole-Heartedly—Col. 3:23, 24.

Friday—Live Up Against the Devil—I Peter 5:8-11.

Saturday—Look Unto Jesus—Hebrew 12:1, 2.

This is a broad topic. It is the central thought in the minds of many today. In order to better understand what church members should do, we need to determine the purpose of the Church.

Each person may be given a slip of paper and asked to write upon it what he believes to be the three main purposes of the Church. Use a blackboard to note the various suggestions.

Keep the above suggestions as a background for the discussion of the question, "What An Ideal Church Member Does." Divide the question into seven sections: (1) In his or her own church, (2) In his denominational relationships, (3) In his interdenominational relationships, (4) For missions in America and abroad, (7) In his own home with parents or brothers and sisters, or wife, or husband, or children.

Individuals may be given the privilege of looking up the following passages on what a church member does:

1. He dedicates his life to God.—(Matt. 22:35-40.)
2. He gives public testimony that the cause of righteousness claims his devotion.—(Matt. 5:13-16.)
3. He gives the church a large place in his budget of time and money.—(I Cor. 2:14-17; 12:12-27.)
4. He pledges to grow more Christlike.—(Phil. 3:12-16.)
5. He seeks earnestly to understand more fully what Jesus actually taught and lived.—(Matt. 5:1-21; John 15:1-20.
6. He strives to be pure in heart, clean in his thinking, victorious over alluring temptation.—(Phil. 4:8, 9; Eph. 6:10-18.)
7. He gives himself courageously to the building of a Christian world.—(Matt. 7:12; Luke 10:35-37.)
8. He attends church regularly to worship.—(Luke 4:16; 9:18.)

Suggested Hymns—

"All Hail the Power of Jesus' Name."

"Stand Up, Stand Up for Jesus."

"Forward Through the Ages."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL ESTABLISHES CHURCHES.

Lesson III—April 16, 1939.

Golden Text: *As a wise master-builder I laid a foundation; and another buildeth thereon.*—I Corinthians 3:10.

Lesson: Acts 14.

Unto the Uttermost Parts.

The gospel had been preached in Jerusalem and Judea and in Samaria. Paul and Barnabas, under the inspiration of the Holy Spirit, now start out to preach it unto the uttermost parts of the world. Today's lesson finds them in far-off Asia Minor. The gospel is for the whole world. The world has not yet been evangelized. There is a more desperate need for mission work than ever before. The world is the field. Christ is the only answer to the world's need. Christian nations are under divine obligations to share the gospel with non-Christian people's. Because we have so freely received, we must freely give. It is not so much a question as to what will happen to the heathen if we do not take the gospel to them as it is a question of what will happen to us if we do not obey the divine commission. The modern church needs to consider anew its missionary responsibility to our modern world.

Persuasive Preaching.

"Then entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and Gentiles (Greeks) believed." Paul must have been a convincing speaker. He had a well-stocked and a well-trained mind; he had a warm heart; he had a moral earnestness and enthusiasm; and most effective of all he had a fresh and continuing experience of Christ. And he sought not to display his powers but to help men to share that experience. He wanted their faith to stand not in the enticing words of man's wisdom, but in the power of God. There is still power in the spoken word. Let no minister of teaching, however humble, become discouraged, even in our modern world where there is so much competition from the world itself. A true and sincere word, spoken in love will not return void. Preaching will always have a place in the church of Christ.

Opposition.

"But the Jews that were disobedient (another translation has it "unbelieving") stirred up the souls of the Gentiles and made them evil affected against the brethren." Truth does not have an easy, smooth path into men's minds and hearts. There are always those who would hinder it and hamper it. The devil hates truth, and he does everything in his power to cripple and kill it. And usually he works through folks whose hearts are hard. They do not believe themselves and they try to keep everybody else from believing.

Moral Courage.

"Long time therefore they tarried there, speaking boldly in the Lord." Later it was recorded of these men that they had "hazarded their lives for the Lord Jesus." They did just that. Indeed in today's lesson we have the account of how Paul was stoned and left for dead, but when he revived he got up and went immediately into the city again. And in spite of the fact that he was driven out of Iconium, he returned there on his way back to Antioch. This was more than mere bravado or physical courage; this was moral heroism, spiritual courage. It takes courage to preach the truth in modern pulpits. It takes courage to witness for Christ in modern life. One of the outstanding traits of the early apostles was their boldness—it was thus that men took knowledge of them that they had been with Jesus.

Giving God the Glory.

When Paul left Iconium he went to Lystra, and there performed a miraculous cure on a helpless cripple. Amazed at this manifestation of powers of healing, the people concluded that the gods had come down to them in the likeness of men. Forthwith they made ready to honor them by doing sacrifice to them. But Paul and Barnabas promptly disclaimed any special credit or glory. They as promptly gave God the glory. With true humility and honesty they declared that they were but instruments through which the work had been done. Many of us have a tendency to talk about what we have done. As a matter of fact what we do does not amount to much. But what we allow God to do through us does count. Every honest man knows that he has not anything that he did not receive, that he has not done anything worthwhile that has not been done by the grace of God. The more one magnifies Christ the more he minimizes self. As Christ increases, we must decrease.

Into the Kingdom Through Tribulation.

"Exhorting them to continue in the faith, and that through many tribulations, we must enter into the kingdom of God." Where do we get the idea that being a Christian is a guarantee against hardship and trouble? Certainly not from Paul, for he says that we shall enter the kingdom only through tribulations. Nor from Jesus, for He said that in the world we should have tribulation. At this time of the year (as these notes are being written) churches will be enlisting new members. Many a minister in his desire to have a good report will make it easy for people to join his church. But he cannot make it easy for them to get into the kingdom of God. That can be won only through great tribulation, through disciple of soul, through self-denial, through suffering and sacrifice.

Knowing Whom they Had Believed.

"And when they had appointed elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed." Paul built churches, not congregations. He did not try to win men to himself, but to Christ. He did not want men to believe him, but to believe on the Lord. He wanted them to have an experience so real and so vital that after he had gone, they would know whom they had believed, and so that they would be faithful and fruitful in every good work. For after all it is not so much a question of what we believe, but Whom.

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Seven Keys to the Castle of Living. By Robert Seneca Smith and Porter Bower. Invaluable for all church members as well as for those preparing for church membership. Twelve chapters. 32 pages. Price, 15c.

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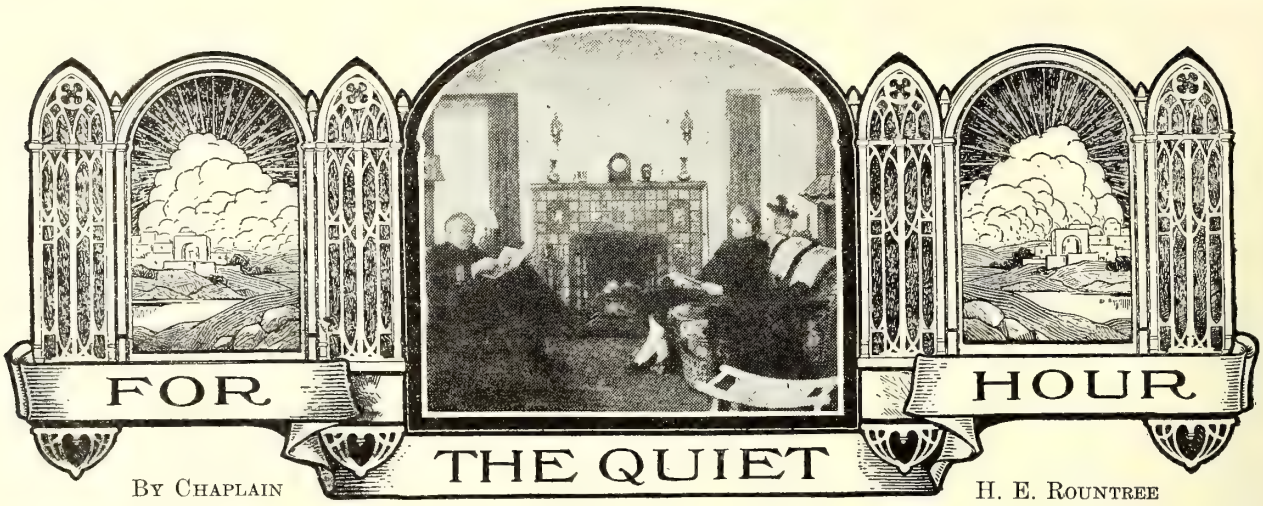

By Chaplain H. E. Rountree

MONDAY.

Final Triumphs.

"What shall be the sign when all these things shall be fulfilled?"—Mark 3:4.

Christ is foretelling the destruction of the temple; the persecutions of the gospel; the manner of His own coming to judgment, and is exhorting His apostles to watch and pray. The apostles, purely human, wanted to know something more definite about it. And Jesus answered them plainly.

This chapter makes difficult reading for those who would think that everything is lovely. It does explain that through troubles unimaginable, such as a large part of the world is now experiencing, the kingdom is to come to final triumph. Who knows that all the horrifying things of the world which we now regard so tragic and devilish, is but a process of prophetic fulfillment, and a preparation for His day.

Prayer—O God, save us from small conceptions of Thy will and grant unto us the larger vision of it, and humble us with a sense of Thy Majesty. *Amen.*

TUESDAY.

Watch and Pray.

"Watch and pray, for ye know not when the time is. . . . Watch . . . lest coming suddenly, he find you sleeping. . . . I say unto all watch."—Mark 13:33-37.

We watched for two days for the arrival of a guest who was expected by automobile. We kept busy at our tasks, but we watched, nevertheless.

The counsel of Jesus is: Make your task well done, but watch for His coming. Has he ever come to you yet? Maybe you were not watching. Spiritual vigilance is hard. We all are prone to slump. But he comes—in the whispers of His spirit, in the providences of everday happenings, in our prayers and in our thinking. In these things our work may be well done, and one day He will call us to His judgment.

Prayer—O heavenly Father, through Jesus our Lord, we would love and live Thy spirit in life, and we would look for Thy call. Help us to do well and be ready. *Amen.*

WEDNESDAY.

An Everyday Tragedy.

"And Judas . . . one of the twelve, went . . . to betray him unto them."—Mark 14:10.

A good man gone wrong. For the sake of money and a very small amount of money at that, blinded by his lack of faith and consequent loss of hope, and allured by material gain, it would seem, this good man fell into the blackest crime ever committed—the murder of the Son of God.

It does not seem possible that such could happen every day, does it? Yet, it does. Falsehood, murder, deception, disloyalties, all for the sake of money, are being committed. And the world grows black because of it. It is astonishing how little it takes to make one turn his back upon love, upon family, upon righteousness. What are we going to do about it when temptations come to us, as they will?

Prayer—O Lord, give us faith and courage to withstand temptations and make Thee Sovereign in our lives. *Amen.*

THURSDAY.

The Greatest Fact in Religion.

"And he said unto them, This is my blood of the New Testament, which is shed for many. . . . Take ye, this is my body."—Mark 14:24, 22.

Next Sunday on the high seas between Hawaii and Guam, in the Southern Pacific, it will be Holy Communion Day on board ship. There are approximately sixteen hundred souls on board. We are expecting about two hundred at communion.

A long time ago Jesus established this Feast of Memory that we should keep it until He comes again. This day, on battle fields, in cathedrals, in country churches, on the high seas, all over the world, these same words are being said. It is heaven's feast for the soul of faith. The masses are watering down the conception of the importance of this feast. Nevertheless, it still stands as the Lord's institution of His broken body and shed blood, and it reminds us that no one can accept Jesus in any way save as one accepts Him as the Christ.

Prayer—O Lord, we would share in Thy feast, and we thank Thee for its sustaining grace. *Amen.*

FRIDAY.

As Much as These.

"Truly this man was the Son of God."—Mark 15:39.

Though they condemned Jesus, crowned Him with thorns and crucified Him between two thieves, He was still acclaimed the "Son of God." Roman secular history acclaimed this as a fact. Eye witnesses wrote books about it and we still have their testimony.

The modern tragedy is that there are so many who deny it, who are trying to acclaim him as a super man and denying that He was the Son of God. The whole Christian world would be in vain and collapse if He were not the Son of God.

Prayer—Our Father, we believe, help Thou our unbelief. Help us to take Jesus as the fixed star of our lives and ever keep our eyes on Him and His glory. *Amen.*

SATURDAY.

The Halo of Crises.

"Joseph of Arimathaea . . . who also waited for the kingdom of God . . . went in boldly to Pilate, and

(Continued on page 15.)

QUARTERLY REPORT.

(Continued from page 8.)

Junior Societies.

Antioch	$ 2.50	
Berea, Nansemond	5.00	
Bethlehem	6.00	
Christian Temple	10.00	
Dendron	1.50	
Eure	1.00	
Franklin	7.50	
Holland	8.75	
Holy Neck	11.00	
Liberty Spring	6.25	
Mount Carmel	2.30	
Oakland	1.25	
Suffolk	12.00	
Windsor	4.87	
		84.92

Young People's Societies.

Berea, Nansemond	$ 9.00	
Berea, Norfolk	10.00	
Bethlehem	25.00	
Burton Grove	4.55	
Christian Temple	24.00	
Eure	4.00	
Franklin	18.75	
Holland, P. F.	7.50	
Holy Neck	10.00	
Liberty Spring	15.00	
Mount Carmel	5.50	
Newport News	5.00	
Oakland	8.75	
Rosemont	5.00	
Windsor	3.60	
		155.65

Cradle Roll Societies.

Eure	$ 1.00	
Liberty Spring	1.50	
Oakland	1.00	
South Norfolk	3.00	
		6.50

Received from Societies	$ 997.62
Received from Rallies	36.33
Brought Forward from First Quarter	171.76
Total	$1,205.71

DISBURSEMENTS.

Expenses of Mrs. Garland Spratley	$ 3.36	
Expenses of Mrs. A. B. Jarvis, 1938	5.78	
West & Withers for Treasurer's Bond	5.00	
Stamps for Treasurer	2.00	
Gurley Press for Programs	5.00	
Mrs. H. D. Hardcastle	997.62	
		1,018.76
Cash on Hand		$ 184.57

Mrs. E. R. Bryant, Jr.,
Treasurer.

SECOND QUARTERLY REPORT.

The following is the Second Quarterly Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from December 30, 1938 to March 30, 1939, inclusive:

RECEIPTS.

Women's Societies.

Albemarle Congregational	$ 15.00	
Amelia	1.00	
Biscoe	3.60	
Beulah	2.00	
Burlington	253.00	
Chapel Hill	3.75	
Church of Wide Fellowship	34.25	
Durham Cong.-Christian	50.50	
Elon Cong.-Christian	70.32	
Erskine Memorial	30.00	
Ether Christian	3.20	
Flint Hill	1.20	
Greensboro First Christian	75.00	
Haw River	9.00	
Henderson	18.76	
Ingram, Va.	5.65	
Liberty Vance	35.00	
Liberty Vance (Natalie)	6.00	
Lynchburg, Va.	7.80	
Monticello	8.70	
Mt. Auburn	8.00	
Mt. Zion	8.50	
Palm Street, Greensboro	7.50	
Park's Cross Roads	6.25	
Pleasant Hill	9.15	
Pleasant Ridge (Guilford)	8.00	
Pleasant Ridge (Ramseur)	4.50	
Raleigh, United	37.50	
Ramseur	7.00	
Reidsville	37.50	
Salem Chapel	2.50	
Sanford	30.25	
Shallow Well	17.00	
Union Ridge, N. C.	25.00	
Union Church, Virgilina	8.33	
Wake Chapel	27.45	
Winston-Salem	5.00	
Youngsville	3.75	
		$ 886.91

Young People's Societies.

Bethlehem	$ 4.75	
Burlington	8.23	
Durham Cong.-Christian	16.08	
Elon Cong.-Christian	4.25	
Greensboro First Christian	6.08	
Ramseur	2.55	
		41.94

Willing Workers.

Durham Cong.-Christian	$ 9.05	
Elon College Christian	3.18	
Greensboro Cong.-Christian	5.03	
		17.26

Willing Workers (Juniors).

Durham Cong.-Chritsian	$ 6.68	
Elon Cong.-Christian	1.75	
Reidsville	10.00	
		18.43

Cradle Roll.

Durham Cong.-Christian	$ 4.48	
Greensboro First Christian	.69	
		5.17

District Rally Offerings.

Alamance District		6.37
		$ 976.08

DISBURSEMENTS.

Bank charge	$ 1.00	
Mrs. H. S. Hardcastle, Treasurers of Woman's Mission Board of the Southern Christian Convention	975.08	
		$ 976.08

Mrs. C. H. Stephenson,
Treasurer.

Pleased to correct:

A typographical error in the first quarter report giving Danville, Va., credit for $55.05 which should have been credited to Durham, N. C.

NORFOLK DISTRICT RALLY.

(Continued from page 9.)

have such a magnetic personality in our group for the day.

Mrs. J. F. Morgan read a message from Dr. J. O. Atkinson, our beloved Mission Secretary. We could feel his spirit, though he were absent from us.

Mrs. Hendrick Jones gave the Vesper Call, bringing to a close a very worthwhile day, a day filled with mountain top experiences. May we use these experiences to help bring about the fulfilment of the Master's plan for mankind.

Hazel H. Pulley,
Secretary.

HALIFAX DISTRICT RALLY.

Although the morning brought unfavorable weather, and no doubt kept some away, we had a splendid day with the Lynchburg Church when the District Rally met there on April 30.

Three churches, Lynchburg, Ingram, and Union (Va.) were represented. Two ministers, Revs. B. J. Earp and J. H. Smith, were present.

Due to a previous engagement, the Promotional Secretary, Rev. F. C. Lester, was unable to be present, and his message was given by Mrs. F. C. Lester. She said that we had just the same number of missionaries on the field now as we had in 1885, although there is a greater need for more workers. She also said that our apportionment for the year means only 35c for each member. Mrs. Lester's address was both engaging and convincing.

Miss Tora Rudd of Burlington, N. C., was the leader for our Standard of Excellence Round Table period, the inspiration note being, "It's not so much what we do, but rather that we try."

Mrs. Earp announced that the Woman's Convention would be held at Elon College on April 18 and 19, and that the Woman's Annual Conference would convene with the Ingram Church in October.

Rev. B. J. Earp conducted the devotionals, reading from Psalm 40 and Philippians 3:12, 13, 14.

The offering amounted to $6.03.

After a bountiful lunch, the Staley Memorial Fund was discussed.

Dr. J. O. Atkinson's address, "The Old and the New," was given to us by Rev. J. Howard Smith.

An invitation was extended by Liberty (Nathalie) for the next rally. Mrs. B. J. Earp was re-elected president, and Mrs. T. W. Chandler was elected secretary-treasurer.

After the Resolution Committee's report, in which they expressed appreciation for the hospitality of the Lynchburg Church for the contribution of Mrs. Lester and Miss Rudd, for Dr. Atkinson's message, with regret that he could not attend, the meeting adjourned. Those present were grateful for the fine, inspirational day together.

Mrs. B. J. Earp, *President.*
Mrs. S. R. Gay, *Secretary.*

OUR INSTITUTIONS

The Orphanage

Dear Friends:

Easter Sunday was a beautiful, ideal day. The weather was clear, cool, and pleasant. The beautiful sunshine after the rain made everyone happy. The children at the Christian Orphanage had a happy day. The good women of the missionary and ladies' aid societies made and sent in many beautiful dresses for the girls so all could have a new dress for Easter Sunday. The little boys were not left out either because some mothers in the societies thought of the little boys and made some little suits for them. They, too, have little new suits. It is the custom, and has been for a number of years, to buy the Sunday oxfords and slippers for Easter. The buying of oxfords and slippers happens once each year and comes at Easter time. We work it so that the new Easter clothes and Sunday shoes come at the same time so all will feel dressed up once each year. The good women have been extra good to us this season and the dresses have been many and beautiful. We pray God's richest blessing on all of them.

On Sunday afternoon before Easter Mrs. T. H. Hussey of our Palm Street Christian Sunday school with her Sunday school class of more than thirty members visited the Orphanage in a body and each one brought a dress for a little girl and presented it to the superintendent of the Orphanage. It was a unique occasion and all were happy to have a part. We were delighted to show them to the Orphanage plant and all seemed to enjoy the visit. We were delighted to have them. We are always delighted to have visitors at any time. We find that when people visit the Orphanage and see the beautiful plant the church has here and the little children and the opportunity that everyone has to do a good deed, they are more interested than before. We invite Sunday schools to visit the Orphanage and see first hand what they have here.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 13, 1939.

Amount brought forward		$3,322.18
Sunday School Monthly Offerings.		
Western N. C. Conference:		
Smithwood	$ 1.54	
High Point, 1st	1.06	
Pleasant Cross	1.39	
Needham's Grove	1.62	
Pleasant Hill	5.03	
Ramseur	6.34	
		16.98
N. C. & Va. Conference:		
Carolina	$ 1.90	
Mt. Bethel	1.75	
Burlington, W. R. Sellars, Thanksgiving	25.00	
Union Ridge	6.00	
Elon College Men's Bible Class	5.00	
Greensboro, Palm Street .	14.76	
Happy Home	6.24	
		$ 60.65
Eastern N. C. Conference:		
Fuller's Chapel 1st Qt. ..	$ 11.30	
Catawba Springs	8.23	
Pleasant Union	1.84	
Oak Level	1.00	
Bethel (Wake)	3.57	
Lebanon	2.00	
Liberty Vance	5.56	
		33.50
Eastern Va. Conference:		
Rosemont, Men's Bible Class	$ 25.00	
Rosemont	14.85	
Berea, Nansemond	5.00	
Waverly	4.50	
Franklin	10.00	
Antioch	1.67	
		66.52
Valley Va. Central Conference:		
Mt. Olivet (G)	$ 2.84	
Timber Ridge	1.58	
Mt. Olivet (R)	5.00	
Bethel	3.54	
		12.96
Ala. Conference:		
Bethany	$ 1.16	
Pisgah	1.51	
		2.67
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Dalton	$ 12.50	
Rev. R. H. Coble, Burlington, N. C.	1.00	
M. B. Smith, Jr., Guardian	100.00	
Rosemont Men's Bible Class	12.50	
Mrs. Gibbs	5.00	
Lynn Dorsett	2.00	
Mr. Ray	10.00	
Mrs. Hines	15.00	
Mrs. Hamilton	12.00	
W. P. Perry	10.00	
O. H. Lambert	12.50	
Mr. Godwin	30.00	
		222.50

Elon College

OFFERINGS FOR THE COLLEGE.

We are encouraged to know that some of our Sunday schools and churches have not forgotten the college. A few contributions continue to come in. Has your church or Sunday school made its contribution? Remember that these contributions count on your conference apportionments. In making your payments now you are helping the college greatly and at the same time helping yourself. You will have that much less to raise on your apportionments in the fall. Of course you expect that your church shall raise the entire amount asked for by the conference. Every contribution made counts on the total amount.

Don't forget your fifth Sunday offering April 30.

The following is the report for the week:

Sunday Schools.	
Eastern N. C. Conference:	
Fuller's Chapel	$ 1.45
Va. Valley Central Conference:	
Mt. Olivet (G)	1.00
Churches.	
N. C. & Va. Conference:	
Elon College	3.00
Va. Valley Central Conference:	
Leakesville	10.00
Total for week	$ 15.45
Previously reported	1,606.00
Grand total	$1,621.45

L. E. SMITH,
President.

Endowments.	
Duke Endowment	1,341.58
Total for week	$1,758.36
Grand total	$5,080.54

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Electricity and Christianity" - - - - .30
"Lives of Christian Ministers" - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

WILKINS.

The Ladies Aid Society of Cypress Chapel Christian Church (Eastern Virginia) find it their sad duty to record the passing of Mrs. Mary C. Wilkins, their oldest and one of the best beloved members, who departed this life on January 4, 1939. She was a kind, cheerful, and helpful person who devoted her life to bring happiness to her home and community. Known as "Aunt Mary" by many, she spared no effort to make life sweeter for her family and friends.

"Aunt Mary" was one of those who walked the trail of life leaving only lovely memories along the path. The worth of her life as a shining light of Christianity cannot be measured. Therefore, be it resolved:

1. That while we mourn her departure, we bow in humble submission to the will of our Heavenly Father.
2. That we extend sympathy to her son and daughters.
3. That we strive to be more loyal and put Christ first in our lives as she did.
4. That a copy of these resolutions be placed on our records, one sent to the family, and one to "The Christian Sun."

Mrs. HENRY BROTHERS,
Mrs. G. C. MANN,
Mrs. ROY BRINKLEY,
Rev. R. E. BRITTLE,
Committee.

OVERMAN.

Mrs. Martha Ann Overman departed this life on April 1, 1939, after having been a faithful and true Christian for many years. She was seventy-seven years of age, and is survived by two daughters, Mrs. Alice Cook and Mrs. R. L. Jones of Liberty; one son, Ed Overman also of Liberty, and eighteen grandchildren

Mrs. Overman lived a life of great inspiration to those with whom she came in contact. For many years she was a member of Liberty Christian Church from which place the funeral was conducted on Sunday afternoon, April 2, at 3 o'clock by her pastor, the writer, assisted by Rev. R. W. Finlator, pastor of the Liberty Baptist Church. Interment followed in the cemetery at Liberty.

The many floral designs and the large attendance at the funeral expressed the high esteem in which Mrs. Overman was held.

HAROLD LOMAN.

WINNER.

Mrs. Berthania Cox Winner, daughter of the late William and Margaret Cox and widow of Frank Winner, died at her home near Driver, Va., March 10, 1939, at the age of 81 years. The funeral services were conducted at Berea (Nansemond) Christian Church by the writer, and the burial was in Cedar Hill Cemetery, Suffolk.

Mrs. Winner leaves three children: Maurice, Charlotte, N. C.; Walter, Suffolk, Va.; Mrs. R. B. Odom, Driver, Va.; ten grandchildren and eleven great-grandchildren. She was a native of Camden, N. J., but had lived in Virginia for 62 years. For more than a half century she had been a member of Berea church, faithful and active to the last, a teacher in the Sunday school, and identified with the women's work. She was a chosen vessel to bear the message of a Christ-like life—a life of loving kindness to men and of absolute loyalty and faith in God.

N. G. NEWMAN.

MARWITZ.

Charles August Marwitz, a prominent member of the First Christian Church, Norfolk, Va., departed this earthly life on the morning of March 21, 1939, after an illness of several months.

Mr. Marwitz was born in the year 1870 in Chesterfield County, Va., but had resided in Norfolk since youth. He had been a member of First Christian Church for over forty years. For years he was a member of the church choir.

His passing is mourned by his devoted wife, Mrs. Susie Marwitz, three sisters, two brothers, and three children, together with a multitude of friends in Norfolk and the Navy Yard where he was employed as a skilled machinist.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

JOHN H. KNIGHT.

DANGEROUS CHRISTIANS.

(Continued from page 6.)

faith of the churches on agreed essentials and fundamental principles.

Of course, the accusation that it is an instrument of propaganda is wholly true. Propaganda is the business of the Christian religion. "Go ye into all the world and preach the gospel," was the marching order of its Founder. To charge the Federal Council with efficiency in propaganda is to pay it high tribute. The trouble is that some people are necessarily disturbed whenever the gospel is preached with practical application to human problems. If these Christians would confine their exercises to praying, singing, and sermonizing in the abstract, nobody would object. It is when they begin to put in practice what they preach that they become dangerous.—*Chicago Evening Post.*

FAMILY ALTAR.

(Continued from page 12.)

asked for the body of Jesus. And Pilate . . . gave the body to Joseph."

All crises suddenly bring into relief hitherto unknown characters. Men who have wavered suddenly confront and make a great dicision. The pity in Joseph's case is that he had not come out before. What Jesus might have made of him, had he done so! We often send flowers too late. We cannot estimate what good the world has lost because of this. And we?

Prayer—O Lord, forbid that we shall be slack in our love, and our service for Thee. *Amen.*

SUNDAY.

CARRYING SPICES TO A CORPSE.

"He is risen. He is not here."—Mark 16:6.

These faithful women were carrying spices for a corpse. That they did not find Him overwhelmed them and everybody else. This, despite the fact that Jesus had told them so explicitly. But they came to. They were convinced, and henceforth His believers are apostles into all the world; a kingdom mightier than any empire. It is spread everywhere and is enlarging. This is divine power.

Sunday is His resurrection day. The day for us to show our faith. What do we carry to offer Him there? Fine clothes, social desire, mercenary motives? What do we go to church for? We may be carrying spices to a corpse. Let's worship the living Christ.

Prayer—Our Father search our souls. We would find Christ. We would rise to newness of life. Help us. *Amen.*

REVELATIONS OF A MICROSCOPE

By CLARENCE A. VINCENT, D. D.

Dr. David Fairchild recently expressed his surprise that so few persons use the microscope. It would reveal the most interesting things that are everywhere around us and under our foot and hidden to the natural eye. A drop of water from a roadside pool under a lense shows an army of living things, swimming, fighting, reproducing their kind, and carrying on a world of their own. The dirt under our foot, the pebble, and the boulder, the plants and even the atmosphere are storehouses of wonders. So **faith** reveals new worlds and wonders in old worlds that the intellect, unaided, cannot disclose. It gives a new scope and richness to life and all its contacts.

Faith Opens Doors.

Robert Koch was a plodding, restless physician. He had ambitions to be a ship physician. To attract his mind to something else, Mrs. Koch gave him a microscope. The lense brought new worlds to him. In these searches he discovered the bacilli of tuberculosis and later of cholora.

So **faith** awakens one and reveals worlds before unknown. It assures its possessor that the material world and all living things are made by a God of wisdom and power, and this is a world of order and purpose, and that one's own life and resources must be used to carry out the Divine purpose in creation and history. It makes one's faculties tingle with eagerness to fill one's place and do his part. The elders of a Presbyterian church in Scotland informed the pastor that the only one received into membership during his seven years' pastorate was Robert, and that he was a dull lad, and that they felt that he should resign and a new minister take the position. The pastor walked over to Robert who had come early to the service and said, "Robert, they say that you are the only member received during my seven year's pastorate. Robert, you must be a host." This appeal aroused the lad and Robert Moffit's name and work are well known.

Faith Reveals a Home.

When one of five families are broken up, it is time to discover the causes, or rather the spirit and principles that will insure a good and happy family. **Faith** breathes a spiritual purpose into the family life. It makes the relationships of the family sacred. It recognizes the rights of every member and enhances the value of personality. **Faith** cultivates patience and gives forgiveness. **Faith** changed the persecuting bigot, Saul of Tarsus, to Paul who wrote, "Bear ye one another's burdens and so fulfill the law of Christ."

A word of grace at the table, a verse or more from the Scriptures, and a prayer, silent or vocal, in the morning enrich the whole day. A small percent of the divorces come from the families of the Church. **Faith** helps one to bear the irritation of life and keeps alive in one the rich experiences of life.

Microscope and Telescope.

Faith reveals the things near at hand, as does the microscope, and the things far away, as does the telescope, as one world. It makes real to one the first and second Commandments as one motive—love.

Koch's discovery became a factor in the cure of disease. When it was known that tuberculosis and cholera are germ diseases, doctors and scientists could search effectively for remedies. So **faith** breathes love into the heart which leads men and women to dedicate their lives to the services of others. It led Sir Edward Carson, the greatest lawyer in England in his day, to give his time and abilities to prove innocent a lad who was wrongfully accused of cashing a small money order, and whom the Admirality of that great nation would give no chance to prove himself innocent. In so doing Sir Edward Carson awakened the people of England to a realization of the harm of such a system, and forced the Admirality at last to admit the wrong and pay the costs of the case.

Jesus emphasized that the humblest life or gift used for others are mighty forces in social redemption. Two mites are still moving the world.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church"

Mrs B F Frank 12-1-39

Vol. XCI. RICHMOND, VA., THURSDAY, APRIL 20, 1939. No. 16.

THERE'S A SUNRISE

By JOHN GALLOWAY TRUITT.

There's a sunrise beyond the sorrow of our waiting,
  There's a morning that is calling you and me;
There's a glowing, daring dawning we are rating,
  When the sun shall shine again so gloriously.

There's a patience only bred in anxious serving,
  There's a freedom only felt by those who care
To face the life that they've been given without swerving,
  And take the cup that they've been handed for their share.

More is learned in leaden skies than in the shining,
  More is left to help another on life's way
By the humble songs that are sung without the whining
  Of those who never bore the burdens of their day.

You and I will take with gratitude the giving
  Of a little extra testing for our steel,
For we shall know a deeper meaning for our living
  When the anguish of another we can feel.

OUR WORK AND WORKERS

Most of the editing for this week has been done in bed where the Editor is entertaining a light case of the flu.

If you need help for your Mother's Day Program on May 14, write to the Board of Christian Education, Elon College, N. C.

Large crowds gathered at Concord on Monday after Easter Sunday for the Easter Program under the direction of Miss Vada Golladay. Offering for Missions was made and much interest was shown.

About seventy-five young people from ten churches met at Union Christian Church last Saturday for the annual meeting of the Pilgrim Fellowship of the North Carolina and Virginia Conference.

Suffolk Christian Church has received forty-three members since last Conference. This is a fine increase. Dr. J. G. Truitt, pastor, and his wife have both been sick much of the time, but he is still on the winning side.

The Randleman (N. C.) Christian Church will begin a spring revival on the fourth Sunday in April with the pastor, Rev. Harold Loman, doing the preaching. The church expects to have a parsonage ready for the pastor in the near future.

Rev. E. M. Powell, Henderson, N. C., reports a fine recent service at Beulah Christian Church. Six new members have been received, and he is expecting to receive others on the second Sunday in May. An offering for missions was made on Easter Sunday.

The Rev. Duane Vore prepared a beautiful Easter bulletin for his church at Providence Memorial, Graham, N. C. On that day four new members were received into the church. The young people of that church have recently raised $112.64 for the Building Fund.

The Mayland Church building was full on Easter Sunday evening for the Easter Pageant and songs under the direction of Mrs. Alexander. Much interest was shown and the offering for Missions was taken. The Mayland Church appears to be moving on to higher ground. The attendance is increasing at almost every service.

A great revival which lasted eight nights—no day services—just closed at Whistler's Chapel. There were visible results—18 members by profession of faith and 2 seeking reconsecration and baptism. The building was almost full to capacity every evening and much interest was shown in a revival of the entire church body.

In cancelling her subscription to this paper, Mrs. Frances Osburn of Alabama, aged seventy, and crippled from youth, sends four dollars for two other subscriptions (new). She lives with her people, and all of them take the paper. Here's wishing that all subscribers would be as thoughtful and cooperative. Thank you, Mrs. Osburn.

Beautiful Easter bulletins were given to the Lynchburg Church by a local funeral director. The pastor, Rev. J. Howard Smith reports a fine Easter service with five new members and twelve baptisms. Eleven new members had already been received as a result of the revival meeting conducted by Rev. O. D. Poythress of South Norfolk, Va.

First Christian Church of Burlington, N. C., held a beautiful and impressive sunrise service, composed mostly of music, on Easter Sunday. The house was filled to capacity at the morning service. In the evening the young people presented the Easter idea in dramatic form. There were seventy-two in the men's class at Sunday school. Six were received into church membership, which makes twelve this Conference year.

ATTENTION, PLEASE!

The Christian Temple is going to try to furnish lodging and breakfast for the out-of-town delegates who attend the Southeastern Convention in Norfolk, May 9-11. It will help the Entertainment Committee so much if those who desire such entertainment will notify the Committee to that effect. If you plan, even tentatively, to come to the Convention, and if you want lodging and breakfast, will you please notify me at once, so that I can in turn notify my Committee. Thank you for your courtesy.

Those who prefer to stay at hotels will find very comfortable rooms at very reasonable rates. I shall be glad to make reservations.

H. S. Hardcastle,
272 E. 39th Street.

DAILY BIBLE READINGS.

By Dr. J. H. Lightbourne.

Asked by Editor Lester to outline Bible Readings for Christian Sun readers I agreed after a considerable hesitancy. In the first place what seems a very simple task is not so simple after all, if time and thought are to be given it and the readings are to be selected to some purpose. And then, too, there is the question as to whether or not Christian Sun readers feel a need for such a thing as outlined Bible readings.

But here is a matter which lies close to my heart, for I am interested in and concerned about Bible reading and study. In a Church which declares against man-made creeds and presents the Bible as the sufficient creed there should be consecrated loyalty to the reading and study of the Bible. But how much daily Bible reading and study is there?

The readings to be outlined week after week will not be on a basis of uniformity as to daily material. Frequently readings will be long necessarily; again readings will seem too brief. But through all the selections a plan will be followed closely and I feel the plan will justify the varying lengths of the daily readings.

We will begin with a week of reading under the caption "After Easter, What?" And then we will be introduced to a prophet of the Old Testament and spend some while with him. It is my feeling that this prophet is not generally read after, and we are hoping through our choices of subjects and our plan of presentation to bring before us one of the great patriotic men of God of all times—lovable, loyal, lofty.

Week of April 9-15.
"After Easter, What?"

Sunday, 9th—"He Is Risen; Rise and Do"—Mark 16: 1-15.

Monday, 10th—"Feed My Sheep"—John 21: 1-24.

Tuesday, 11th—"In a Galilean Mountain"—Matthew 28: 16-20.

Wednesday, 12th—"The Promise of Power"—Luke 24: 36-49.

Thursday, 13th—"The Ascension"—Acts 1: 1-11.

Friday, 14th—"The Power Is Given"—Acts 2: 1-4.

Saturday, 15th—"An Apostolic Sermon"—Acts 2: 14-36.

Week of April 16-22.
"Meeting a Prophet."

Sunday, 16th—"Meet a Prophet"—Jeremiah 1: 1-3.

Monday, 17th—"Conscious of His Call"—Jeremiah 1: 4-10.

Tuesday, 18th—"Who Sees With God's Eyes"—Jeremiah 1: 11-16.

Wednesday, 19th—"And Here's God's Commission"—Jeremiah 1: 17-20.

Thursday, 20th—"But Who Had Days of Misgiving"—Jeremiah 15: 19-21.

(Continued on page 7.)

"AS IT BEGAN TO DAWN."

In the wonderful story of the Resurrection, Saint Matthew says that "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." It hadn't then begun to dawn on them that Jesus would rise from the dead. Neither had it dawned on the disciples. The women came to bring sweet spices and to weep, for the light of God's love and grace had not fully dawned upon them. When the news of the Resurrection began to dawn upon the deserting disciples, they were reunited and tarried in Jerusalem. After a brief trip to Galilee they were endured with the spirit of God and went forth to conquer the world for righteousness, love and peace.

The Congregational Church had served itself for a long time before it began to dawn on the members of that great body that the rest of the world should have the knowledge of Christ and that this Church should send the messengers to tell of the redeeming love of God in Christ Jesus. The Christian Church let nearly a century pass before it began to dawn on its members that Japan and Puerto Rico needed the story of Christ and that this Church could send messengers there to make known the eterntal truth. Only twenty-five years ago it began to dawn on the women of the Southern Convention that they could unite in a great missionary enterprise and make their influence for good world-wide. This week they are meeting at Elon College in their first convention session separate from the Southern Convention itself. It is beginning to dawn on the good women of the Southern Convention that they not only have responsibilities but that they can carry responsibilities for sending the gospel to the far away places of the earth.

It began to dawn on the leaders of our Church less than a quarter of a century ago that the young people should be trained and should be given opportunities of leadership and directed in the paths of service in a larger way than had ever been done. The Board of Christian Education was organized, and Miss Lucy Eldredge began the work as a field secretary who went from church to church stimulating and enthusing leaders and young people. Today it is beginning to dawn on the young people in our Convention that they, too, can have a share in the world-wide program of Christianity. The way is not altogether clear, but the light is shining and the young people are responding. It may be that within a very few years these young people of ours will be supporting their own missionaries at home and abroad. Of course, this will be done through regular channels and in cooperation with others, but it will be their own work supported by their own prayers and gifts.

Reports from many churches indicate that when the Easter season came this year new light began to dawn in the minds and hearts of many who worshipped in our churches. A few here and more there have gone to the altar of the church and accepted in their own right the way of the Lord Jesus Christ and have become a part of His Church. They have not as yet seen all of the glories that are to be revealed, but as light began to dawn in their hearts they walked in the way. Doubtless as the full light of day comes they will see more clearly. They may be able to do things that those of us who are older have not yet accomplished. Let us hope so.

As it begins to dawn upon the Church that God is expecting more than we have yet given and that he will do for us more than we have asked, let us, like the women, go straight to the place where we may meet him and from which we may be directed into the paths of eternal service. As truth begins to dawn, we must arise and do or else the vision fades and we become less than we were.

THE SOUTHEAST CONVENTION.

On May 9 to 11 representative leaders from Congregational and Christian Churches throughout the Southeast will meet at Norfolk, Va., for fellowship and inspiration. When the merger was taking place several years ago it was difficult to tell just what direction organizations might travel. At that time some thought that the Southeast Convention would be the old Souhern Convention area, which included Virginia, the Carolinas, Georgia, and Alabama. When Georgia and Alabama withdrew from the Southern Convention and set up state conferences, the Southern Convention became less in area but equally as strong as it had been in membership. The purpose of the Southeast Convention is not to transact business but rather to consider mutual problems, share experiences, and enjoy friendships.

Two of our denominational leaders are to be with us in Norfolk. Many of our own people in the Southeast will appear on the program. The problems of the whole territory will be presented. The place of the Church in the modern world will be discussed. Out of this session should come a new impulse for Christian service and new information which can be transformed into success.

It is to be hoped that leaders from over all of the Southeast will be present at the Christian Temple in Norfolk to share in this great Convention.

A "CHRISTIAN SUN" CAMPAIGN.

Last spring the Southern Convention voted to increase the subscription list of "The Christian Sun" to at least 3,000 within the Southern Convention. Definite quotas were given to the five conferences. Each conference voted to apportion the subscriptions to the local churches and undertake to secure them. The Board of Publications has designated May as the month in which this work is to be done. No other campaign for the Church will be on at time.

There are two fundamental reasons for this campaign. One is to increase the income so the work can

be carried on. The present subscription income is far below what it costs to publish the paper, and the Convention faces the necessity of securing this money from other sources. A subscription list of 3,000 will still leave a deficit on the paper but the difference between the cost of publication and the income will be very much less than it is at present.

The second reason is far more important. In such a time as this the Church needs to speak its mind. There are two ways of doing this. One is through the spoken word in personal contacts, classroom, and pulpit. The other is through the printed page. There are those who believe that Congregational and Christian Churches have a message that is needed for our day and that the churches in this area should have a paper through which they can express their own minds. It is the business of the Church Paper to present the message of the Church, which we hope is the message of the Christ, to all who will read. It is a medium of education for our membership and for those who should be members of our churches. Unless our people know what is being done and what is being undertaken, there is little hope of cooperative work among our churches. Unless we can feel that we are not alone, that we are a part of the great body of Christ, we may lose our enthusiasm and become despondent.

THE CHRISTIAN SUN is the tie that binds together Congregational and Christian people in our churches and makes them a working unit in the Kingdom of God. It is for this reason that pastors and people are asked during the month of May to secure renewal and new subscriptions for THE CHRISTIAN SUN. The cooperation of every reader is desired and expected. We believe you want the paper, and we believe that you want it to be as useful as possible. For this reason we are expecting every church to put on a canvass and secure the needed subscriptions.

The Promotional Secretary of the Southern Convention Reports

When the Southern Convention of Congregational - Christian Churches met in Portsmouth, Va., last spring they began a new adventure. They set up an office of Promotional Secretary whose business it should be to promote all of the enterprises of the Southern Convention and the work in the local churches. In addition to this he was to edit THE CHRISTIAN SUN and become business manager thereof. Never before had the Convention established such an office, and in large measure it was a venture in the dark, but with the hope of seeing the dawn of a new and brighter day.

The Convention elected me to perform these duties, and delegated to a committee, composed of the chairman of each Board and institution, the president of the Southern Convention, and the conference presidents, the responsibility of outlining the work to be accomplished and of financing. This committee met in Norlina, N. C., on July 29, 1938, considered the work to be done for each department, and elected a sub-committee of three to counsel with the Promotional Secretary concerning further details. Financial agreement had already been entered into by the Secretary on the one hand, the Mission Board, the Board of Christian Education and the Southern Convention on the other. On September 1, 1938, I moved to Elon College, N. C., and began the work, leaving behind a very desirable pastorate.

Work Undertaken.

Elon College graciously furnished one large room and one small room for office space. Two school girls do the office work. One keeps the accounts for THE CHRISTIAN SUN, copies material, and otherwise aids. The other is responsible for the work of the Board of Christian Education, aids in the work of THE CHRISTIAN SUN, and acts as stenographer for the Promotional Secretary.

Every week during the year except two THE CHRISTIAN SUN must come from the press. It is my business to see that materials are furnished to the printer and that subscriptions are secured from as many people as possible. This is work enough for any one man.

Last fall it was my pleasure to attend and share in all five conferences within the Convention, as well as the two Christian Missionary Association meetings. I have tried to attend all public meetings of our conferences and to present as fully and faithfully as possible the entire program of the Church.

Considerable effort has been made and some success attained in organizing pastorates and securing pastoral service. Much more needs to be done in this field, and the Secretary's services are at the disposal of both pastors and churches for this type of work.

Numerous leaders in local churches have been aided with their problems and a large amount of materials for use have been supplied. I usually carry books, pamphlets, Sunday school literature, and New Testaments (these are for free distribution) wherever I go.

It has been my purpose to stay in the field and out of the office as much as possible. Very few general letters have been sent, but a multitude of personal letters have been written. Personal interviews have been emphasized.

Much Work Needed.

Your Secretary has had to experiment and has doubtless made many blunders. If nothing else had been accomplished, he has been able to discover an unlimited amount of work that needs to be done.

There are closed churches in each conference. Some of these certainly should be opened and become active. There are other churches on the decline which should be redeemed and started on the upgrade. There is much waste of money by pastors having churches far apart and having too many churches to serve. We need more full-time pastors with fewer churches in a pastorate so better work can be accomplished. Our institutions and Boards need greater income so they can serve more effectively. They can get this only when we have more effective churches. For this reason your Secretary is anxious to aid pastors in developing better religious education programs, missionary programs, and financial programs in the local church.

Near many of our churches are multitudes who do not share in any church program. Your Secretary is trying to arouse interest that will win these people to our Church. We should begin a new work and build new churches. There are many opportunities awaiting us. One church has been organized and others are contemplated.

The Churches Can Help.

During these eight months I have put into the work all that I have in the way of judgment, energy, Christian spirit and finance. Both day and night to the limit of my endurance I have gone where duty called and have found a keen sense of delight in sharing with the Church people our mutual problems.

The churches can help the Secretary to be successful by pointing out things that need to be done and making suggestions as to how they can be accomplished. Do not be afraid to ask for the service which you need in any phase of Church work. Your request will be met as quickly and as

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

God has a great plan for the human race. Glimpses of it are revealed in the first chapters of Genesis. Incomplete revelations, of course, and not fully understood—but sufficient to indicate something of His plan. The so-called inaccuracies of Genesis are greatly modified by the grim inability of the human mind to understand the message and revelation of God.

Genesis gives us a glimpse of intimate fellowship, sweet innocence, holy communion and clear revelation of the Divine presence and plan. Adam and Eve were innocent but not perfect. That is a distinction which must not be overlooked. Innocence is sometimes ignorant. Adam and Eve were imperfect in knowledge and spiritual development. They were sinless but not perfect. It was a part of God's plan to walk with them, talk with them and teach them the way of human happiness upon this earth. Their home was to be a place of peace, joy, righteousness and beautiful living.

But God's plan was interrupted. An enemy of God and man came into the scene. A struggle between spiritual powers was introduced. A battle for supremacy began. The contender won a victory and man lost a battle. Man always loses the battle when he undertakes to question God's wisdom and yields to the suggestion of evil. God did not lose the battle. He never loses in a contest with unrighteousness. The victory was delayed. But the battle has not ended. God has not changed His plans. The old plans of Genesis are lying upon the table of the Divine Architect. Some new methods have been introduced, a new Leader is directing the present campaign—and final victory is assured.

What are the plans? Righteousness on earth. A sinless world. Yes, that is God's plan today. All people of the earth should be good seven days in the week. They should be religious. Spiritual fellowship should be an increasing delight to their souls. All people should be honest, free from all desire or effort to defraud others for their own profit. People should love each other. Hate is both inhuman and ungodly. Humanity should see life in its proper setting. The tramp who steals a ride on a freight train should have the same social recognition as the man who steals enough money, by dishonest methods, to buy a palatial home on Fifth Avenue and rides to his office in a high-powered, high-priced automobile. A thief is a thief wherever he lives, and should be branded as such in every phase of life. Social, economic, political and industrial injustices are an abomination in the sight of a just God. This world should be a safe, clean, holy place for the people of God. Every hypocrite and vile sinner should become a true follower of Jesus Christ. That is a part of the Divine plan.

God prepared a plan for all people of the earth to have eternal life. Jesus came to give people abundant life. He is the Prince of Peace. Why should a Christian carry a gun to take the life of an innocent neighbor? Why should the choice young men of the nations be under arms, with a strong probability that millions of them will be slain to satisfy human greed and sordid selfishness? There is no reasonable answer to these questions. The answer of Christianity should be: "Glory to God in the highest, and on earth peace, good-will toward men." An intelligent understanding of God's plan would make every Christian glad to have a part in the missionary program of the church. Eternal life on earth. Perhaps a better place later. But this would be good enough—if all the people would be obedient followers of Him who makes the plans. Righteousness here! Eternal life here! Good plans! "Thy kingdom come."

I. W. Johnson.

THE MEANING OF EDUCATION.

There is a wide-spread interest in education today. Federal, state, and municipal governments are emphasizing the need of education. Large sums of money have been appropriated to encourage and advance programs of education for all ages and all classes. The democracies of the world are interested in a type of education that will emphasize personal freedom and accentuate and develop individual personality to its highest degree. They envision a free state made up of free and cultured individuals. Their aim is not necessarily for collective security but for individual and collective advancement.

The dictator or totalitarian states of the world have another view of education, that education is not for the world or for the individual but for the state. Information and education that does not contribute to the solidarity and absolute power of the state is denied the individual. The individual becomes a part of a machine. Whatever fits him best for his part in that machine is given him. Whatever may create dissatisfaction or cause friction within the machinery of the state is denied him. In this race for power among the nations of the world must also be the race for the development of personality which, after all, is the groundwork and should be the fruitage of any system of education.

A quarter of a century ago the emphasis was placed on buildings, equipment, and an adopted, uniform curriculum. Courses of study leading to a Bachelor of Arts degree meant about the same in every school, with a wide variation in the ability and efficiency of instructors but a more or less uniformity in subjectives. We went through the steps for a diploma with about the same regularity and precision as a musician fingers the keyboard of a piano. Education meant largely the acquisition of knowledge. The individual was left to test his aptitudes in the application of the information acquired to the problems of life after school days.

Today the emphasis has shifted to the development of personality, recognizing fully the part that acquired information may play in such achievement. The theory of education is that the individual must be completely discovered as to talents, temperaments, and mental, social and spiritual possibilities. Information must be acquired not simply for information's sake but for the bearing that that information may have upon the enrichment and development of individual personality. The test of his education is the evidence of his ability to translate the information acquired into the proper and satisfactory solution of the problems of the society and of the world of which he may be a part. Present day trends in education by no means discredit the value of information. They recognize the necessity of knowing, but education that ends with information and knowing falls far short of the mark in this progressive age. The individual acquires information for the purpose of the larger contribution that he feels impelled to make to his day and generation. Information is the storing of facts in the human mind. Education is the application of those facts in the creation of new values in the realm of human personality and social realities. In this race for a wider curriculum in secondary and higher education, it is a pity that the church, the religious forces of the world, are

(Continued on next page.)

Elon College Golden Anniversary

The mercury continues to climb, not as rapidly as we would like, but nevertheless it moves upward. The weather has been unusually cold this week. At this season of the year, however, we may expect the temperature to rise more rapidly in a few days. Let us hope that this may be true with the mercury in our Golden Anniversary thermometer.

We have had eleven subscriptions during the week, a total of $625.00 in cash and pledges.

The report of last week should have carried cash payments made as follows: W. R. Sellars, $50; H. L. Neal, $15; W. T. Scott, $5; Mrs. W. T. Scott, $5. These payments enable us to make our regular monthly payments on our debt. There are a large number of the alumni, church members, and friends who have made up their minds to join the Golden Anniversary Club. If you will take the time to sign your pledge and send it in, you will greatly encourage the ones of us who are conducting the campaign and influence others who are undecided to make their pledges. Any payment that you can make will be greatly appreciated.

Report for the week is as follows:

Name	Pledged	Paid
Thelma Morris, Standardsville, Va.	$ 50.00	$ 10.00
D. R. Fonville, Burlington, N. C.	50.00	50.00
Mrs. D. R. Fonville, Burlington, N. C.	50.00	50.00
Elmer L. Daughtry, Franklin, Va.	50.00	
Mrs. M. T. Garren, 437 W. Gaston St., Greensboro, N. C.	50.00	50.00
Rev. E. Carl Brady, Hemp, N. C.	50.00	
Mrs. E. Carl Brady, Hemp, N. C.	50.00	
A. J. Strum, Winston-Salem, N. C.	50.00	
T. W. Trogdon, High Point, N. C.	125.00	25.00
Robert A. Davis, University of Colorado, Boulder, Colo.	50.00	
W. H. Young, Durham, N. C.	50.00	
	$ 625.00	$ 185.00
Previously reported		$12,900.00
Amount pledged for week		625.00
Grand total in cash and pledges		$13,525.00

THE MEANING OF EDUCATION.

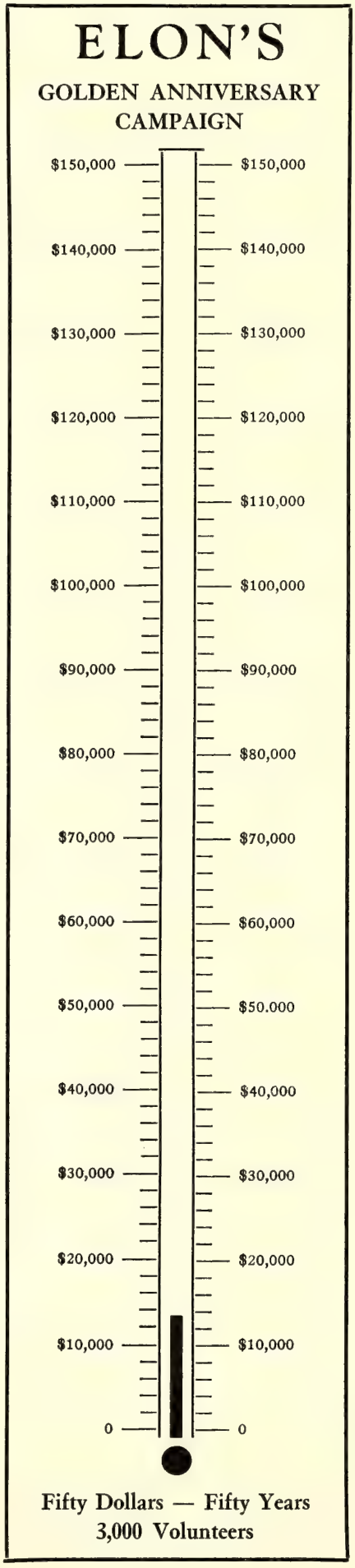
(Continued from preceding page.)

not keeping pace with civil and political units. The viewpoint of the state schools and that of the church is different. Their curriculums are different, and finished products differ in the finer things of society. It is a great blessing when the hand of the church and of the religious home carries on through college and university education where religion is not permitted to the curriculum.

Education in this country was inspired by a vision of a prepared, prophetic ministry. That type of education set the ship of state to sail on safe seas, unchartered though they were, for the laying of a foundation of a great nation; and if this ship is to sail successfully in the troubled seas that spread before her today, there must be somehow, somewhere, the guiding hand of an unseen Providence.

Recently an eminent statesman made the declaration publicly that if there had been a half-dozen strong Christian colleges in Germany, the things that are happening to the world today could never have come to pass. The Christian religion stands for the redemption and the freedom of the individual within the realm of right and of righteousness. For the sake of tomorrow and future generations, it is earnestly hoped that the church will remain in the field of higher education and that she will not withhold her devotional or financial support that the type of education may be available for the youth of today that will bear fruitage in the whole field of individual personality. A complete education cannot be compartmentalized. A thoroughly educated man cannot simply be educated for business or any other kind of profession exclusive of the education of his spiritual and religious self. Education that educates must reach and develop the whole of life. The church school of today proceeds with such a curriculum.

L. E. Smith.



Elon College Church received two new members on Easter Sunday morning.

Dr. Robbins Wolcott Barstow, President of Hartford Seminary Foundation, Hartford, Conn., will be the speaker at Elon College on next Sunday morning. Dr. Barstow is one of the great preachers of our day.

Rev. C. P. Garman is spending some days in the Southern Convention. For thirty-three years he has been a missionary of the Christian Church in Japan. He has visited Greensboro (First Church), New Lebanon, Union (N. C.), Elon College, Haw River, Wake Chapel, and will likely visit other places.

FOR THE CHILDREN

JANE'S DIPLOMA.

By Thelma E. Price.

"Tomorrow night!" repeated Jane to her mother as she was busy preparing the Sunday dinner of fried chicken. "You're going to let me go, aren't you?" the little one persisted.

"Now, Jane," said her mother, "you're only six. You will get tired walking that far. Stop your questions."

At last Monday night came. Even Pop wanted to go to hear those ladies. There was an early supper, and the family hurried to walk the five miles to meeting.

Just one lady was there! Jack whispered that the other was sick. They sang, and then the lady told a story, but Jane fell asleep before she finished. Best of all, though, the lady said that a Vacation Bible School was to be held up at the other church. What fun they would have singing songs, playing new games, and hearing stories. The lady talked to Jane after the meeting.

The next morning Jane started out. She remembered all the things she was to tell mother. That night at supper, she told all that had happened.

"After we had been at the church for a little while we heard the funniest whistle. The teachers came and we all marched inside and everything began just as Sunday school does. Mom, we are to have a motto: 'Friends With Jesus.' The teacher said that meant that we are to be good and kind and then Jesus would have us as His friend. She told us a story of a Chinese boy. They gave us some pencils, too, and we could make some pretty marks. And she took our pictures."

"How awful it would be if I had to stay at home and miss all that," sighed Jane as she went to bed.

The next morning it was so dark that Mom had to call her. It was raining. At breakfast Mother said, "You can't go to the School today for it's raining too hard. Tears filled Jane's eyes. The day was going to be so long; there was nothing to do. In child-like faith Jane went and knelt by her bed. "God, send out the sun for just five minutes so we can go."

Mother broke in on this, "It seems to be clearing up—if you hurry you can go, for it is to be held at our church today." Jane smiled again and smoothed her hair vigorously.

That night Jane had a lot to tell mother. "It's just the biggest fun. We learned a new song and the teacher said we could sing it Sunday night. You all are supposed to come and hear us. We are to get a diploma if we come out when we are supposed to. And we're going to give a play, too. Mother listened to this with a face beaming with joy. It was good to have the children hear and talk about God.

Each day of school brought something new. Jane was to take the part of Benjamin in the Joseph story. They were really going to dress up for their parts.

Sunday came, the day for the closing exercises. Jane was happy, yet a bit worried. She must get a diploma, but Teacher said you had to be present every day—she hadn't been. One day she had pulled Vera's curls and Teacher had had to speak to her. Oh, if she had only been good! Then she could have had that printed piece of paper with a star on it.

The plays were over and the songs were sung when Teacher got up and said she was going to give a reward to those who had come to the Bible School. Jane's little heart went all wrong. "Would she?" The names were called. Oh, so many, but not "Jane Wheeler." Only six left! Yes, Teacher was really saying "Jane Wheeler." Somehow she got the little roll. For the rest of the evening she sat perfectly still, her eyes shining and the coveted diploma clasped tightly in her sticky little hand. Jane had won her first diploma.

THE QUESTION BOX.

HOW LONG DO TREES LIVE?

Trees, like animals and all living things, pass through a life cycle, that is to say, a series of regular changes. They are born (sprout from the seed); during some years they grow (like young animals); then, when they have reached their growth, old age comes on and they die. Some trees may go through these changes much more rapidly than others. Hardwood trees generally grow more slowly and live longer than those whose wood is soft. Trees that have stood for centuries are not uncommon. There is a tree still standing in Maryland that two hundred and fifty years ago was a large, handsome tree, and a treaty with the Indians was made under its branches. But all other trees are young in comparison with some of the monster big trees in California, which were just in the prime of their life when the Christian Era began, and that, you know, was more than nineteen hundred years ago. They are probably the oldest living things in the world.

You and the little tree in the yard both increase in size year to year, but mention some ways in which your growth differs from that of the tree.

Next Week: What Is the Milky Way?

A BEDTIME PRAYER.

Now I lay me down to sleep;
I pray Thee, Lord, Thy child to keep;
I know that Thou art always near,
And Thy dear arms are round me here.

—*Oliver Huckel.*

DAILY BIBLE READINGS.

(Continued from page 2.)

Friday, 21st—"And Hours of Complaint"—Jeremiah 20: 7-13.

Saturday, 22nd—"And One Most Black Hour"—Jeremiah 20: 14-18.

Week of April 23-29.

"*Meeting a Prophet.*"

Sunday, 23rd—"And How Gloomy"—Jeremiah 6: 13-17.

Monday, 24th—"And Utterly Pessimistic"—Jeremiah 6: 26-30.

Tuesday, 25th—"And Terrible in Prophesy"—Jeremiah 4: 19-26.

Wednesday, 26th—"Terrible in Judgment"—Jeremiah 16: 1-9.

Thursday, 27th—"And He Would Desert His People"—Jeremiah 9: 1-8.

Friday, 28th—"But He Does Not"—Jeremiah 24: 1-8.

Saturday, 29th—"And Is of All Most Optimistic"—Jeremiah 29: 1, 4-14.

NOTE—Unfortunately this material has been delayed in publication. Those interested in the readings should begin with the first and keep on reading until they have caught up. Hereafter readings will be suggested for the week following publication. Editor.

EASTER AT WIDE FELLOWSHIP.

The Church of Wide Fellowship, Southern Pines, N. C., found it necessary to use three Sundays for the presentation of their Easter program. On Palm Sunday evening the young people gave the dramatization, *Simon the Leper.* Easter Sunday began with a sunrise service in the Church Garden; at the Church school two playlets were given; in the evening the Spring Music Festival of the Sandhills Kiwanis Club for the benefit of underprivileged children, was presented. On last Sunday the young people of the church rendered the cantata, *The Story of Easter.* The pastor, Rev. Voight O. Taylor, reports an Easter morning attendance of 400 people, and at the evening hour more than 800 were present.

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

DOING BIG THINGS

Some wise one is quoted as saying: "Christianity plans the doing of big things." It does. Building the kingdom of heaven on earth is the biggest thing ever undertaken through the agency and efforts of man. But it should ever be borne in mind that our Lord Christ, who is the one unfailing example and leader in this humanly impossible task, likened the kingdom of heaven always to that which had a very, very small beginning, but resulted in the manifestation of great power. He likened the kingdom of heaven to a grain of mustard seed; to a merchant man seeking pearls and finding just one of great price sold all he had and bought it. It was ever and always the same in the mind and teaching of our Lord Christ looking patiently and with confidence for great achievements, by and through the most careful attention to and emphasis upon the small things. He who looks only at doing the big things, especially in the service of the Lord and humanity, is headed sooner, or later, for disappointment and defeat. Genius has been defined and we think rightfully as the capacity for infinite detail. The men and women of real genius whose names are secure on the pages of history are those who had an infinite capacity for detail and were able to see that big things come only by and through doing the little things well. One following logic and reason might have thought that Lord Christ would have chosen to announce His Messiahship to a great audience and with considerable fanfire. However, it was not the way of our Lord. He announced His Messiahship to an audience of one, that one being a woman who at the time was living in sin and not with one of the five husbands she had had. His Resurrection was not announced before a congress, or a parliament, but to a lonely woman, who stood weeping at His tomb on that first Easter morning.

If one will follow the missionary journeys of Paul, one will see that while he made it a rule to go into the synagogues and proclaim the gospel he did not wait to gather great audiences there, nor did he cease to sing praises to his Lord at midnight while bound in prison. He resorted to quiet places as well and remote places seeking ever and always to preach the gospel to one, or to many, doing his best as occasion might present and leaving results to God.

It was not a question of converting the whole Chinese nation that carried the first missionary to China and kept him there, for history tells us that he preached and wrought for seven years before his first convert was won. No, he could not convert China to Christianity, but he could at least do that for which he was called and sent and do it in an humble way, content to do the day's work as an humble servant and leave results to God.

The men who occupy positions of responsibility in church as well as in state today are those who carried all the energy and consecration they had into the doing the very best of which they were capable, even in that which seemed to be at the time a very small thing.

It was the great Phillip Brooks who said that, "Jesus Christ, the man of Nazareth, had done more to change the current of human events and do the work needful to be done in this world than all the armies and all the navies and all the parliaments from the time of Christ down to this day." Paul well and wisely said, "I have learned in whatsoever state I am therewith to be content." That is to say that when he had done his best in his daily task as he saw it in the light of the Divine teaching he was content to leave results to God. If we in faith do our best and carry all we have into that which seems to be the small task we may depend upon God to give results in His own good way and time. The man was right, who said: "Christianity plans big things," but every Christian must do his part in the various minor tasks of helping humanity and making his contribution and building up the kingdom of heaven on earth. To this end may God help us to be faithful and true.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 15, 1939.

Sunday Schools.

Mt. Carmel, Zuni, Va.	$ 6.35
Christian Light, Fuquay Springs, N. C.	1.30
Spring Hill, Waverly, Va.	3.28
Big Oak, Eagle Springs, N. C.	2.64
Mayland, Broadway, Va.	1.00
Suffolk, Va.	25.00
Leakesville, Luray, Va.	4.14
Pleasant Union, Lillington, N. C.	3.00
Wake Chapel, Fuquay Springs, N. C.	5.87
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Total	$ 53.58

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	$ 5.45
Eure, N. C.	12.20
Mayland, Broadway, Va.	3.70
Union (Surry), Spring Grove, Va.	7.50
Holland, Va.	100.00
Flint Hill (R), Sophia, N. C.	6.00
Seagrove, N. C.	2.78
Spoon's Chapel, Asheboro, N. C.	1.85
Monticello, Brown Summit, N. C.	3.40
Concord, Burlington, N. C.	5.55
Lynchburg, Va.	25.00
Sophia, N. C.	2.41
Mt. Olivet (R), Elkton, Va.	2.25
Mt. Auburn, Manson, N. C.	5.20
Wentworth, Raleigh, N. C.	9.58
Plymouth, Raleigh, N. C.	6.09
Hopedale, Burlington, N. C.	2.00
Total	$ 200.96
Total for the week	$ 254.54
Previously acknowledged	11,897.71
Total since Sept. 1, 1938	$12,152.25

We are very grateful for the above donations, several of which you will see are the Easter offerings from churches. It is presumed that the Easter offerings will be completed and sent in as rapidly now as possible. Every dollar is needed for the divine task of Missions, and is used for the purpose intended, namely; to share with others the saving love and life of our Lord.

J. O. Atkinson,
Mission Secretary.

DAN RIVER DISTRICT RALLY.

Pleasant Grove Christian Church, April 30, 1939.

Program.

2:00 Song Service—Choir of Pleasant Grove Church.
2:20 Call to Order by President.
Opening Prayer—Rev. M. T. Sorrell.
2:25 Welcome by Superintendent of Pleasant Grove Sunday School.
2:30 Address: "The Sunday School Teacher's Responsibility," Miss Avis Dunn.
2:50 Minutes.
Roll Call of the Churches.
Business Session
Solo by Rev. Duane Vore.
3:00 "Evangelism and the Church School," Rev. M. A. Pollard.
3:20 "Young People and Soul Winning," Mrs. F. C. Lester.
Closing Hymn.
Benediction—Rev. C. E. Newman.

PROGRAM OF WORSHIP FOR THE MISSIONARY SOCIETIES OF THE SOUTHERN CONVENTION.

Prepared by

MRS. J. EVERETTE NEESE,
Henderson, N. C.

THEME: *"To Face the Challenge."*

Musical Prelude.

Call to Worship:

LEADER—When John, the beloved disciple, wanted to give his followers a picture of heaven, he chose the town to illustrate it; a city free from pain and sorrow and fear, where men of "the nations" dwelt together in love and harmony. Lift up your hearts and see the challenge before.

RESPONSE—We lift them up and ask His guidance.

LEADER—O God, open Thou our lips and help us to speak against un-Christian conditions.

RESPONSE—Yea, Lord, help us to do our part in making the world Christian.

Hymn—"The Fathers Built This City"—Pilgrim Hymnal.

Scripture Lesson—Revelation 21: 2-4, 26, 27.

Prayer—

O Thou loving and tender Father in Heaven, we confess before Thee, in sorrow, how hard and unsympathetic are our hearts. How often we have sinned against our neighbors by want of compassion and tenderness. How often we have felt no true pity for their trials and sorrows, and have neglected to comfort, help, and visit them. Father, forgive this our sin, and lay it not to our charge. Give us grace ever to alleviate the crosses and difficulties of those around us, and never to add to them. Teach us to be consolers in sorrow, to take thought for the stranger, the widow, and the orphan. Let our charity show itself not in words only, but in deed and truth. For the sake of Jesus Christ, Thy Son, who loved us and gave Himself for us. Amen.

Poem—"O Holy City Seen of John" by W. Russell Bowie.

O Holy City seen of John,
Where Christ, the Lamb, doth reign,
Within whose four-square walls shall come
No night, nor need, nor pain,
And where the tears are wiped from eyes
That shall not weep again.

O shame to us who rest content
While cruel greed for gain
In street or shop or tenement
Wrings gold from human pain,
And bitter lips in blind despair
Cry—"Christ hath died in vain."

Give us, O God, the strength to build
The City that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

Dr. Kinchloe in his book *The American City and Its Church* proceeds on the assumption that such matters as housing, health, crime, and economic conditions are the concern of the Church and constitute a vital part of the soul-saving and life-transforming function of the Church. He says: "No soul exists in a vacuum. The character and personality of the individual are affected by his environment. It does make a difference to a man's religious life whether or not he has a job and a living wage, whether or not he has adequate shelter and food and clothing for himself and his family. That 'man does not live by bread alone' is true enough, but it is also true that without bread men cannot even exist. Our city slums are breeding places of disease, bitterness, crime, and despair. To be sure individual souls can and do rise superior to the downward pull of such an environment, but they are exceptional cases. The trend of much of our urban life is not only anti-social; it is anti-Christian as well. The city is indeed a difficult place for a man to be a Christian. It is therefore a difficult field for the work of the Church and we must frankly face its difficulties and problems and set ourselves to overcome them if we are to reach the individual city man. The good life must have an adequate physical case. "A change in the externalities of life, to be sure, will not complete the work of the Church. We must never lose sight of this fact. As Josiah Strong pointed it out years ago, it is possible for people to be 'well housed, well clad, well fed, and *well rotted.*' From the standpoint of the Christian Gospel there is as much paganism among the rich as among the poor, as much godliness in the suburbs as in the slums. We are all sinners—privileged, and underprivileged alike. "But it should also be pointed out that if it is important to study the political, social, economic background life of a land like India in order to understand the task of Christian Missions in that country, it is certainly equally important to study the characteristics of life in the American City if the Church is to proceed with its work with any degree of intelligence and statesmanship." So the task is before every Christian to serve in the name of his Christ.

Leader—

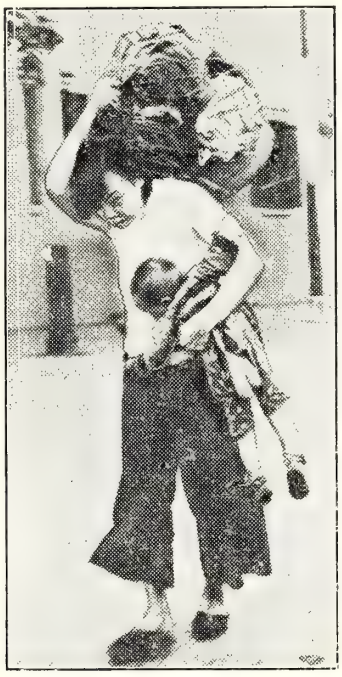
It is your task. If Christ dwells in the hearts of many city people, it is your task; your task to tell of his love and power, and your task to serve whenever and wherever an opportunity presents itself.

Hymn—"Rise Up, O Men of God"—Pilgrim Hymnal.

Closing Prayer—

Oh, God, as we think of the many opportunities before us in the city, make us willing to face the challenge and in the name of our Christ, do something about it. Amen.

Mother Love In Action In China



Fleeing from the horror behind to the uncertainty ahead, and carrying all they possessed in packs on their backs, mothers with babies in arms and children of all ages, trudging along with bruised, weary feet, joined the tragic human trek across China, seeking safety and life. Hundreds of thousands of these wandering, homeless family groups are now in refugee camps and rehabilitation centers, or sleeping in shattered streets or along war-torn roads, dependent upon human sympathy for the daily bowl of rice and cup of tea that saves them from starvation and death.

Devoted workers in mission stations, hospitals, and schools are giving without measure, of their substance, service, and strength, but food, clothing, and medical and surgical supplies are desperately needed to alleviate the sufferings of China's destitute millions.

The Church Committee for China Relief, with national headquarters at 105 East 22nd Street, New York City, and regional offices in New York, Atlanta, Chicago, Kansas City, and Los Angeles, and local committees functioning throughout the United States and Hawaii, is now urging Americans everywhere to make contributions and pledges to help relieve this tremendous human need among Chinese civilian sufferers.

Three cents a day, or just one American dollar a month, will save a life in China, the Committee states. Its present goal is "One Million American Friends to Save One Million Lives in China" until the next harvest. Contributions of any amount are urgently needed to help meet this emergency.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

SOUTHEAST PILGRIM FELLOWSHIP TO MEET.

The regular biennial meeting of the Southeast Pilgrim Fellowship will be held in connection with the Southeast Convention, meeting at Christian Temple, Norfolk, Va., May 9-11. The business meeting of the Pilgrim Fellowship will be held on Wednesday afternoon, May 10, followed by a young people's supper, after which the young people will join the Convention to hear Dr. Hugh Elmer Brown of Evanston, Ill., president of the Home Boards of our denomination. The young people will be welcome at all the sessions of the Convention, of course.

Every young person in a Congregational or Christian Church in the Southeast is automatically a member of the Southeast Pilgrim Fellowship—so you ought to be "among those present" for this regular meeting. Pastors and church leaders from all over this area will be attending the Southeast Convention, which ought to help solve your transportation problem.

The present officers of the Southeast Pilgrim Fellowship are: President — Earle Ward, Winter Park, Fla.; Vice-President — W. B. Williams, Newport News, Va.; Secretary —Emily Carleton Lester, Elon College, N. C.; Assistant Secretary—Frances Foster, Greensboro, N. C.; Treasurer — Emmanuel Hedgebeth, Elon College, N. C.; Editor—Emily Carleton Lester, Elon College, N. C.

Superintendents: Devotional Life—Dorothy French, Chattanooga, Tenn.; Missions—Irene Cotten, Dendron, Va.; Social Action — Dorothy Truitt, Greensboro, N. C.; Leadership Training—Billy (Rev. W. J.) Andes, Durham, N. C.; Publications—Rev. J. E. Neese, Henderson, N. C.

Counselors: Rev. F. C. Lester, Elon College, N. C.; Mrs. W. B. Williams, Newport News, Va.; Miss Annie Campbell, Phenix City, Ala.; Rev. F. Ervin Hyde, Cortland, N. Y.

At the session in Norfolk new officers for the next two years are to be elected. Reports will be given by the present officers. Plans will be made for the work of the Fellowship during the next two years. Other business will be transacted, about which you will want to have your "say," so plan to attend the meeting.

It has been suggested that Article VI of the Constitution of the Southeast Pilgrim Fellowship, regarding meetings, and Article IV, section 3-a, regarding time of electing officers, be changed so that the regular biennial meeting will be a Holiday Conference, rather than in conjunction with the Southeast Convention. Some feel that under the present set-up very few young people can be present for the regular business sessions, and more could be "on hand" during the Christmas holidays. Be thinking about this and come prepared to vote on it.

Begin planning now to attend the 1939 session of the Southeast Pilgrim Fellowship in Norfolk, May 10!

YOUTH'S RESPONSIBILITY TO THE CHURCH.

By Miss Ruth Strickler.

[Read at Valley of Virginia Conference, March 30.]

Future leadership largely depends on present responsibility given youth in the Church today. One writer has stressed the need of youth in the Church at the present time by saying:

> He needs young hearts, young minds,
> young hands,
> To fashion out the world that is to be.

The present-day Church cannot wash its hands of the responsibility of the Church of tomorrow. Solomon said: "Train up a child in the way he should go and when he is old he will not depart from it."

The youth of today has the same yearning for "something that will truly satisfy" that young people of every age have had; but the present generation with its frankness wants no sham religion, but the real thing with plenty of enthusiasm about it.

Young people are being given more responsibility and more attention every year by our churches. The whole membership centers its interest in Sunday school and other organizations around the needs of youth.

How young people can share in the program of worship:

1. By cultivating our own devotional life. This can be done through

(Continued on page 14.)

HOW SHOULD A CHURCH MEMBER GIVE?

Christian Endeavor Topic for April 30, 1939.

Scripture: Mal. 3:8-10; Mark 12:41-44.

Daily Readings—

Monday—Give As Abraham Gave—Gen. 14:18-20.

Tuesday — Give His Talents — Matt. 25:14-23.

Wednesday — Give His Time — Eph. 5:14-17.

Thursday — Give Cheerfully — II Cor. 9:6, 7.

Friday—Give Proportionately—I Cor. 16:1, 2.

Saturday—Give His All—Mk. 10:23-30.

If all the members of the churches of the Southern Convention of Congregational and Christian Churches gave as they should, there would not be any weak churches. All churches could either have a full time pastor or be yoked in groups of three or four which could employ a pastor. Missions would not suffer, the Orphanage and Elon College would be well financed; Christian Education The Christian Sun, and other enterprises of our beloved Church would not suffer financial embarrassment.

Dr. Daniel A. Poling says: "A religion that does nothing, gives nothing, that costs nothing, that suffers nothing, is worth nothing."

It is said that three-fourths of the parables and teachings of Jesus deal with man's relationship to money and possessions. How many references in the New Testament can you name?

Let some individual speak on Stewardship. Leaflets on Stewardship may be secured from the denominational headquarters and distributed.

Someone should talk on the tithe. Secure tithes for a given period of time (six weeks, three months). If every person in your church gave a tithe, think how much it would increase your church's financial resources!

What place in the Christian time and financial budget should the church receive? These are appropriate for talks:

A Christian Gives—

1. Because God is creator and owner.

2. Because he wishes to acknowledge God's ownership.

3. Because he wishes to give himself to the service of God.

4. A definite proportion of his income to God's Cause (not less than the tithe).

Suggested Hymns—

"Come, Thou Almighty King."
"Take My Life and Let It Be."
"Have Thine Own Way, Lord."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS.

Lesson IV—April 23, 1939.

Golden Text: *A man is not justified by the works of the law, but through faith in Jesus Christ.*—Galatians 2:16.

Lesson: Acts 15:1-35; Gal. 2:1-10.

A Critical Issue.

Early Christianity faced a critical issue. We can hardly realize the far-reaching implications involved, or the importance of the final decision which was made. Let us try to get the background of today's lesson.

Paul and Barnabas had been off on a missionary tour. Upon their return to Antioch they remained there for some time, preaching and teaching. Word of their work reached Jerusalem, and some of the strict Judaists, conscientiously zealous for the faith of their fathers, but with mistaken ideas of the true nature of the new faith, came down to Antioch and began to teach the Greek-speaking Jews and other Gentiles, that they could not be saved, unless they were circumcised. In short they were making salvation a matter of rite and ceremony. They were saying that Christianity was a matter of a rite rather than of a life. If they had won their point—it is impossible to imagine just what would have been the ultimate effect on Christianity.

A Sensible Course.

The matter was argued at length, and perhaps with some heat. But no progress was being made. The church at Antioch thereupon made a very wise decision. It decided to send Paul and Barnabas, and other representatives of the church up to Jerusalem to submit the whole matter to the apostles and elders. Here in a wholesome atmosphere, and in friendly conference, they could come to a more sensible and same conclusion. The way of arbitration is always so much better than the way of conflict. Nations, classes, churches might well profit by the example of these men of that far-off day.

An Epoch-Making Council.

There have been many important church councils through the centuries, but this first council at Jerusalem was perhaps the most important. As has been said, its decision had far-reaching consequences. It forever set Christianity free from Jewish swaddling clothes. It proclaimed once and for all the liberty which is in Christ Jesus. It established the doctrine that salvation is by faith and not by rite.

Each side was given an opportunity to present its case. The Pharisees, strict adherents to the letter of the law, insisted that it was necessary for a man to be circumcised to become a Christian, and to keep the law of Moses to continue as one. Their position brought on "much disputing." Then Peter dropped a bomb-shell into the ranks of the opposition. He told about the experiences he had had while preaching among the Gentiles. In spite of the fact that they had not been circumcised, in spite of the fact that they had not first become proselytes or come into Christianity through Judaism, God had borne witness to them that he had accepted them, and that they had come into the saving grace of Christ, by giving to them the Holy Spirit, even as he had given it to those who had been Jews born and bred. God had made no differences between Jews and Gentiles as concerning the salvation which is in Jesus Christ. "But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they."

All that happened after that was a kind of anti-climax. To be sure Paul and Barnabas told what miracles and wonders God had wrought among the Gentiles by them. It was another indisputable evidence of the fact that a man comes directly into salvation through faith by the grace of God in Jesus Christ. Gentiles come into the household of faith not through circumcision but through the Cross.

James also had something to say, appealing to the Jewish Scriptures themselves to show that God had made provision for the Gentiles in His plan of salvation, and that without recourse to first becoming Jews in faith. There was nothing else that could be said. The victory had been decisively won. A basic principle of Christianity had been announced and vindicated.

A Historic Decision.

By unanimous vote the apostles and elders upheld Paul and Barnabas. And they wrote a letter to the churches in what we would call the mission lands to that effect. They felt that they had been guided by the Holy Spirit—"for it seemed good to the Holy Spirit and to us"—which was after all the final vindication of their decision. But even at that they used some sanctified common-sense, and they made some concessions that involved no moral compromise, and which showed their sympathetic understanding and their Christian handling of the problem.

Shall a Christian be bound by the law of Moses? Not in the sense that he cannot become a Christian except by obeying the law of Moses. A man can become a Christian whether he is circumcised or not. That makes no difference in his standing before God. But there are certain amenities which even those who are above the law must observe. The suggestions about abstaining from meats offered to idols, from blood, from things strangled, and from fornication, concern practices which should have no part in the lives of the people of that day. Here were things that were an offense to Jewish Christians. Here were things, that if practiced by the Gentile Christians, would cause the Jewish Christians "to stumble." In the true spirit of Christianity, those who were strong in the faith were to be considerate of those who were weak in the faith. A Christian might be free from the law in one sense, but he was not free to do as he pleased.

A Continuing Problem.

There are still those who would make Christianity a matter of rite and creed and ceremony. Today as always there are those who would bring people into bondage of the law, rather than lead them into the liberty of the spirit. And today, it needs to be emphasized that as the Golden Text says: "A man is not justified by the works of the law, but through faith in Jesus Christ."

CHRISTIAN LIFE CONFERENCE.

The annual Christian Life Conference will be held at Southern Union College, Wadley, Ala., on April 21-23, 1939. The theme will be: "The Seven Aims of the Pilgrim Fellowship."

Registration will begin at 4 o'clock Friday afternoon, and after supper, the first session will be held at 7 o'clock, at which time Rev. David W. Shepherd will be the speaker.

Saturday will be a full day, with morning and afternoon sessions. The speakers will include Dr. William Frazier, Dr. F. P. Ensminger, Mrs. Stella Roquemore and Rev. W. A. Redfield. A banquet will be held at 7 o'clock, followed by a play given by the Lanett delegation.

On Sunday there will be a sunrise service, Sunday school and preaching services. In the afternoon there will be held the business session, and in the early evening a candle-lighting service will close the sessions.

"Defend me from my friends; I can defend myself from my enemies."

By Chaplain H. E. Rountree

MONDAY.

An Ever Present Peril.

"Master, Master, we perish."—Luke 8:24.

Like a ship at sea tossing about at the mercy of the waves, or like a swimmer suddenly caught in a swift current and carried away and has to be rescued, life has its currents and tides that sweep into danger the most confident and faithful Christian. Nobody knows when temptations will exert its almost irresistible force. Our only hope is not to wait until the emergency comes, but to build into the life the Christ who is able to keep us from falling.

Prayer—O Divine Helper and Deliverer, we will truly cry to Thee when in trouble, but save Thou us now from these perils and be Thou always in us an ever present help in time of need. *Amen.*

TUESDAY.

This Is What Life Is For.

"Be kindly affectioned one to another."—Roman 12:10.

It was a family reunion; children, young people and adults were there. All day long they frolicked, and talked and had a good time. We all felt that it was a little foretaste of heaven, and that this is what life is for.

Education, business, profession, money, achievement, nor anything else expresses the true meaning of life; only personal relationships. It is the living with one another in the fulness of happiness and service.

Prayer—O Lord, Thou art our present help in happiness, and we pray Thee for wisdom to fill each day with life's richest meanings. *Amen.*

WEDNESDAY.

Constant Loyalty to Jesus.

"Ye shall be witnesses unto me."—Acts 1:8.

Ye are my witnesses was a constant injunction of our Lord. How much do we fail?

Dr. William T. Ellis tells us of an experience of his in a pullman car. A man spoke sneeringly of Jesus. One of the group spoke up and said, "You speak sneeringly of Jesus. Do you know that Jesus never dodged a single crisis?" This outspoken conviction brought instant apology and gave courage to the entire group, for every one of them, he says, affirmed their faith in Jesus. One cannot estimate the power of speaking up for the truth.

Prayer—Our Father, we are too often weaklings. Forgive us. We are too often silent when we should speak. Help our weakness. Help us to be instant in season and out of season. *Amen.*

THURSDAY.

Not Wrong But Cast Out.

"If a man abide not in me, he is cast forth as a branch."—John 15:6.

It was a tree Dahlia, rather beautiful, if you looked high enough. But it grew higher than the house. No one scarcely ever saw it. It litered the garden with its falling petals and made work. Besides it encumbered the earth, for nothing would grow close to it. We threw it out, for we felt flowers that can be seen are better than something like that. So a bunch of Petunias now adorns the spot, and every one stops aghast, and exclaims "O how beautiful!"

Life is like that, too. The smile into other's faces, the friendly word straight to other's shoulders, the friendly deed square on the level with those who need, is better than great accomplishments.

Prayer—O, our Father, make us flowers of usefulness along life's way, and make us a blessing. *Amen.*

FRIDAY.

Modern Rock-Based House.

"I will liken him unto the man who built his house on a rock."—Matt. 7:24.

It is the summer cottage of a friend, located out on the crest of a cliff by the side of a little mountain. It is built of and on solid granite. All sorts of difficulties had to be overcome in order to find a level for the entire building. But it is a haven of rest from the toil and heat of the day, or for a restful week-end.

How much our Lord must have meant in this parable! It takes a lot of work to build a house like that. It is easier to build with timbers upon dirt. Therein lies the difference between the two lives pictured by Jesus. One is the cheap and easy way, which goeth to destruction. The other is the more difficult but safe way. Good character stands the storms of the ages.

Prayer—Our Father, inspire us to take pains to build for eternity. Help us to make every day a sure foundation. *Amen.*

SATURDAY.

"Marred Mountains."

"Praise the Lord . . . mountains and all hills."—Ps. 148:7, 9.

There is a growing custom these days to plaster the mountain side with the advertisement of something. To do so should be enough to make us boycott that business. Because it shows a lack of the finer sensibilities. To mar a mountain marks the absence of quality that discerns nature and life's true values.

Yet there are other mountains that are marred. A good man with a bad temper; a good woman in dowdy dress; a splendid young man having his fling; a Christian gentleman indulging vulgarity; the list is long.

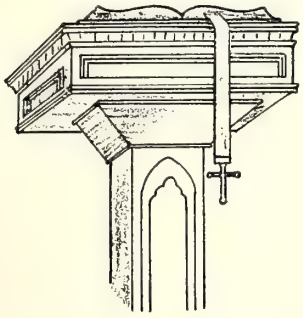
Prayer—O Lord, we are in Thy image. We would be without spot and blemish. Forbid that we shall deface our lives or anything that is thine. *Amen.*

SUNDAY.

Cause and Effect.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

(Continued on next page.)



THE PREACHER FOR THIS WEEK IS REV. J. E. McCAULEY, RICHMOND, VA.

THE WAY TO GROW IN CHRIST.

[Preached to the new members of the Richmond, Va., Church, Sunday, April 16, 1939.]

"Add to your faith virtue; and to your virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (love)."—II Peter 1:5, 6, 7.

The Christian Way should appeal to this generation more than it did in any other age in all the world's history. This is so because we pride ourselves on being specific. Modern Americanism demands exactness. At great expense to the public and to the individual we try to satisfy this demand. At great cost, our city's streets, our public highways and thoroughfares are marked so that we can read the way and not break our onrushing speed. We need not miss our way by air, rail, or motor, if we are in the least careful. If this is true of our physical travel, it is even more true of our way toward God. For this text opens vistas of old and well established truths so that we can pursue the way.

The apostle wrote this message to those who were already in the faith. It is here we have our starting point. The norm by which we may measure our progress towards God starts with the assumption that we are in the faith and intend to be partakers of the divine nature. Therefore:

"Add to Your Faith Virtue."

There was a time when the leaders in the Christian Church withdrew from the conflict between justice and injustice and lived in seclusion. It was then that sin in high and low places became dominant in the world and the dark ages were born. Thus injustice ruled the earth and men, women, and children suffered oppression and privation. Such conditions exist now, not so much as in those days, but far more that should be. If we follow the way as given us in the text we are to add to our faith virtue, valor, strength, or rectitude.

As you have made this initial step toward Christ, and if you intend to follow through as you should, it should be known by you that you can best follow him by resolving to enter the spiritual arena and acquit yourselves like men. The Church of Jesus Christ has never yet reached its zenith. Its nearest approach to what our Lord intended it to be was when it was a militant church. If you are to add virtue to your spiritual assets, you must ally yourself with Christ and fight against all that is contrary to his teachings. You must accept the challenge and seek to rid your life of every weight and sin which would beset you and keep you from being your best at all times. But you cannot stop there. Such conduct would become the very essence of selfishness. There are injustices and unrighteousness enough in the world today to call all the Christian forces in the world into action. When you have set about to purify your own character by adding virtue to your faith, you cannot wait until you have accomplished all within yourself. You can best add to your own resources by joining with others in a common cause. The liquor traffic, the commercialized and desecrated Sabbath, social injustice, political racketeering, graft, and economic disorders, all challenge a unified, militant church. We cannot be truly Christian and wink at such a world. You have no faith if you are not willing to try to help bring about justice here as you expect to receive justice and a place of righteousness in the world to come.

Our Heavenly Father sent His Son into the world to bear His love, to bring good news, to direct us in His way. He also sent Him to bring about a moral and spiritual growth in us here and to teach us the way to help others bring His kingdom on earth.

People on every hand will try to disillusion you by telling you the Church and Christian people ought to preach the gospel and keep out of public affairs. But when they do, remember this word "virtue" which you are told to add to your faith means valor, merit, and uprightness. Without it there is a missing step on our way to Christ.

"Add to Your Virtue, Knowledge."

There never has been and there never will be a premium on ignorance. Therefore, take this divine injunction to heart. The man who knows is always in demand. This is true in every walk of life.

You need not be surprised when you are told that the greatest ocean of truth, the largest field of untapped resources, and the area where there is the most promise for new knowledge and discovery is in the field of the religion of our Lord Christ. Of course, your speaker has in mind the mission fields which are white already unto harvest, but he has in mind more than that. Even the disciples, the best of Christians, and all the Church combined have only explored one little segment of the truths the Master lived and taught.

If you are to add knowledge to your spiritual storehouse acquire all you can from every resource possible. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." Get this knowledge from the sages, get it from secular history, get it from a study of those who write, preach and teach, get it from your study of God's word, get it by listening to Him speak to you and by putting all He reveals to you in practice. Then you have knowledge at first hand. When God speaks to us and we listen to His voice and do His bidding, then come results as day follows the night. Then we can say with Job of old, "I know that my Redeemer liveth."

Jesus is much concerned about our knowledge of God and His relationship to his children. He said "Ye shall know the truth and the truth shall make you free," and "If ye know these things happy are ye if ye do them." Thus we conclude that knowledge for knowledge's sake alone will not serve its maximum purpose. Jesus knew and would have us learn the full value of knowledge by putting it into use as early as possible. He knew and we are beginning to learn that we learn best by doing most.

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

It is solely by virtue of a man's departing from God, or by virtue of his not yet finding his real life, that sin and error, pain and disease, fears and forebodings, have crept into his life. It is purely cause effect. Only by closing one's eyes to the inner light, or closing one's ears to the inner voice, does one fail to come into a knowledge of God. Only by uniting the life with the divine life, does one come into a knowledge of God, and experience divine grace.

Prayer—Dear Heavenly Father, we pray for the inner spirit to be like our Lord Jesus, now and forever more. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The girl who had pneumonia is still confined to her room in bed most of the time. The doctor says she can be up and walking around within another week or ten days. She is very happy to have that assurance. She has been a good patient and has borne her illness with a great deal of patience.

We have had several cases of "flu" but none serious, and no serious developments, we are glad to say. When the children are sick it gives us an extra load to carry. The responsibility is always heavy and when sickness subsides and the patients are out of danger it certainly lifts quite a burden from the writer's shoulders.

The Lord has been good to us during the years. Our death rate has been low. During the twenty-three years of the present administration we have had only three deaths.

We attribute the good health of the children to regular habits. They eat, sleep, work, and play regularly each day. The public school will close on the eighth day of May. It will then keep us busy trying to keep the boys busy. It is not so much trouble to keep the girls busy as they cook, sew, clean house, make beds, iron, and do all kinds of work in the buildings; and it is to be done every day. The writer has often heard it said that "a woman's work is never done." It is true. They cook today, they cook tomorrow, over and over each day as the days come and go.

The boy's work on the farm is different. Their work changes from one thing to another. The weather often breaks in and when the ground is too wet to work, they change to cutting wood, doing repair work, and many other things.

Our girls and boys are good workers and work with a will until the job is finished. It is good for boys and girls to have something to do. It develops their bodies and keeps their minds employed. I pity the boy or girl who has nothing to do, whether he is rich or poor.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 20, 1939.

Amount brought forward		$5,080.54
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union Ridge Woman's Missionary Society	$ 2.00	
Belew Creek	3.13	
Lebanon	.59	
Durham	22.73	
Greensboro, First	10.22	
Ingram	5.26	
Burlington	36.26	
		$ 80.19
Eastern N. C. Conference:		
Liberty Spring	$ 7.00	
Piney Plains	4.00	
Auburn	2.80	
Damascus	2.50	
		16.30
Western N. C. Conference:		
Ether	$ 1.70	
Randleman	5.60	
Bailey's Grove	1.00	
		8.30
Eastern Va. Conference:		
Suffolk	$ 25.00	
Cypress Chapel	5.40	
Spring Hill	2.40	
		32.80
Valley Va. Central Conference:		
Antioch	$ 3.66	
Leaksville	4.38	
		8.04
Ga. & Ala. Conference:		
Ambrose		4.73
Special Offerings.		
Interest	$ 45.00	
Interest	75.00	
Mr. & Mrs. Harold Barney	5.00	
Cash	3.42	
Mrs. Lasher	20.00	
		148.42
Total for week		$ 298.78
Grand total		$5,379.32

PROMOTIONAL SECRETARY REPORTS.

(Continued from page 4.)

efficiently as it is possible for me to do it.

The churches can help also by conducting the campaign for CHRISTIAN SUN subscriptions in May, and by supporting the Board of Christian Education, the Mission Board, and the Southern Convention. It takes money to do the work which you have commissioned to me. I do my best to keep the expense as low as possible, but at the present time those responsible for payments are finding difficulty in making them. If the churches want this work to go on they most certainly will support it with their contributions. It is a cooperative enterprise. I am putting into it my life. The churches put into it their ideas, their friendship, their prayers, and their money. Together we can succeed!

F. C. LESTER.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

prayer, by devotional reading and meditation.

2. Through music. By having a young people's choir which might do pageants, pantomimes, preludes, solos, duets, and quartets.

3. Improving the equipment of the church.

4. Art—by cultivating beauty with pictures and flowers.

5. By conducting worship services in Christian Endeavor, Sunday school, prayer meetings, and at the church service.

We, as young people, should be missionary-minded, because the call of Christ was the call of youth to youth. Young people of today are not as interested in missions as they should be, due to the fact that it has not been instilled in their minds by the former generation as it should have been.

Christ said, "Go ye into all the world and preach the gospel"—the command to youth years ago and still the call of today.

Four great problems will have to be partly or wholly solved by youth. These problems are whiskey, crime, war, and the economic problem.

In olden days whiskey was thought to be an aid to the physical and mental alertness. Now every youth in our schools knows that whiskey poisons the body, deadens the mind, and weakens the morals. Knowing

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

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these facts, will he not outlaw it more quickly than older people who are still skeptical.

Youth will surely have its training school in the present orgy of crime and learn to deal with it better than it has been dealt with. The youth will probably learn methods or means to eliminate the schools in which criminals are being taught vice and crime of all descriptions.

The responsibility of the youth today is to see that war shall be no more. We teach, preach, and talk the evils of war enough to impress its horrors on every mind. Youth must feel its present responsibility of peace at home, peace in the Church, peace in the county, state, nation, and other nations.

The responsibility of youth today in the economic problem is wider, deeper, and more far-reaching than at any other time in the history of our country. The youth will have to solve the problem of whether or not we will be on equal standards of living.

Youth will have to solve problems not only in the Christian Church, and the social life, but also in this great republic of ours, making it a true Christian democratic nation, a nation that will be outstanding in Christianity and to whom other nations will look for an example.

SUN'S PULPIT.

(Continued from page 13.)

Build up your divine treasure by adding knowledge.

The author of this text is so human that it sounds as though he is talking direct to a twentieth century audience. And he is. He is so divine in his concept of the divine nature that he gives us a clearly defined way by which we may partake of that divinity. We cannot discuss at length all the steps he gives here. Suffice it to mention those we do not dwell upon. He challenges us to add temperance. The modern world, especially the professed Christian, needs to ponder the importance of this phase of our text. We need to be temperate in our beverages (abstaining from all intoxicants), temperate in health habits, temperate in speech, and temperate in thought.

He then says:

"Add to Temperance, Patience."

Certainly this is a Christian virtue. One which few people possess. We are like spoiled children. We want what we want and we want it now. It is easy to be intolerant, but it is Christ-like to be patient in tribulation and to continue to serve the Lord.

It is imperative that we add brotherly kindness and charity to our character if we are to measure up to what we may become. This was a practice of Jesus. It became a distinctive characteristic of the disciples. "See how these Christians love," was a statement made of the disciples in a foreign country. These virtues are the leading selling influences of our own foreign missionaries. They will become an attractive influence for your character, your church, and the kingdom of God if adopted and practiced.

We Are to Add Godliness.

No individual is likely to become very pious who does not first become God-conscious. It is said of Francis of Assisi that he would go out into the forest and repeat the word "God" over and over for a long period of time. Why did he do this? To become and to remain God-conscious. There is an inevitable law that we become a part of our environment. Since we think of God as an intelligent, loving, willing spirit, what greater desire could we have than the desire to become like Him? We are aware that no definition can be all inclusive or even comprehensive enough to define God. As much as we may think of the one just given we still want something more real or tangible. We want to add to our Christian lives godliness. Let us strive to mould and shape them after the likeness of Christ. If we do then we become like God. Jesus said, "I and my Father are one," and "I do always those things that please my father." Jesus was devoted to His Father. He was devoted to his cause. And it is given to us to become like Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name."

To fulfill this obligation to God, His cause, and ourselves requires self discipline. I do not agree with the present-day philosophy that tells us to do what we want to do and let the child do those things which he likes only. The Christian life demands as well as commands discipline. We should do right for righteousness' sake. If Jesus wanted His body to die on the cross I am mistaken in my interpretation of the Scripture. But He did it because it was the only way to save humanity. It was for this cause that He came into the world. It was for this that He suffered His body to be crucified. If we would be like Him, let us develop godliness in our lives by knowing the truth, doing the truth, and teaching the truth. Then we can say with the hymn poet,

Nearer my God to Thee, nearer to Thee;
Even though it be a cross that raiseth me;
Still all my song shall be, nearer my God to Thee,
Nearer my God, to Thee, nearer to Thee.

CHANGE OF DATE.

The Memoriaal Service for the late Dr. C. H. Rowland which the Greensboro Church had announced for the first Sunday in May has been changed to the last Sunday in this month, April 30, at 11:00 A. M. The change was made on account of this date falling nearer the Anniversary of his death. All those who knew and loved Dr. Rowland are invited to this service.

(MRS.) PATTIE P. PARIS.

THE CHURCH AND THE HOME

By REV. ROBERT LEE HOUSE.

Religion centers around the home. Christ made his entry into this world not through the temple or the synagogue, but through the home. The model family is not found in Hollywood, but in Nazareth. Out of Nazareth and its model home has come love, the purity, the sturdy characters, the civilization to which America became heir.

The Church nourishes and is nourished by the home. Jesus and the Bible make much of home life. The early Church was cradled in the home. The Church today is interested in the home because it is still the foundation of the City of God. It must ever be interested in the home, for broken homes send forth so many of their sons as criminals. The Church is, therefore, not interested alone about the house where the home is to be, although that should receive careful consideration, but it is more concerned with the character of those who constitute the home.

What, then, should be the type of home the Church should foster?

1. It should be a **temple**, for there should be worship. Prayer, devotional reading, and conversation about religion should find natural expression in the home.

2. It should be a **school**, for there should be instruction. Precept and example are both essential to adequate instruction. Manual, mental, and spiritual training should be a part of the home program. Here the child enrolls in the great university of life.

3. It should be a **library**, for there should be reading. Religious literature should serve as an antidote to the poisonous influences of secular teaching. The boy who read a party newspaper became a party man; the boy who read a church paper became a lifelong member of the Church.

4. It should be a **studio**, for there should be pictures and music. Such a home will not be a mere filling station on the highway of life, but an abiding place of perennial enchantment.

5. It should be a **retreat**, for there should be rest and privacy. There the family may share personal problems, rhapsodies over successes, and lament their failures.

6. It should be a **palace**, for there should be beauty. The best is none too good for the home. If wealth is lacking there should be beauty even in simplicity.

7. It should be a **hall of fame**, for there should grow the nation's great. Such was Stafford, Arlington, Ashlawn, Monticello, and Mt. Vernon. The genius of democracy is that the hero and leader of tomorrow may live today in this humble home.

8. It should be a **Mecca** for relatives and friends. If children and friends are not entertained in the home, they soon look elsewhere for such experiences. The home in which visitors seldom are present is likely to be one where it is easy to become careless about the nicer observances. Bringing to one's home people of genuine quality helps immensely to dignify the home in the eyes of all those living in it.

9. It should be an **observatory**, for there should be windows that look out upon all the world, the world which God loved and would redeem.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, APRIL 27, 1939 No. 17.

Mrs B F Frank 12-1-39

THE CHRISTIAN TEMPLE.
Norfolk, Virginia.

Fifteen years ago this beautiful building was opened for service in the heart of a fine residential community in Norfolk, Virginia. Dr. Leon Edgar Smith was the pastor who led the people in erecting this $250,000 building.

The church is pulpit centered. There is a large, beautiful, worshipful auditorium with choir loft and excellent organ. Adjoining it is another auditorium for Sunday school, and many class rooms, all of which can be turned into one auditorium with a capacity of nearly 2,000. There are adequate facilities for all types of religious education. The basement has a large room which is used for gymnasium, plays, and dining room. The kitchen is well equipped to serve meals.

The present pastor is Dr. H. S. Hardcastle. There are approximately 900 members of the church. This is one of Norfolk's most active churches.

The pastor and people are eagerly awaiting the Southeast Convention which will meet in the Christian Temple on Tuesday, Wednesday, and Thursday, May 9-11, next. Those who go from distances will be delightfully entertained by the members of this good church.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

A pageant entitled, "The Broken Seal," was presented by the Ingram (Va.) Christian Church to a large crowd on Easter Sunday night.

There will be a Memorial Service held at Union Grove Christian Church the first Sunday in May (7th). Everyone is cordially invited to attend, especially all former pastors.

The Christian Church at Hopedale, N. C., held a meeting in February with their pastor, Rev. Harold Loman, doing the preaching, in which there were eighty-three professions of faith. Several joined the church.

A Norfolk newspaper reports that fourteen new members were received at Rosemont Christian Church on Easter Sunday and that certificates of membership were presented to those members on the Sunday following.

Miss Mary D. Uline, of Boston, Mass., rendered good service at the Woman's Convention at Elon College last week. She spoke at the Church of Wide Fellowship, Southern Pines, N. C., on Thursday afternoon following the convention.

At the Maundy Thursday night service at the United Church of Winston-Salem, N. C., three new members were received and six baptized. Holy Communion was observed, the Candle Light Service being used. The total members received since the annual conference session are thirteen.

Easter observance at Holy Neck Christian Church (Eastern Virginia, Rev. Arnold Slater, pastor) included a candle-light communion service on Maundy Thursday and a cantata, *The Garden of Joseph,* by the church choir on Easter Sunday morning. One new member was received into the church.

Ivor Christian Church (Virginia) had a series of meetings beginning the week of April 9th. Rev. Arnold Slater assisted the pastor, Rev. B. H. Watkins, during this week. Mr. Watkins has a fine parish which includes four churches, Wakefield, Ivor, Burton's Grove, and Barrett's. Wakefield has recently added three new class rooms to their building.

Rev. C. P. Garman, a Christian Church missionary to Japan for thirty-three years, has just concluded a visit among our churches in North Carolina and Virginia. On last Sunday Mr. and Mrs. Garman were at Windsor, Va., in the morning, and at Suffolk in the evening. Rev. Mr. Garman says that the merger of Congregational and Christian Churches in Japan has been good for our churches.

The Fifty-Sixth Annual Meeting of the Florida Congregational-Christian Conference was held at Coral Gables Congregational Church April 18-20. The theme was *Things That Have Stood the Test.* A large number of the Florida pastors and leaders had a share in the program. Guest speakers included Dean Vaughan Dabney of Newton Centre, Mass.; Miss Josie B. Sellers, Principal of Fessenden Academy, Martin, Fla.; and Dr. Robert G. McNicoll, Professor of International Relations in the University of Miami.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

April 30-May 6.

JEREMIAH, THE POET.

Sun.—Forgetting God—Jer. 2: 31-37.
Mon.—The Enemy As a Lion—Jer. 4: 29-31.
Tues.—Blow Trumpets, Blow—Jer. 4: 5-7.
Wed.—A Terrible Nation—Jer. 5: 15-17.
Thurs.—The Horror of War—Jer. 9: 21, 22.
Fri.—A Song of Comfort—Jer. 30: 1-24.
Sat.—A Song of Desolation—Jer. 7: 29-34.

JOIN WITH US IN READING THE BIBLE.

FORSYTH-GUILFORD ASSOCIATION.

The Forsyth-Guilford Association of Churches meet on April 30, at 2:30 P. M., at Monticello Christian Church, Brown Summit, N. C.

Devotions will be conducted by Rev. E. J. Sanderson. An address, "The Church in the World of Today," will be given by Dr. D. J. Bowden. After special music, the Open Forum will be conducted by Dr. W. M. Jay. A business session will precede the benediction.

D. M. Spence,
President.

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship of Churches, composed of Bethlehem, Berea, Elon, Shallow Ford, Carolina, Hopedale, Burlington, Graham-Providence, Graham, Long's Chapel, Haw River, Union, Mebane, Bethel and Concord, will meet with the Concord Church on Sunday, April 30, 1939.

There will be two sessions, the first being called for 3:30, and the second at 6:00. There will be a picnic lunch served on the church grounds at 5:00.

Promotional Secretary F. C. Lester will speak at both sessions. At the first session he will outline in a general way our Convention and Conference problems, as he sees them from his recent experience as Promotional Secretary. In the second session he will suggest in what ways the local church can help in meeting these problems. There will be special music and devotionals.

A large attendance is desired, and each church is urged to send representatives, headed by its pastor.

J. H. Lightbourne,
President.

DEDICATORY SERVICE.

On Sunday morning, April 30, the Greensboro First Church will use for the first time and dedicate to the memory of Dr. C. H. Rowland, the chimes which have recently been installed.

Dr. Rowland was the active pastor of this church from February, 1924, to October, 1935, and pastor emeritus from October, 1935, until his decease on May 2, 1938.

Dr. Stanley C. Harrell, president of the Southern Convention, will be the memorial speaker. There will be a message from Mr. E. L. Beale of Franklin, Virginia, where Dr. Rowland was pastor for 23 years, and also one from the Greensboro Ministerial Association. Miss Mary Lee Foster of Elon College will bring a message in song.

All friends that can do so are invited to attend this service.

ATTENTION, PLEASE!

The Christian Temple is going to try to furnish lodging and breakfast for the out-of-town delegates who attend the Southeastern Convention in Norfolk, May 9-11. It will help the Entertainment Committee so much if those who desire such entertainment will notify the Committee to that effect. If you plan, even tentatively, to come to the Convention, and if you want lodging and breakfast, will you please notify me at once, so that I can in turn notify my Committee. Thank you for your courtesy.

Those who prefer to stay at hotels will find very comfortable rooms at very reasonable rates. I shall be glad to make reservations.

H. S. Hardcastle,
272 E. 39th Street.

THE SOUTHEAST CONVENTION.

The Southeast Convention of Congregational and Christian Churches is scheduled to meet at Norfolk, Va., on May 9-11. This is not a delegated body. Anyone can attend who wishes to enjoy the fellowship and to share in the study of our mutual problems. The program listed elsewhere in this paper indicates a profitable session. The Christian Temple is a good place to meet and it is sincerely to be hoped that representatives will attend from all over the Southeast.

The young people will meet in their Southeast Pilgrim Fellowship on Wednesday afternoon and evening, May 10. They transact business in the afternoon, enjoy fellowship at the banquet, and share in the Convention program at the evening hour. They have their own officers, plan their own work, and transact business in their own way. Officers for the new biennium are to be elected, a missionary project will be discussed and probably undertaken, and a proposal to change the date of meeting will be considered. Young people from the eight states of the Southeast are expected to be present for this very important session.

THE WOMAN'S MISSIONARY CONVENTION.

More than two hundred women and many of the pastors of the Southern Convention met at Elon College last week for the first meeting of the Woman's Convention separate from the biennial session of the Southern Convention. Attendance, interest, and accomplishments seemed to justify the separate session, and it is to be continued.

Visiting speakers included Miss Mary D. Uline of Boston, Mass., and Rev. C. P. Garman from Japan. Mrs. Stanley C. Harrell, vice-president, presided delightfully and stirred the minds of the audience with a fine address.

The business of major interest was the decision to use the Staley Memorial money to establish a scholarship at Elon College. Details for this will be worked out by the Executive Committee, or a committee especially for this purpose. Several other projects were suggested. The women were almost unanimously in favor of a project in the home field, but they were not so completely agreed on the adopted project. Of course they will unite, get behind the idea, and add more money to the $2,000.00 now in hand and make this venture a complete success.

SPRINGTIME.

When the rapidly revolving earth turns its north pole slightly toward the sun, our hemisphere has longer days, the earth is warmed, and it begins to produce flowers and fruits. We call it springtime. The birds sing, the farmers toil, and everyone feels the surge of new life. It is a lovely time to drive the highways and enjoy the beauty of the blooming flowers in the gardens by the wayside.

It is also a good time for the churches to beautify their grounds, paint their buildings, increase their Sunday schools, and stimulate the communities of which they are a part. The beautiful earth seems to have no place for hatred and war. Springtime speaks of love and life. The Church helps to make these real in human experience.

THE FIFTH SUNDAY RALLIES.

Two of the conferences in North Carolina have adopted the principle of getting small groups of churches together on fifth Sundays for discussion of problems, acquaintanceship, and fellowship. This seems to be an excellent idea. Many who have attended the meetings speak highly of their value.

Whatever the program may be, however badly we may need to know each other, and regardless of the good it might do for us to be friends and worship together, the meetings will have no value unless we attend. If you belong in one of the rallies on next Sunday, please plan to be there, for you will be needed.

We have real problems to solve as a Church, and as part of the Church. We need the wisdom and cooperation of all who are members, and many who have not yet joined with us. The world will be a much better place in which to live when the Church people learn to do their job better.

Join with your friends for the rallies on next Sunday. A list of the rallies is given elsewhere in this paper.

F. C. L.

There are no mysteries in the Christian religion except the mystery of love, the highest expression of which is to give. God gives himself to man, that is the incarnation. Man gives himself to God, that is conversion. Man gives himself to his fellowman, that is Christian service. The whole of life as it is in Christ and the laws of life are found in one word—love.—"Christian Advocate."

All spiritual strength for ourselves, all noble ties to one another, have their real source in that inner sanctuary where God denies his lonely audience to none. Its secrets are holy; its asylum, inviolate; its consolations, sure; and all are open to the simple heart-word, "Thou art my hiding place."—James Martineau.

The world is a looking glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you, laugh at it and with it, and it is a jolly, kind companion.—Thackeray.

People wish to be settled: only as far as they are unsettled is there any hope for them.—Emerson.

Christian Faith for a Modern World

By Mrs. Stanley C. Harrell.

[An address, delivered before the Woman's Convention, held at Elon College, N. C., April 18 and 19, 1939.]

St. Paul wrote: "Faith is the substance of things hoped for, the evidence of things not seen."

A modern preacher has written: "Faith is not what the proverbial boy said, 'Believing something you know ain't so.' Faith is a source of meaning, purpose, and courage. It is not a weakness but a strength. Our faith is our approach to reality; it is our conception of the truth about what is on its way toward becoming the what-will-be. It provides our hold upon life. By faith we stand firm and endure when endurance is called for; and by faith we move forward to claim the future for our own."

Paul calls the roll of Old Testament characters who surmounted difficulties which to the man of little faith were insurmountable: Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Rahab the harlot, Gideon, Barak, Samson, Jephthae, Daniel, Samuel, and the prophets. Then Paul regrets that time does not permit him to continue; and closes with these words: "And these all, having obtained a good report through faith, received not the promise. God, having provided some better thing for us, that they without us should not be made perfect."

As we continue the roll to include Jesus, the disciples, Paul himself, and the other apostles and missionaries whose records are within and without the pages of the Bible, we must realize that our responsibility is real. God has planned it. God has provided some better thing for us, that they without us should not be made perfect.

Many times powerful men have embraced unworthy of their faith, but every person recorded as a leader in the annals of history has had a strong faith.

Also, what is it that has made every great nation? Faith of the people in their leaders to accomplish the popular desire. Such faith gives birth to religion. Indeed our faith is synonymous with our religion.

Today we deplore the plight of our German neighbors because their national desires are so frustrated and their national efforts so misdirected. After Versailles the families around the German dinner table were hungry. Their goosestep had not "brought home the bacon."

Such wealth as there was in the hands of a few. "Christian nations" were extracting un-Christian ransoms. German Christian faith and German national faith wavered. Adolf Hitler proclaimed a new hope, a new faith, a new religion. They listened. Their democracy, born in starvation, was inadequate, so they let it go. They embraced the new national socialism with a zeal all but forgotten. For the sake of an ultimate lavish dinner table and an ultimate self-sufficient nation they enthusiastically endure immediate discomfort. Not only do they endure but they require the unbeliever to conform to their program of faith. "Blind faith," we say, and "a misdirected religious zeal." Yes! But no one dares prophesy its consequences. "The wages of national sin?" Yes! But whose national sin? And to whom will the wages be paid? Every Christian nation has reason to fear the answer to these questions at this very minute.

Christian progress has been in proportion to the constant faith of its leaders. Niemoller is faithful. And his influence is as a bright star showing intermittently as the dark clouds of national Socialism roll in rapid succession across the stormy sky of nationalistic Europe. We cannot calculate the importance of Niemoller's presence in Germany at this time.

I chanced upon an editorial, which said: "We, of Christian faith, including all denominations, must reaffirm our position, call upon the national leaders to deal with one another as Christians or the present civilization is doomed." Nazism could never have arisen except that it is a religion. "Our religion," says an editor, "must challenge Adolf Hitler." How? The answer is through the channels we have, inadequate though these channels appear. We can and must study to be conscientious citizens of a democratic nation. We must by our planning, our work, our faith, and our influence promote the mission of our God.

The Church has been and is the greatest institution in the world. When the ecumenical Church shall exercise its full potential strength we shall know no more war. Hitler will have been stopped. Germany and all the earth will be at peace. If our women will work to cause all of our church members to be conscious of our Church's responsibility for the well being of our state, our state will move forward against the forces of evil with an assurance and confidence the statesmen dare not depend upon at this time.

The Kingdom of God has not yet fully come on earth, but the Church has come. She is the body of Christ. The Church's fore-ordained purpose is to work for the coming of the kingdom. We render our churches unworthy of our day when we do not infuse this confidence into the spirit of those who are actually members of our churches and of those who are influenced by the message of the Church. Our God is a God of truth, justice, and peace. When we who would do His will prove Him, we shall find Him to be all-powerful. If we could work, wait, and pray at our tasks with the zeal and directed energy—with the loyalty and faith of an Albert Palmer, a Toyohiko Kagawa, or a Muriel Lester the day of our Kingdom of righteousness would soon dawn.

Too often your faith wavers, too often my faith wavers, too often we have not enough faith to waver! Too often we have eyes and see not.

The plight of the underprivileged people in America, particularly those often referred to as "poor whites" is an urgent one. When we allow their situation to continue, we have laid the foundation for our American Caste System. "Caste" is almost synonymous with India. From India we learn that a national democracy such as we have, to say nothing of a Christian democracy which we envisage, cannot exist except as every member of the nation is accorded his right to participate in the building of the national policy and in the privileges of the national wealth. Then let us look well to our own household.

Wherever there is suffering, poverty, and ignorance there is work for us. This work is our mission. The doing of this work is the only justification we have to claim the name of our Christ who suffered, bled, and died for a condemned world.

We are timid because we cannot do great tasks and are forgetful that smaller tasks are just as necessary. The lad of Holland could not build the great dyke, but he could stop the leak until another could repair it.

The people who have accomplished great things by their faith have had faith in their prophets, faith in their own God-given strength, faith in their co-workers, faith in the people whom they influence. They have seriously considered their problems together with the far-reaching implications.

We sin when we do not study. We sin against the God of truth when we allow our emotional reactions to surplant our intellectual judgments. There is no person without the power of influencing another. The person with a well-defined plan for his life

convinces the greatest number of worthwhile people.

No one person can know everything; so scientists choose their respective channels of investigation. Persons with intelligence accord a conscientious specialist the authority due his research. President Roosevelt did that when he called together his "brain trust." But when they were assembled there was something lacking. Each one tried to prescribe for the wrongs of the nation from the light of his specialized insight.

Our national leaders needed specialized study. But President Roosevelt and his highly specialized experts forgot the value of balancing the detailed scientific research of the laboratory against the adequate conception of the synchronized whole. Scientific dissection? Yes, but artistic wholeness also! That is the reason the President's specialists began to resign.

"If you cannot see it as I do, I haven't time to play ball. I must resign with regrets to attend to pressing private affairs." Too often we in our less conspicuous places of responsibility emulate the "brain testers." We do not always approach our problems objectively. We do not keep emotional reactions in check until intellectual reasoning can have a chance.

How do we react when we are called upon to do a piece of mission work (or shall we say, an expression of neighborly love) in our own communities? Are we of faith great enough to cross the traditional railroad tracks or to cross the line of creed or race, even for the benefit of all persons involved? I submit that it is easier for some of us to send money across the ocean than it is to go ourselves across man-made lines here in our own land.

This year we have been advised to study *City Shadows*. A woman of faith in Durham, said: "Before I read this book, I will go into the shadows of my own city. We think we have a comparatively clean city. I shall see." She went. She went upon the urge of plain common sense. She found poverty with sickness. There was slovenly indifference born of long endured frustration. There were over-painted creatures of sex exploitation. There were the shivering, hungry little children looking from behind doors and the heartbreaking sarcasm of bitterness crystalized.

"What do you want here? You go on and get your living off of your rich church folks. We ain't got nothing for you and you ain't really got nothing for us either. I know you!"

This minister's wife is a real Christian. She did not rely merely upon a book to convince the women whom she would influence. She has also been able to give something invaluable to that girl who in her extremity was selling her frail body.

In the issue of March 9, 1939, THE CHRISTIAN SUN carried an anonymous letter. Its burden was an indictment that we of Virginia and Carolina are unmindful of any negro or tenement problem in the South. There is less disturbance within our bounds than in many other sections. Franklinton College is referred to occasionally, but the writer is correct in accusing the writers for THE CHRISTIAN SUN of being all but silent on these very real problems.

The negroes are by nature and inheritance willing to accept their lot much as they have it, "But," said a sociologist to me recently, "their leaders, those who have caught the gleam of a fuller life are getting very impatient. They desire a chance to develop their God given abilities and we white people are not willing that they should have that chance." The white man controls the wealth of the nation and he inhibits the negro.

The sociologist said, "Wouldn't you think that the white person would know that the negro does not wish to trespass the zones of congeniality any more than the white person?

There is much misunderstanding concerning our race situation, but I do honestly believe that we white people are more confused and prejudiced than our colored brothers.

The tenant problem is less obvious to many of us, but we know that there is real suffering in this area also.

Here I am reminded of the reactions of a woman who sat in the congregation before a young minister. He was most impressive in his denouncements of social injustices. The lady said as she sat there that she was moved to do something drastic at once in defense of the down-trodden. Their rather small city was not an industrial center; it was removed from the share-cropping area. Of course the domestic service problem needed specific study and remedy. But as she walked home in the bright sunshine she felt the scathing indignation so recently stirred vanishing into the balmy spring breeze and she said: "Where is this problem which I must correct?" In that case, perhaps, the minister was guilty of a mistake ministers sometimes make. But that is another trail! The point is unless we are willing to pursue a course of action which will remedy these social injustices we had best let the sleeping dogs of outraged justice lie. Unless we have faith enough in God's underprivileged children; unless we have faith in the God-given strength within each one of us; and unless we have an unwavering faith in an all-powerful God of justice, righteousness, love, beauty, and happiness, we cannot in sincerity speak out against the diabolical powers of evil which are at our door. Why should we write them up in our Church Paper? But surely there comes a day of awakening. In justice to our SUN writers: Do they not write what they think we want them to write?

We were gratified when Madras said the younger churches still desire and need our representatives among them. (They desire the inspiration and benefit of experience our consecrated missionaries offer.) Our missionaries are fulfilling their purpose in life because they have kept a well balanced program for their lives. They have studied to show themselves worthy; they have labored to prove themselves workers unashamed and they have grown in faith in proportion to their continuation of work. Those who have burned the oil of Christian faith have become great lighthouses before all the earth. Who n Christendom does not know Albert Sweitzer or Stanley Jones?

Did you not hear Stanely Jones say, "I shall bring to America missionaries from India who shall convey a more beautiful conception of Christ than you have ever dreamed." I heard him say it. God knows we need a new awareness of Christ. We need a keener sense of His love. Could we accept the gift Stanley Jones promised? We could if we were humble of heart, earnest of purpose, and fervent in spirit.

What am I trying to say? It is this: We cannot increase our faith unless we begin where we are to use the faith we have. We cannot exercise our faith without a technique. We cannot use the most finished technique unless we love our fellow-men enough to go out and find them. We cannot establish contacts with our fellows unless we have the desire that all of God's children shall be happy. We must desire that they share His blessings according to their varying needs and capacities.

Governments must alter engrained national and international policies and persons must change attitudes and objectives to conform to the plans and teachings of Jesus, the Christ. He triumphed over every sin, both personal and social, through an all-powerful faith in an all-powerful God, who is concerned with the destiny of nations, but who is also seeking the happiness of little children.

(Continued on page 9.)

Elon College Golden Anniversary

Membership in the Anniversary Club is slowly but steadily growing. We would like to see the temperature in the thermometer move up to greater heights. If all who have already decided to join the club would send in their pledges, the total figure would be inspiring. We need your help and encouragement now. Several hundred pledges before commencement 1939 would mean infinitely more than following commencement.

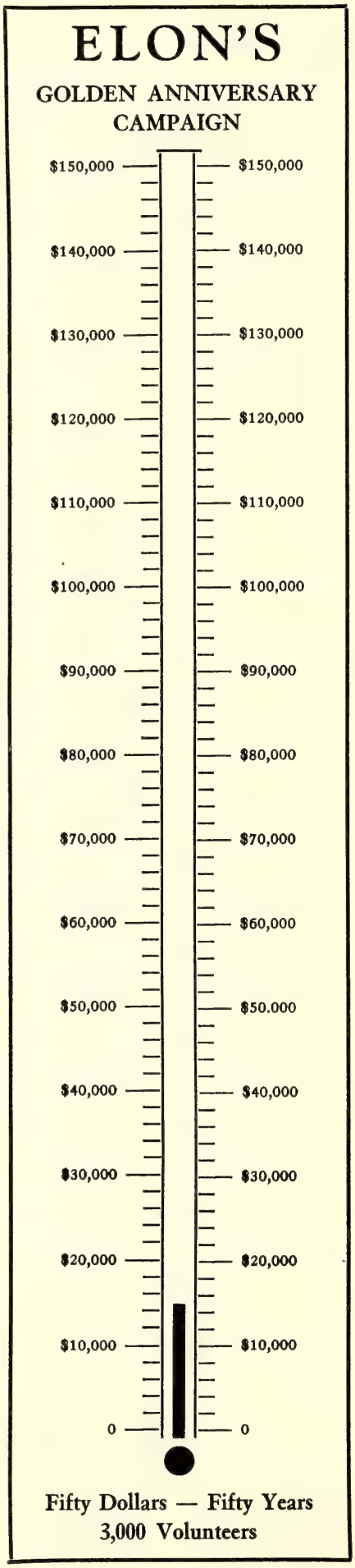
We are planning for a large number of our alumni for this commencement. It will be necessary to discuss and make plans for the great anniversary occasion one year hence. You will not only want to attend the anniversary celebration but you will want to be one of the group to lay plans for this important date in the history of our institution. There must be at least five hundred of our alumni who plan to join the Anniversary Club. If this group will make their pledges without personal solicitation, it will save travel expenses and time. The saving in expenses can go on the debt and the time can be used to solicit those who need to be convinced not only of their responsibilities and duties but of their obligations and privileges.

Last evening at the Duke celebration a lady came and introduced herself and said, "I have had your letters regarding the anniversary. I have not written you yet, but I will in a few days." Hundreds of others feel that way about it. Why not let us hear from you? Your pledges would lend encouragement and be a deciding factor in the progress of the campaign. My good Brother of the church, Fellow-Alumni, or Friend of the college, as you read, won't you write and mail to the college. Your cooperation will help more than you think.

Following is the report for this week:

Name	Pledged	Paid
Dr. J. L. Lobingier, 14 Beacon Street, Boston, Mass.	$ 50.00	$ 10.00
Dr. W. H. Boone, Durham, N. C.	50.00	50.00
Mrs. W. H. Boone, Durham, N. C.	50.00	50.00
R. T. Hurley, Memorial, By Dr. W. H. Boone, Durham, N. C.	50.00	50.00
Rev. W. J. Lane, Memorial, By Dr. W. H. Boone, Durham, N. C.	50.00	50.00
Miss Ida V. Wilkins, Haw River, N. C.	50.00	
C. J. Thomas, Asheboro, N. C.	50.00	
Mr. & Mrs. J. C. McAdams, Elon College, N. C.	150.00	
A. C. Hall, Greensboro, N. C.	50.00	
Mrs. A. C. Hall, Greensboro, N. C.	50.00	25.00
Arnold Hall, Burlington, N. C.	50.00	
Totals for week	$ 650.00	$ 235.00

Total for week	$ 650.00
Previously reported	13,525.00
Grand total in cash and pledges	$14,175.00



ANNIVERSARY MEMORIALS.

Reported in the membership column this week are Dr. and Mrs. W. H. Boone. Dr. Boone also sent in memorial memberships for Mr. R. T. Hurley and Rev. W. J. Lane. Mr. Hurley and Mr. Lane were members of Dr. Boone's classs in college, the class of '94.

There were eight members of the class of '94. Dr. Boone, Professor S. A. Holleman, Mr. J. H. Jones, and Mrs. E. H. Morris are still living. Mr. D. W. Cochrane, Mr. R. T. Hurley, Mr. W. J. Lane, and Dr. W. P. Lawrence are deceased. Dr. Boone and Mr. Jones (yet to be reported to the office) have joined the Anniversary Club. Dr. Boone has paid the memorial membership dues for Mr. Hurley and Mr. Lane. Half the class of '94 are members of the Club. It is Dr. Boone's hope that other members will join soon so that the class of '94 will be complete. It is a good idea so far as the alumni are concerned to appeal to them by classes. There are no doubt many others who, if they had continued their courses in college, would have graduated as the class of '94. If there are those who know of such, will you please forward their names and addresses either to Dr. W. H. Boone, Durham, N. C., or to the writer of this article. We need to enlist everybody's interest and cooperation that the campaign may begin to move a little faster.

L. E. Smith.

FIFTH SUNDAY RALLIES.

Upper Alamance Fellowship—Concord Christian Church—3:30 o'clock. Picnic Supper. Evening Service.

Dan River District—Pleasant Grove Christian Church—2:00 o'clock.

Forsyth-Guilford District—Monticello Christian Church—2:30 o'clock.

Eastern North Carolina Churches (Northern Group)—Pope's Chapel Christian Church—10:00 o'clock. Picnic Dinner. Afternoon Service.

CONTRIBUTIONS

SUFFOLK LETTER.

"He must increase, but I must decrease." When John the Baptist uttered these significant words, his fame as a preacher was rapidly increasing. His prophetic messages, his boldness and his spiritual challenge drew great multitudes to him. His call to repentance convicted men of their sins and gave them hope of a great moral and religious revolution. The prominent leaders among the Jews were noted for their brazen hypocrisy and gross immorality. The voice of John was the clear call to a new life and a long-looked-for promise of a new era.

Just at this point a young carpenter from Nazareth was seen among the multitudes listening to John. He offered himself for baptism by John in the river Jordan. At that baptismal service a Voice convinced John that Jesus was the Messiah. Jesus began His work and the crowds began to follow Him. This aroused a spirit of jealousy and envy between the disciples of John and the disciples of Jesus. And there was a strong possibility that Jesus and John might be drawn into a competitive popularity contest, each striving to be the recognized leader, in the new religious movement.

John settled the matter without hesitation. "He must increase." Jesus is recognized as the One whose leadership must increase. "But I must decrease." Hard words to speak. A more difficult thing to do. It is not easy to surrender place and power and honor to another. And the greater the personality the more difficult the surrender, on the human side. Here John shows his real greatness. And herein is the spirit of his inner life clearly revealed. From the standpoint of modern psychology John should have sought to retain his dominant place as a leader. But this man was not teaching psychology, nor seeking to develop a "superiority complex," but he was preaching a gospel of surrender and sacrifice. His work was almost done. The work of the kingdom is never finished. It is endless and timeless. Workers come and workers go, but the work must go on. Others must take their places. And when the decreasing point is reached, it should be a joy to know that the kingdom of God is much greater than any human personality.

This struggle for prominence and prestige is at the foundation of many of the present day social, financial, and religious problems, in local churches, communities, states and nations. War between the nations always grows out of a desire to rise to supremacy, or to shine as a brilliant star among other nations and races. Individual liberty is a priceless heritage of a free people. But individual prominence is not essential to human life.

Ministers have to face this problem and are compelled to choose between self-exaltation and lifting up Jesus Christ in the pulpit and in the private ministry. There is a temptation to preach sermons which please the people, in method and in subject matter. Preaching can become an exercise of oratorical gifts and a display of elocutionary talents. The pulpit can be used to illustrate the actor's ability to qualify as an expert in dramatics. The altar of prayer can become a library for "praying" to the congregation and telling the Lord many things which He already knows. On the other hand the pulpit can be a place where the face of Jesus shines with a charm and glow that obscures the minister and puts the choir in the background of a rugged cross upon a lonely hill. That altar in the church may be a place where the sorrows of earth and the sins of humanity are healed and forgiven by the plea of a man whose soul is in touch with Almighty God.

Who shall increase and who shall decrease? Every thing depends upon the answer. John answered that question in the light of eternity. This is a time when the pulpits and the pews need the impact of an increasing Lord.

I. W. Johnson.

DUKE UNIVERSITY CELEBRATES.

This scholastic year, 1939-40, is the centennial year for Trinity College and Duke University, located at Durham, N. C. Since early fall a program of celebration has been in process at this southern center of learning. Different schools of the University have been sponsoring programs that accentuate higher education in their particular fields. Leading educators of the world have been brought to Duke campus, affording opportunities for this section unequaled before in the South.

A great deal of criticism has been directed to men who have accumulated massive fortunes. No doubt but that a great deal of such criticism has been justified. With their faults, however, many have become benefactors. They have been successful in accumulating funds. They have been generous and beneficient in disposing of those funds. The Duke endowment is the constant benefactor to the homeless, the poor in their afflictions, to the different causes of religion, and to education in North and South Carolina and in other parts of the country. The accumulations of the Duke family have been used to perpetuate the family name, not in a selfish but in an unselfish way. The fruits of the labors of the members of this family have been left to bless posterity in the finer fields of human achievements. They gathered their fortunes from the many. They return the benefits of such fortunes to the masses. As you spend a bit of time on this campus that is already famous, you cannot fail to be impressed with what wealth means when dedicated to high purposes. An atmosphere, culture, and refinement is in evidence.

Yesterday, Friday, April 21, marked the beginning of the centennial celebration proper. Representatives of more than four hundred of the leading colleges, universities, and foundations of this and other countries were present in honor of the occasion. The academic procession around the quadrangle was colorful and most impressive. The weather was ideal, and the occasion was inspiring.

President Few, to whom credit and honor are due, presided. The Honorable Clyde R. Hoey, Governor of North Carolina, spoke appropriate and delightful words of welcome. Sir William Bragg, President of the Royal Society of London, spoke, representing foreign universities. President-elect Homer P. Rainey of the University of Texas spoke representing state universities, and President Henry M. Wriston of Brown University spoke representing liberal education as propagated by liberal arts institutions. Following the afternoon program, all were invited to the Sarah P. Duke Gardens for band concert and dedication. The program of the day closed with centennial dinner in honor of the delegates, served in the University Union. Mr. Robert Lee Flowers, Vice-President and Treasurer of Duke University, presided. Mr. Flowers has largely represented the executive force in the unusual affairs of the institution. At the dinner, Dr. Douglas Freeman, Editor of the *News Leader*, Richmond, Va., and of the biography of Robert E. Lee, spoke on the South's contribution to American Education.

(Continued on page 11.)

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE WOMEN'S CONVENTION.

Here is sympathy for the few pastors who failed to come along with the women and get the inspiration of the great Missionary Convention that was held at Elon the past week, 18 and 19 inst. There were some two hundred or more, of these good women from the various local Societies, and they had a program and a Convention worthy of their numbers. Many pastors availed themselves of the privilege and attended the meeting and heard with helpfulness the women as they showed to all how a Convention can and should be conducted. One of the great secrets of the amount of business the women can transact in so short a time is the fact that their committees work for days and weeks ahead, and do not wait until they get to the Convention to get together and write hasty reports. These various committees study that on which they are to report, and thrash out their differences and combine their wisdom in shaping their reports and then when the session is called they have reports that mean something. When the women at the General Convention at Portsmouth last year decided to hold their biennial sessions in alternate years of the sessions of the General Convention, there were those who doubted if the Convention would be as successful as in previous years and as well attended. However, the wisdom of the decision was manifest in the great session at Elon the past week.

Another secret of their success is the fact that the women are working away at the really spiritual task of the church, and their work in the local Societies is at the very heart and center of the real task of the church, namely; that of strengthening the church and building up through the church the kingdom of righteousness by extending that kingdom in obedience to the most emphatic command our Lord ever gave. For a real spiritual feast, a feast of good things for the soul, commend me to a Woman's Missionary Convention. One of the strangest things I can think of is that, any pastor, who cares for the spiritual life of his church and the building up of the kingdom of righteousness through his church, will not use his best efforts to organize and keep going a Woman's Missionary Society in his church, since this Society organized and going always proves to be the strong right arm of the pastor.

We congratulate the good women for their great Convention, and the many pastors who availed themselves by coming with their delegations to get the inspiration and enthusiasm that the good women always create in their sessions.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 22, 1939.

Sunday Schools.

Amelia, Clayton, N. C.	$	2.00
Flint Hill (M), Biscoe, N. C.		1.00
Morrisville, N. C.		2.35
Durham, N. C.		7.67
Pleasant Hill, Liberty, N. C.		6.37
Oakland, Suffolk, Va.		10.00
Franklin, Va.		7.00
Concord, Yanceyville, N. C.		1.00
Happy Home, Ruffin, N. C.		5.25
Mt. Herman, Garner, N. C.		7.30
Oak Level, Youngsville, N. C.		1.00
Rosemont, Norfolk, Va.		17.05
Class No. 4, Shallow Ford S. S., Elon College, N. C.		1.35
Bethel, Elkton, Va.		1.00
Bethlehem, Suffolk, Va.		2.34
Liberty, N. C.		6.00
Total	$	78.68

Individuals and Churches.

Pleasant Union, Ramseur, N. C.	$	1.50
Chapel Hill, N. C.		20.00
Burlington, N. C.		52.80
Happy Home, Ruffin, N. C.		24.69
Pleasant Hill, Liberty, N. C.		5.35
Mt. Olivet (G), March, Va.		3.55
Waverly, Va.		9.75
Needham's Grove, Steeds, N. C.		5.00
Albemarle, N. C.		20.00
Oak Grove, Sunbury N. C.		7.17
First, High Point, N. C.		1.00
Johnson's Grove, Sedley, Va.		5.45
New Elam, New Hill, N. C.		12.00
Spring Hill, Waverly, Va.		5.15
Elk Spur, Fancy Gap, Va.		1.75
Ivy Hill, Fancy Gap, Va.		.25
Rocky Ford, Fancy Gap, Va.		4.28
Berea (Nans.), Driver, Va.		4.80
Pleasant Ridge, Ramseur, N. C.		14.10
World's Day of Prayer Service, Driver, Va.		3.00
Mt. Pleasant, Cameron, N. C.		3.71
Isle of Wight, Windsor, Va.		1.00
Beulah, Zebulon, N. C.		4.40
Catawba Springs, Route 3, Raleigh, N. C.		10.00
Elon College Christian Church, Elon College, N. C.		50.00
Newport News, Va.		186.00
Oakland, Suffolk, Va.		10.15
Total	$	466.85

Specials.

Burlington S. S., Burlington, N. C.	$	36.58
Class No. 3, Rosemont S. S., Norfolk, Va.		3.00
Total	$	39.58
Total for week	$	585.11
Previously acknowledged		12,152.25
Total since Sept. 1, 1938	$	12,737.36

The Easter offerings came in very nicely the past week and this is a source of deep gratitude for all who are concerned in the wholly unselfish and divine task of sharing, not physical bread, but the Bread of heaven, with the most needy peoples of the earth. Ours is a hungry and starving world today, hungering for the Bread of life and starving because they have it not. We who are blessed with the gospel have the privilege as never before of sharing it with the distraught peoples and nations of the earth.

In connection with the Easter offering from our Newport News Church the following letter from the treasurer, Mr. C. D. West, is exceedingly interesting:

My Dear Dr. Atkinson:

Herewith we hand you check for $186.00, in payment of our Mission's apportionment of $170.00, through the Eastern Virginia Conference. Please let us have a receipt for this and oblige.

You will be interested to know that about $160.00 of this amount came through the Cent-A-Meal Boxes.

Of course, in addition to this we are sending from our Sunday school, a monthly Mission offering, which will continue. We are very happy to be able to more than meet our apportionment.

The Cent-A-Meal Boxes properly used are indeed a blessing and certainly do yield great results for missions. We sometimes wonder why all the churches do not get their members to use them.

Gratefully,
J. O. Atkinson,
Missions Secretary.

"GO ON SUPPORTING OUR MISSIONARIES."

A voluntary tribute to the educational work of foreign missions was made sometime ago by Arthur N. Holcombe, Ph. D., of Harvard University, professor of Government and author of several books, the latest being *The Chinese Revolution.* Speaking before a joint luncheon of the Japan Society and the Twentieth Century Club, Mr. Holcombe said: "The three things China most needs today are education, capital and peace." In discussing education he concluded: "The best aid we can give China along educational lines is to go supporting our missionaries."

WOMAN'S MISSIONARY CONVENTION.

By Mrs. W. M. Jay.

The Woman's Missionary Convention of the Congregational-Christian Churches of the Southern Convention which met at Elon College, N. C., April 18 and 19, was a success from every standpoint. A fine delegation from all parts of North Carolina and Virginia was in attendance more than two hundred strong. The program theme was "Faith without Wavering," and was well carried out from start to finish. Mrs. Stanley C. Harrell, vice-president, presided in a most charming and efficient manner, and much of the smoothness and success of the meeting was due to her untiring efforts. The Convention regretted exceedingly that their capable and beloved president, Mrs. John G. Truitt, was unable to be present.

The Elon College Missionary Society members proved themselves to be wonderful hostesses for the occasion and were on the job every minute from beginning to end. Their fine and wholesome hospitality was evidenced at the meetings, in their homes and at a buffet luncheon in the Y. W. C. A. at the close of the Convention.

At two o'clock, Tuesday afternoon, Mrs. Harrell called the Convention to order and with Prof. Robert Morgan at the organ the opening song was sung with real enthusiasm.

One of the encouraging features of the Convention was the good percentage of ministers that were present. Rev. C. P. Garman, missionary on furlough, who has spent thirty-three years representing the Christian Church in Japan, was also present and brought helpful messages. It was a great privilege to have him with us.

Miss Mary D. Uline, Promotional Secretary of the American Board of Foreign Missions, Boston, Mass., was the principal speaker at the Tuesday night service. Out of her rich experiences in Turkey, France and other foreign countries, she brought an address of much interest and help.

Dr. L. E. Smith was the usual genial host and made every one feel welcome and the lovely reception in West Dormitory further showed the hospitality of both Dr. and Mrs. Smith. This was thoroughly enjoyed and was followed immediately by the banquet in the college dining hall with Mrs. J. Monroe Harris as toastmistress. A sumptuous meal was enjoyed by the two hundred present and the program was well rendered. Miss Mary Lee Foster and Mrs. W. N. Huff each sang two lovely solos and Mrs. Helen Parkerson Cannon delighted her audience with two readings. Mrs. R. T. Bradford presided at the piano.

The Elon singers contributed a vital part to the program of the Convention with a number of selections at various times under the direction of Mr. Stuart Pratt, director of music. Prof. Thomas Edwards rendered several tenor solos.

It was an inspiration to all to have Dr. J. O. Atkinson in the audience in person and to have his message "I Do Believe" read by his secretary, Mrs. Nash Parker.

The president's message "Christian Faith for the Modern World" by Mrs. Stanley C. Harrell was a real challenge and one for thought and meditation.

Reports were heard from all the departments and conference presidents and all showed a marked degree of growth and success.

Mrs. J. Monroe Harris was elected president for the biennium and we bespeak for her the loyal support of every society member throughout our Southern Convention. Let us be a strong link in this chain of women and young people in this our beloved missionary work. What greater thrill could we get than to feel that we have a part in this great field of missions.

"Let us hold fast the profession of our faith without wavering: for he *is* faithful that promised."—Hebrews 10:23.

TO TEARS.

[The following lines, found on Kagawa's desk one morning in September, 1938, are a spontaneous expression of his feeling, written without any thought of publication. They were translated by his secretary and sent to a friend in America.]

Ah tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday
Ye come; nor wait thy coming nor delay;
Nay fearless, with what scorn
Ye picture China by my brothers torn
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China, too; this war I cannot bear.
"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal;
I live, but only as a phantom soul.
Like Christ who bore our sins upon the Cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
Ah tears! Unbidden tears!
Long separated we,
Alas! Has come another day
When I must dwell with thee.

CHRISTIAN FAITH FOR A MODERN WORLD.

(Continued from page 5.)

Finally when we can say with Margaret Slattery, "Our Father, which art in Heaven, Thy Kingdom come *now*," then we will be real missionaries.

We have already come far. We honor those who have made straight the way for us. May we add new zeal to the cause and as we, the women of the Southern Convention, launch out on a fuller program of endeavor, let us feel that no task is too little to command our strength if it redeems a suffering soul. Let us not flinch from any task, however big, if it promises freedom to the oppressed. I should like to challenge each woman (and man) here to undertake some work in her own community which she thinks would really command her best strength, both spiritual and physical —not for any recognition it may bring her, but as her part of ushering in the Kingdom of Heaven. Then may this organization renew her faith and strength to fulfill the responsibilities she has courageously assumed and in discharging the present ones equip herself for even greater works. Would that we work as individuals and as members of worthy organizations while it is yet day. "God having provided some better thing for us, that they without us should not be made perfect."

IN AS MUCH.

I thought to see the face of God; but I could only see the faces of broken men and women.
I sought to hear the voice of God; but I could hear only the pleading voices of starving children.
Oh, that I knew where I might find Him.
Perhaps I did see His face!
Perhaps I did hear His voice!

THE DREAM.

Some day will man be valued more than gold,
The toiler will be greater than his toil;
Some day the gift of life will not be sold.
In new found freedom men will till the soil.
Earth will be glad, the dawn will call to joy;
The moon will tell God's glory to the world
At Eventide; in respite from employ
The sons of men will see night's dream unfurled
And worship Him who made all life to sing.
There will be peace, there will be wide good will;
The winter time of strife will yield to spring;
Sadness will flee, happiness will fill all eager hearts.
Then shall man be supreme—
At last shall be fulfilled God's wonder dream.

How then shall we define a Christian faith for the modern world? It is to begin where we are to use what we have and to rely upon God's help to accomplish what God wishes to be done.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

SOUTHEAST PILGRIM FELLOWSHIP.

We hope that young people from all sections of the Southeast will attend the Southeast Pilgrim Fellowship meeting at the Christian Temple, Norfolk, Va., on Wednesday, May 10, in connection with the meeting of the Southeast Convention. Following is the tentative program for the young people's session.

2:00 Call to Order—W. B. Williams, Vice-President.
Devotional.
Business Session, including—
Reports of officers.
Discussion of changing time of biennial meeting to a Christmas Conference.
Discussion of a missionary project for the Southeast Pilgrim Fellowship.
Election of officers.
5:00 Social hour.
6:00 Fellowship supper.
7:30 Evening Session of Southeast Convention:
Devotional—Rev. W. E. Wisseman.
"Youth and the Church"—Miss Pattie Lee Coghill.
Address — Dr. Hugh Elmer Brown, Evanston, Ill.

NORTH CAROLINA AND VIRGINIA SPRING RALLY.

The Pilgrim Fellowship of the North Carolina and Virginia Conference recently held its Spring Rally at Union Church, near Burlington, N. C. A program of inspiration and constructive work was enjoyed by about 100 young people and their leaders.

We Especially Remember—

How much we enjoyed the presence of Rev. C. P. Garman, one of our missionaries to Japan for the last thirty-three years.

The delicious supper served by the ladies of Union Church.

The fact that we voted to have some definite missionary project to work on for the coming year.

That each active society is to send out Caravans (groups of their members) to present a program to the young people of a church where there is no active young people's group.

The manner in which the meeting was "run" by those twins, Elberta and Roberta Murray.

The very lovely and inspirational half hour of music given to us by Mary Nell Jay and Ida Mae Higgins.

The impressive installation service, conducted by Billie Andes, when the following officers were duly inducted into office: President—Elberta Murray, First Church, Greensboro; Vice-President — Becky McCauley, Union Church; Secretary—Ruby C. Wright, First Church, Reidsville; Treasurer—Sam Barber, Shallow Ford; Publicity—Peggy Lightbourne, Tora Rudd, First Church, Burlington; Personal Religious Living — Frances Foster, First Church, Greensboro; Missions—Dorothy Hendrix, First Church, Greensboro; Social Action — Edith Brannock, Elon College; Leadership Training — Walter Cooper, First Church, Burlington; Counselors—Miss Tora Rudd, Burlington; Rev. Millard Stevens, Union; Mrs. F. C. Lester, Elon College.

The address by Rev. W. P. Jones, pastor of Westminster Presbyterian Church, Greensboro, N. C.

BEING CHRISTIAN IN MY LIFE WORK.

(Vocations Day.)

Christian Endeavor Topic for May 7, 1939.

Scripture: Deut. 10:12-14; I Tim. 6:6-12.

Daily Readings—

Monday—Loyalty to Jehovah Rewarded—Gen. 41:38-44.

Tuesday — Faithful in Service — Eph. 6:5-8.

Wednesday—A Good Rule to Follow—Matt. 7:12.

Thursday—Three Christian Tent-Makers—Acts 18:1-4.

Friday — Greatness in Service — Matt. 20:25-28.

Saturday—Soul Above Material Gain—Mark 8:34-38.

The right vocation will determine much of the happiness of ones future. "What shall be my vocation?" is a question which comes into the minds of energetic young people. Some experienced person should be asked to make a talk on "Vocations and Their Effects Upon Character."

Problems (use in general discussion)

1. Tom has been out of work for some time. His family needs the money which he would like to earn. There is an opening in a hotel. Tom is interested in learning the hotel business; but the hotel advertises and sells alcoholic drinks. Tom is a Christian and is facing decision. What would you advise him to do?

2. A high school girl declared, "Christianity and the church have nothing to say about what I shall do, unless I am to be a minister or a missionary." Was she right? Why?

Questions for Thought—

1. What percentage of adults do you believe are not happy in their work?

2. When you have noticed a man unhappy in his work, is the unhappiness due to the type of work he is doing or the spirit in which he is doing it?

3. When Jesus calls men, does He generally call them out of the work they are doing, or does He call them to improve the work in which they are engaged?

4. If you were advising a person younger than yourself regarding the choice of a life work as a Christian, what are some words of advice which you would offer?

The following may be placed upon a blackboard for discussion. Place 1, 2, or 3 before each according to its importance.

When choosing a life work a person should think of:

His own ability; what his talents and aptitudes are; his interests and desires; what he enjoys doing; the needs of the world; what his father and grandfather have done; his duty; the reputation or standing such work will give him in the eyes of his friends; the amount of money it will bring; the amount of preparation it will take; the amount of time and energy it will consume; the length of the vocation he will have; the good it will do.

Suggested Hymns—

"Come, Thou Almighty King."
"Rise Up, O Men of God."
"Lord, Speak to Me That I May Speak."

S. E. M.

Rev. John H. Knight, pastor of First Church, Norfolk, Va., has a class in Bible study for young people on Sunday afternoons. A prize offered by him for the young person writing the best paper on *What the Cross Means to Me* was won by Ray Day.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL CROSSES INTO EUROPE.

Lesson V—April 30, 1939.

Golden Text: *When he had seen the vision, straightway we sought to go forth into Macedonia.*—Acts 16:10.

Lesson: Acts 15:36; 17:15.

The Impulse to Share.

It was all right to preach and teach in Antioch, but Paul's great heart soon became restless and he felt the urge to carry the gospel to those who were not having the opportunity to hear it. Accordingly he and Silas—Paul and Barnabas had a disagreement over John Mark who had deserted them on the previous missionary journey—started out "to visit the brethren in every city where they had preached . . . and to see how they did." Little did he dream of the significance of what he was about to do. For before he returned to Antioch again he had planted the gospel in Europe, and had started the process that ultimately gave Christianity to the Western world. How many glorious adventures often await us when we put ourselves into harmony with the divine purpose.

A Young Disciple.

On their routine itinerary they came to Lystra. Here they found a young man who was destined to become quite a figure in the history of Gentile Christianity, Timothy by name. It is significant that "he was well reported of by the brethren that were at Lystra and Iconium." It helps tremendously to have a good reputation. Happy is that young person who has lived in such a way that the folks in his community speak well of him. A good name is rather to be chosen than great riches.

How little we know what is going to happen when we win a young man or woman to Christ. How little did Andrew dream of what he was doing when he first found his own brother Simon Peter and brought him to Jesus. When a person wins another to Christ he sets in motion influences and forces for good that reach out into eternity. Truly he that winneth souls is wise.

Frustrated Purposes.

Twice in succession, did Paul and Silas attempt to undertake what they thought they ought to do, in each case, good Christian work and service, in each case to open up new fields for the gospel. But in both cases they were forbidden "of the Holy Spirit." The Holy Spirit sometimes forbids us to do good things as well as bad things. He sometimes closes some doors that He may open others. He makes all things to work together for good to those who love God, to those who are the called according to His purpose. The important thing is that when our purposes, our worthiest purposes are frustrated, we keep an open mind and a responsive heart.

Obedient to the Heavenly Vision.

Turning away from closed doors to the North they finally turned South and came to Troas, famous in Greek history. Before them stretched the Aegean Sea, and beyond that Europe, a whole continent untouched by the gospel of Christ. The thing must have intrigued Paul's mind and heart. In any event that night he had a vision, in which a man of Macedonia stood on the shore of Europe and with outstretched hands asked for help. When Paul awoke he knew that it had been of God. Immediately he made plans to obey the vision, and the next day he set forth and crossed over into Europe. It was one of the significant events in history. The continent of Europe—think of that continent in all its phases, its contribution to the civilization and culture of the world. And the saving element, the redeeming factor in it all has been the influence of Christ and the church, the initial impulse of which came from that little Jew and his companions as they landed on European soil.

The Day of Small Beginnings.

Paul had a vision of a man entreating him to come over to help. But when he landed at Philippi he did not find people crowding around him to hear the story. Indeed he did not find even a synagogue where as was his custom he could preach. All he could find was a few women holding an informal prayer-meeting beside a river. But Paul always used what he had, or took what he could find. Forthwith he began to tell these women the story of Christ. And the Spirit of God moved upon the heart of one of them, a woman of ability and evidently of some wealth, named Lydia. She became the first convert, the first-fruits of a redeemed womanhood in Western lands, who have been given priceless boons by the gospel of Christ. And from this small beginning in Europe there has come all the influences and achievements of the church of Christ, Catholic and Protestant. Who dares despise the day of small things?

Songs at Midnight.

Paul always had a revival or a riot, and sometimes he had both. Philippi was no exception. As is always the case when Christ's principles cut across vested privilege and money-making, things begin to happen. Paul and Silas were arrested, soundly and thoroughly flogged, and thrown into prison. But at night they prayed and sang songs. Perhaps there is something in the order—they could sing songs because they had prayed. How little did their happiness and peace depend upon outward circumstances. Alas, that there are so few of us who can sing in the midnight hour. Stone walls do not a prison make. Men like Paul and Silas could sing under the most unpromising circumstances because they knew whom they had believed, and because in their hearts they had His peace. And there are people who today, even in the midnight of present world conditions, sing praises unto God because of inner resources.

A Saved Household.

"What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." This Philippian jailer found salvation in that earthquake-torn jail through simple faith in Christ. And likewise his household. And as an evidence of his experience he and his family were baptized. It must have been a happy household in the light of that rich experience. A whole family, a whole household coming into the household of faith.

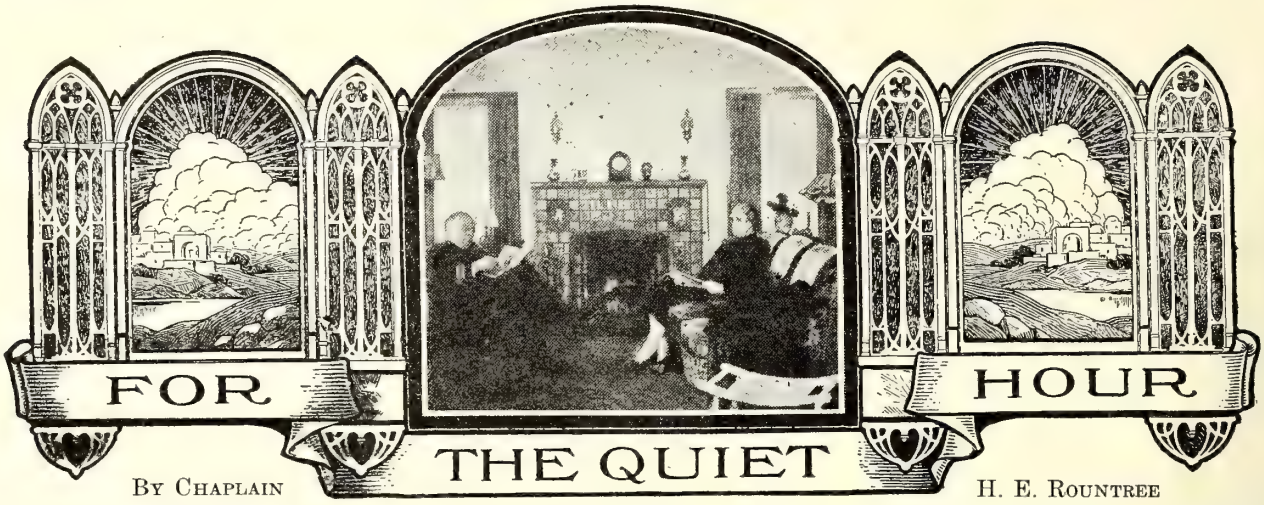
DUKE UNIVERSITY.

(Continued from page 7.)

Dr. Freeman emphasized the importance of liberal education for the continuance of a democratic government. He warned his audience regarding the future of education as fostered today by church institutions, reminding us that should public donors permit small colleges to perish, that would mean doubling the cost of education to the state and ultimately to the taxpayers of the nation.

Following the dinner, all delegates were invited to Page Auditorium where "The Mikado" was presented by the dramatic clubs of Duke University.

The celebration continues through Saturday, the 22nd, and Sunday, the 23rd. The South is greatly indebted to the Duke family for the unusual opportunities that are now offered in the field of higher education at the university that bears their name.



By Chaplain H. E. Rountree

MONDAY.

"Cause and Effect."

"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

"He that soweth to the flesh." One that leads a course of life agreeable to his corrupt nature, laying out an estate and bestowing his time and pains to make provision only for this present life, shall reap only corruption and the things of the flesh. One who sows to the spirit, laying out an estate, spending his time, strength and talents, in the dictates of the spirit and for the glory of God, and using his estate for the maintenance of that glory, reaps life everlasting, both here and hereafter.

Prayer—Dear Lord, teach us the principles of saving truth. Help us to embrace and to lead others to embrace thy truth unto perfection in Christ. *Amen.*

TUESDAY.

"Cause and Effect."

"Didst thou sow good seed in thy field?"—Matt. 13:27.

"All the evil, unhappiness, and want, in the world, are attributible to man, and are the direct result of his taking his life, either consciously or unconsciously, either directly or indirectly, out of harmony with the power that works for righteousness and consequently for wholeness and perfection. But when our life is lived in the life of God, and God's will becomes our will, all is and necessarily must be well with us. . . . And thus it is that he who seeks first the kingdom of God and His righteousness, shall have all other things added unto Him."—Trine.

Prayer—Our Father, transform our souls into the infinite spirit of living in a conscious union with Thee. *Amen.*

WEDNESDAY.

"Can't Keep It Down."

"There is nothing hid that shall not be revealed."—Matt. 10:26.

Things become hidden and mysteries pervade our life only as we turn away from God. There is nothing hidden of itself. To God all things are known; and he who lives the life of Christ sees with a divine vision that reveals all things to him, certainly, all things that are necessary to the light of the world. To live by Divine guidance is to enter into the realm of His wisdom, and even in the most trivial things of everyday life, yea, even in the simple play of children and the sports that attract the natures of all of us, is never to find ourselves in a state of doubt or perplexity, for it is revealed to us what to do and how to do it.

Prayer—Help us to live, our Father, so that we may see all along the way and understand and be inspired to press on to the mark of the prize of the high calling. *Amen.*

THURSDAY.

The Falling of the North Star.

"Take heed that ye fail not to do this: why should damage grow to the hurt of kings (others)?"—Ezra 4:22.

Ralph Conner says that a friend once said to him: "Now, Connor, don't rage. Craig will walk his way where his light falls; and by all that's holy, I should hate to see him fail. If he does, my north star shall have dropped from my sky."

Paul says, "None of us liveth to himself." We are somebody's guiding light. If we fail and fall, somebody else is hurt. Somebody's north star drops.

Prayer—Our Father, help us to keep in mind that we may be a light to somebody. We would keep watch over our souls that we may never let the light go out. O God, help us. *Amen.*

FRIDAY.

The Lifting Influence.

"And he took away the shields of gold . . . and made instead brazen shields."—I Kings 14:26, 27.

And so doth some people let go Christ and their good character.

Moral goodness, unselfishness, generosity, faith to believe in the power of good over evil, and committing the will, the love, and the life to the Infinite God are the golden shields of life.

To neglect God and to undertake to conduct our affairs without His counsel and guidance, necessarily loses moral strength which makes it possible for one to stand against forces of evil that invade his soul. When this happens, we turn our gold to brass. It is our privilege to bear shields of gold, and when we do, we work a great lifting influence among others.

Prayer—O, our Father, give us the faith to claim the finest and highest things of life. Forbid that we shall ever be content with the lesser. *Amen.*

SATURDAY.

Definiteness of Thinking.

"Let your conversation be yea, yea, and nay, nay."—Matt. 5:37.

Indefiniteness in thinking is often potent to achieve. This is only half of it; it makes one easy and yielding to temptations resulting to downfall. Life is arduous and filled with problems, and too often we do not know what to do; but a clearcut vision of His righteousness and a living of the inner life unto Him, reveals the way and all will work out well.

Prayer—O God, save us from vacillation. Empower our inner lives with the Christ's spirit, and give us the ability to work ever toward the mark of the prize of the high calling. *Amen.*

SUNDAY.

Definiteness in Service.

"Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass."—Ps. 37:5.

We are definite enough in what we think we want others to do for us, but we are not always so committed in our

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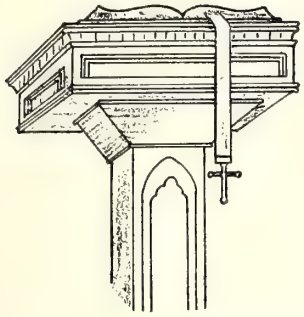

OUR PREACHER FOR THIS WEEK IS REV. VICTOR B. CHICOINE, D. D., WINTER PARK, FLA.

ENCOURAGEMENT.

"That I may be encouraged by meeting you." — Romans 1:12. (Moffatt.)

It is Paul, campaigner for Christ, valiant, intrepid, mighty missionary, who wrote the words of our text. Paul was expecting encouragement from a church, a group of people, in a very difficult place and in the midst of terrible temptations. He wanted to meet people who were struggling hard that he might be encouraged in his hard struggle.

I.

I have long felt that more and more we all should practice the ministry of encouragement. I do not mean that we should become flatterers, glib with cheap praise as some do who laud others that they may profit by it, but use more often honest commendation. The other is tawdry. But if encouragement is done with meaning and feeling, and not mere chatter, folks can be helped, and often by those who are the most hard pressed.

For example, there is the salesgirl who, all day long deals with folks who are in a hurry and impatient, and then we come along with our impatience fairly bristling from us, and add to her burdens. There are workmen, and I know this for my father employed them, who will appreciate the encouraging word. All these are just human beings, just as hungry for commendation as any one of us, and maybe needing it far more than we.

Now how long has it been since you encouraged some man or woman or youth who is having a hard time of it? We know of those very aggressive Christians who believe and act as if all of life is a fight. Much of it is. Sin must be faced boldly. But do not forget the ministry of encouragement. As some one has said, "Most of us are bearing hard and heavy burdens."

The thinking of too many is that in this world of strife each man must be for himself, and if one fails and is trodden under foot it is unfortunate, and the rest of us must go as if nothing ever happened. And as for encouragement, some say not too much of that can be used, for all what people need is encouragement, but cleverness, hardness, and a knowledge of the rules that men have made, and how to play them, and how to beat them.

But this thinking is completely wrong and utterly inadequate for our world, to say nothing of being millions of miles removed from the spirit of Jesus Christ, and if kept up, and done universally, as it appears at present it will be done, it means that before many more generations are born, we will be again in a period worse than the dark ages.

The finer spirit is as Thomas Curtis Clark has written:

The touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands;
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.

II.

So is there not some child, some youth, some hard pressed man or woman to whom you can bring encouragement? If there is not one among all the people in the world, or one in your community in which you live that you can reach by word, or letter, or deed, then you are either spiritually blind and unsensitive to human need, or living in some sort of a paradise of which one should be ashamed to speak in this heavy burdened world.

The ministry of encouragement must have been in the early church. For we know that that group suffered but became more noble in spirit and larger in numbers. Running deep down, from heart to heart, in those black, but triumphant days, there was for each other the ministry of encouragement.

So you of our church today who have faith in mankind tell the world how you came to have that faith, and tell the world the reason for your holding on to it. You who have faith in the nation tell the world what you have seen that gives you this faith. And you who have faith in God tell that abroad, tell why you have it, and why you know you will have it always.

III.

Think of the little encouragement our Lord received from men! There he was aiming to build the Kingdom of God, and the crowd cried out for more miracles, the leaders trying to snare Him and one of His disciples plotting to betray Him. I believe that almost from the first our Lord, knowing folks as He did, carried an inner cross in His heart. The disciples fished, exchanged money, collected taxes, tilled the soil, all important, but after all only waiting for the overthrow of the Romans so that they in turn could supplant them. Little encouragement for Jesus in that. His followers tried to discourage a blind man from going to Him, little children from going to Him, the man who was casting out devils, and Jesus Himself from going to Jerusalem. But when we turn to the words of the Master we find hardly a single experience but what in it there is encouragement for others.

IV.

Now how did our Lord give so much to men in the way of encouragement when He received so little from them? How did He find encouragement in the darkest hours? If only we could find how that came about what a help it would be for many of us. For we need access to just the same source of encouragement from which He drew strength. We may be sure that it was not on the surface. It was not superficial. Deep down there must have been something that kept Him moving on and out to Golgotha. For I cannot believe that He stumbled out there to Calvary mentally benumbed, or that He was

(Continued on next page.)

FAMILY ALTAR.

(Continued from preceding page.)

duty to others. Remember that Jesus said, "The best fellow is the one who serves most and best." He himself came "not to be ministered unto but to minister." Christian living is not receiving something but giving something. Whether arduous or problematic, it should be committed to noble tasks. The most limited personality can find something to do.

Prayer—O Lord, help us to see some place where we can be utilized for others. Give us definite tasks and forbid that we shall forsake them. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It has been the custom here to let the little children go barefoot when the dogwood gets in full bloom. Several weeks ago we had a few warm days and the boys came in with blossoms half open insisting that they be allowed to take off their shoes; but we would not accept half-open blossoms. The weather has been so cold and rainy since that they got over the fever and they still wear shoes although the dogwood is in full bloom.

The Southern Convention Woman's Missionary Conference met at Elon College April 18 and 19. It was a real pleasure to have the opportunity to entertain some of the delegates at the Christian Orphanage. We were also delighted to have quite a number of the delegates to visit the orphanage who had never had the opportunity to visit the orphanage before. Our experience is that when people visit the orphanage and see our plant and our children, they realize the opportunity to help the boys and girls who have been left homeless.

A number of Sunday schools have made visits to the orphanage in a body on Sunday afternoons and looked it over. We find they are always more interested than before. We are glad to have them. I fear that Sunday schools do not come to the orphanage on picnics because they might be expected to give the children dinner, which would be quite a job. We don't expect that. We have our regular schedule, and your picnicing on the grounds will not interfere with us at all.

We hope to have water to fill the swimming pool this summer. We are drilling our new well deeper with the hope of finding water. We are so short of water and it takes lots of it to keep little boys' hands, necks, and ears clean. We are praying that we will strike a good flow within the next fifty feet. Then when Sunday schools picnic on our grounds, the children can enjoy the swimming pool. We will furnish a picnic table on our campus under the shade of the trees. We will furnish iced water also. We extend to all Sunday schools a cordial invitation to picnic here and see your orphanage plant which you are helping to support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 27, 1939.

Amount brought forward		$5,397.32
N. C. & Va. Conference:		
Hopedale	$ 1.00	
Burlington:		
D. E. Sellers, pledge ...	150.00	
J. H. McEwen, pledge .	100.00	
Reidsville	10.00	
Mt. Zion	1.18	
Bethlehem	4.74	
		$ 266.92
Eastern N. C. Conference:		
Shallow Well	$ 7.50	
Pleasant Union	3.65	
Plymouth	2.63	
Pope's Chapel	4.50	
		18.28
Western N. C. Conference:		
Antioch (R)	$ 1.00	
Pleasant Ridge	8.75	
Glendon	23.71	
Liberty	4.00	
		37.46
Eastern Va. Conference:		
Isle of Wight Ladies Aid Society	$ 2.00	
Bethlehem	8.06	
First, Portsmouth	4.80	
Oak Grove	1.90	
Oakland	10.00	
First, Richmond	14.39	
Franklin	5.00	
Elm Avenue	4.98	
		51.13
Valley Va. Conference:		
Newport	$ 2.71	
Bethel	1.00	
Winchester	4.42	
		8.13
Ala. Conference:		
Mt. Pisgah		1.80
Special Offerings.		
Jr. Philathea Class, support of Martha Lee Whitten	$ 2.50	
Alamance County	30.00	
Mr. Stout	18.00	
Cash	2.00	
L. D. Martin	3.00	
Mrs. I. A. Luke, Holland, Va.	5.00	
		60.50
For New Well.		
D. E. Sellars, Burlington, N. C.	$ 15.00	
J. H. McEwen, Burlington, N. C.	50.00	
		65.00
Total for week		$ 509.22
Grand total		$5,906.54

SUN'S PULPIT.

(Continued from preceding page.)

acting a part in passing drama, or that He was playing up to the crowd. There must have been some source of encouragement that kept Him moving toward that cross to which He did not want to go.

I have often wondered what was passing through the mind of Christ during those last hours when He was lied about, deserted, went through the streets of Jerusalem with that heavy cross, and a thoughtless crowd jeered, a stolid soldiery abetted, and as unscrupulous leaders gleefully agreed to His death. What was He thinking?

Could it have been something like this:

Yea, though I walk through the valley of
the shadow of death
I will fear no evil,
For Thou art with me;
Thy rod and Thy staff, they comfort me . . .

Nevertheless I am still with Thee.
Thou hast holden me by my right hand
I am thine.

And underneath are the everlasting arms.
And underneath are the everlasting arms!

Yes, we can be sure that something like this was in our Savior's mind. It must have been or else how could he have gone on? And what was His source of encouragement can be ours.

Marriages

YOUNG-COLE.

Mr. Elmer Lee Young and Miss Cleo Manning Cole were married at my home, Virgilina, Va., on Saturday, April 15, 1939. Mr. Young is the son of J. A. Young of Virgilina, and a member of Union Christian Church. For years he has held a position with a manufacturing enterprise in Norfolk, Va. Mrs. Young is the daughter of Thomas W. Cole. Their home will be on Park Avenue, Norfolk Va. This young couple begin life together with a bright future, and their many friends wish for them prosperity and happiness. C. E. NEWMAN.

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HOLLAND.

In the passing of Mr. Abram Thomas Holland on February 10, 1939, the Ladies Benevolent and Social Union of the Suffolk Christian Church, of which he was an honorary member, has lost a faithful friend. For many years Mr. Holland was associated with this organization, and was always interested in the work undertaken by its members. He was ever ready and willing to lend his good judgment and wise counsel in matters pertaining to the society's best interest.

Therefore, be it resolved:

That the Ladies Benevolent and Social Union bear witness to the inspiration and support given it by Mr. Holland by making it a matter of record; and,

That the example of true brotherhood set and maintained by him be emulated by all who remain to carry on the work; and,

That a copy of these resolutions be entered upon the minutes of this organization, a copy sent to the family as a testimonial of the esteem in which he was held, and that a copy be sent to "The Christian Sun" for publication.

JULIA A. BRINKLEY,
EMILY A. CROCKER,
BERTHA SHOOP,
Committee.

NOAH.

Mrs. Sophronia Williams Noah was born on June 18, 1863, and departed this life February 15, 1939, at the age of seventy-five years. She had made her home with Mrs. L. D. May, Gibsonville, N. C.

She left to lament one son, Floyd Noah, Greensboro, N. C.; one brother, J. J. Williams (since deceased), Route 2, Elon College, N. C., a number of other relatives, and a host of friends.

Early in life Mrs. Noah professed faith in Christ as her Savior. About twenty years ago Sister Noah moved to Elon College from Orange County, N. C., bringing her church membership to Shallow Ford Church. Her membership has been very helpful and inspirational to many. She had many friends around Elon College. All who knew her held her in high esteem. She will be greatly missed.

Funeral services were conducted from her church by the pastor, assisted by Rev. J. L. Neese, and interment was made in the local cemetery. May the good Lord comfort all the loved ones. L. L. WYRICK.

FULTON.

James G. Fulton was born at Belew Creek, N. C., February 17, 1874, and died March 31, 1939. He professed faith in Christ and united with Belew Creek Christian Church in his early manhood, remaining a true and loyal member until the burdens of life were laid aside. He married Miss Prudie Linville, and to this union were born four boys and three girls, all of whom survive. "There is a prince and a great man fallen this day in Israel."

Funeral services were held from the home and church by his pastor and a former pastor, Rev. G. C. Crutchfield. His body was laid to rest in the church cemetery underneath a great array of beautiful flowers.

May He who doeth all things well bless and comfort the bereaved and raise up a man to take up the great work he laid aside, is the prayer of his friends and pastor.

G. H. VEAZEY.

SHIFLETT.

Mrs. Julia Shiflet (nee Eaton) was born in Rockingham County, Va., near Elkton, in 1866, and died at her home near Dyke, Va., April 7, 1939.

She is survived by her husband, John H. Shiflett, one sister, and one brother of Rockingham County.

Mrs. Shiflet joined the Christian Church when she was eighteen years of age and lived a consisten Christian life. She was a member of Mount Olivet (G) Congregational-Christian Church at the time of her death.

The funeral was conducted from the church by her pastor and interment followed in the Church of the Brethren cemetery near Dyke, Va., April 8, 1939.

M. W. MANN, Pastor.

BOWEN.

William Cecil Bowen, infant son of Jordan and Hattie Rice Bowen, was born March 20 and lived only two weeks. The young parents and other close relatives are greatly grieved. They are all followers of the Savior and bow in humble submission to the Father's will, knowing that the dear little soul is in Heaven.

C. E. NEWMAN.

TENTATIVE PROGRAM

THE SOUTHEAST CONVENTION OF CONGREGATIONAL-CHRISTIAN CHURCHES.

(See page 16 for complete program.)

RESPONSES BY STATES.

Florida—Rev. John B. Root, Sanford, Fla.

Alabama—Rev. Lawrence L. Stanley, Lanett, Ala.

Georgia — Rev. Nathaniel A. Long, Braselton, Ga.

South Carolina—Rev. Geo. N. Edwards, Charleston, S. C.

Tennessee—

Kentucky—

North Carolina—Rev. W. M. Stevens, Burlington, N. C.

Virginia—Rev. Roy D. Coulter, New Market, Va.

DETAILS OF SEMINARS.

I—"City Problems."

Chairman—Rev. John H. Knight.
Speakers—Rev. Wiley Scott and Rev. J. E. McCauley.
Scribe—Rev. S. W. Phillips.

II—"Standads of the Ministry.

Chairman—Rev. W. M. Jay, D. D.
Speakers—Rev. L. E. Smith and Rev. Howard Smith.
Scribe—Rev. G. H. Veazey.

III—"Rural Problems."

Chairman—Rev. W. T. Scott.
Speakers—Rev. David Shepherd and Rev. W. J. Andes.
Scribe—Rev. S. E. Madren.

IV—"Race Relations."

Chairman—Rev. J. H. Lightbourne, D. D.
Speakers—Rev. Allyn B. Robinson, Jr., and Rev. Alfred W. Hurst.
Scribe—Rev. O. D. Poythress.

V—"Men's Work."

Chairman — Rev. C. Rexford Raymond, D. D.
Speakers—Rev. E. A. King, D. D., and Rev. J. Frank Morgan.
Scribe—Rev. J. E. Neese.

VI—"Evangelism."

Chairman—Rev. Elwood W. Jones, D. D.
Speakers—Rev. Stanley C. Harrell, D. D., and Rev. M. A. Pollard.
Scribe—Rev. W. C. Carpenter.

TENTATIVE PROGRAM

THE SOUTHEAST CONVENTION OF CONGREGATIONAL-CHRISTIAN CHURCHES

May 9-11, 1939

CHRISTIAN TEMPLE,
Norfolk, Virginia

Tuesday Afternoon—2:30 o'Clock

Opening Song Service—Rev. J. H. Dollar.
Prayer.
Welcome Address—Rev. H. S. Hardcastle, D. D.
Responses.*
Moderator's Address—Rev. John G. Truitt, D. D., Suffolk, Va.
Business (Appointment of Committees, Entertainment Committee, etc.).
Adjournment.

Tuesday Evening—6:30 o'Clock

Fellowship Supper

Tuesday Evening—8:00 o'Clock

Worship Service—Temple Choir, and Rev. Victor B. Chicoine, D. D., Winter Park, Fla.
Address—Rev. Oscar E. Maurer, D. D., Moderator General Council, New Haven, Conn.
Closing Hymn.
Benediction.

Wednesday Morning—9:30 o'Clock

Devotions—Rev. Arnold Slater, Holland, Va.
Address—"Program of Progress."
Address—"The Problems of Our Church in the Southeast"—Rev. F. C. Lester, Elon College, N. C.
Address—Rev. Hugh Elmer Brown, D. D., Evanston, Ill.
The Lord's Supper—Rev. L. E. Smith, D. D., Elon College, N. C.
Closing Hymn.
Benediction.

Wednesday Afternoon—2:00 o'Clock

Devotions—Rev. W. B. O'Neill, D. D., Holland, Va.
Seminars.*
I—"City Problems."
II—"Standards of the Ministry."
III—"Rural Problems."
IV—"Race Relations."
V—"Men's Work."
VI—"Evangelism."

Wednesday Evening—6:00 o'Clock

Pilgrim Fellowship Banquet

Wednesday Evening—7:30 o'Clock

Worship—Rev. W. E. Wisseman, Greensboro, N. C.
Address—"Youth and the Church"—Miss Pattie Lee Coghill.
Temple Choir.
Address—Rev. Hugh Elmer Brown, D. D.
Closing Hymn.
Benediction.

Thursday Morning—9:30 o'Clock

Opening Song Service.
Address—Rev. R. L. House, Portsmouth, Va.
Business.
Address—Rev. Hugh Elmer Brown, D. D.
Adjournment.
Lunch in the Christian Temple Dining Room.

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*Responses by States, and Seminar details will be found on page 15.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURC

"Jesus Christ is the only Head of the Church."

Mission Rooms
c/o J O Atkinson

Vol. XCI. RICHMOND, VA., THURSDAY, MAY 4, 1939. No. 18.

HONOR THY CHURCH

(From Suffolk Christian Church Bulletin.)

I. I will honor my church by honoring my Lord in Christian living.

II. I will honor my church by attending its services of worship.

III. I will honor my church by my personal contribution of time money, and talents.

IV. I will honor my church by some special service such as teaching a class or singing in a choir; or by accepting some office, some place on a committee, and working conscientiously at it.

V. I will honor my church by seeking to win to it new members, and by encouraging its present members to faithfulness to their church.

VI. I will honor my church by visiting the sick, and by helping to minister to the needy.

VII. I will honor my church by being friendly toward all other churches, and by being faithful and loyal to my own.

VIII. I will honor my church by speaking well of its official leaders, its choirs, its organizations, and its auxiliaries; and by representing my church in Conference and Convention whenever called upon to do so.

IX. I will honor my church by helping to see that all its bills are promptly paid, its building kept in good repair, and its equipment kept adequate, comfortable, and clean.

X. I will honor my church by daily praying for it, and by helping to think and plan for its usefulness and continued future progress.

This all will I do that I may be a help to my church, and my church a help to others.

OUR WORK AND WORKERS

It is not too late to get material for your Mother's Day program from the Board of Christian Education at Elon College, N. C.

Dr. Stanley C. Harrell of Durham, N. C., is this week conducting a revival at Franklin, Va., where Dr. Elwood W. Jones is pastor.

Rev. J. L. Neese, of Reidsville, N. C., is this week and next aiding Rev. S. W. Phillips in a revival meeting at Elm Avenue Church, Portsmouth, Va.

Good reports have come in concerning the Fifth Sunday Rallies. Some of them are very well attended, but some of the churches haven't yet gotten into the habit of going.

Rev. T. N. Lowe of Hopewell, Va., recently had the misfortune to fall from a ladder and break his right arm at the wrist. Brother Lowe seems to be improving and it is hoped that he will soon be well again.

The Board of Christian Education at Elon College, N. C., can supply to pastors and leaders pamphlets giving program suggestions for the observance of Rural Life Sunday, which is May 14, or May 21.

A revival meeting will begin at the Christian Church, Liberty, N. C., on the night of May 7, with the pastor, Rev. Harold Loman, as preacher. The meeting will continue for two or three weeks. Visitors are invited, and prayers are solicited.

A framed picture was given to the largest church group present at the spring missionary rallies in Georgia, which were held during March. THE CHRISTIAN SUN regrets that it did not have the interesting program in time for publication before the rallies.

Rev. Harold Lowman of Greensboro, N. C., has recently held a revival in the Methodist Protestant Church of Draper, N. C., with 164 professions and reconsecrations. A large number united with the churches as a result of the revival.

Rev. Arnold Slater, pastor of Holy Neck Christian Church, was the leader of the quiet hour at Holland Christian Church on Wednesday evening, April 19. The Holland pastor, Rev. W. B. O'Neill and his people are working to build up the attendance at these mid-week services.

This is the last call for attendance at the Southeast Convention which is to be held in Norfolk, Va., Tuesday, Wednesday, and Thursday of next week. Meet us at the Christian Temple, Tuesday afternoon at two o'clock for a great fellowship and inspirational gathering. Everybody will be welcomed.

The First Congregational Church of Torrington, Conn., had snow and sunshine for the setting of their Easter program. The annual sunrise service was held. At the regular morning worship hour twenty-three members were received. On Good Friday evening the pastor, Rev. Carl R. Key directed the presentation of the peace play, *The Terrible Meek.*

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

MAY 7-13, 1939.

Sun.—The Intimate Great God—Jer. 17: 9-18.
Mon.—The Infinitely Great God—Jer. 23: 16-24.
Tues.—Hallow the Sabbath—Jer. 17: 19-27.
Wed.—Beware False Prophets—Jer. 23: 9-15.
Thurs.—Ultimately God Is Not Known in Temples—Jer. 7: 8-16.
Fri.—Nor Yet in the Ark—Jer. 3: 11-18.
Sat.—Nor Yet in the Word—Jer. 8: 4-13.

JOIN WITH US IN READING THE BIBLE.

Rev. Marvin Mann reports that Pre-Easter services were held in four of his churches with the following *visible* results: Antioch, accessions—professions of faith, 3; letter, 1. Bethel, accessions — profession of faith, 10; letter, 5. Mt. Olivet (R), accessions—professions of faith, 2. Mt. Olivet (G), accessions—professions of faith, 2. Total, 23. Four babies were baptized at Bethel.

Union Methodist Church, 229 West Forty-Eighth Street, New York City, will be open day and night to aid visitors at the World's Fair. They can give expert advise concerning things to see, places to eat and sleep, and can otherwise render service. "To save people from being exploited the church gladly offers its services to the church people coming to the World's Fair." Those interested may write Rev. C. Everett Wagner, minister of Union Methodist Church, at the above address.

SHALLOW FORD.

Easter services were held at Shallow Ford Christian Church on Good Friday, Saturday, and on Easter Sunday. Rev. B. J. Earp brought three stirring messages on the subjects, *The Wounded Christ, the Dying Christ,* and *The Living Christ.* Brother Earp endeared himself to the congregation during his short stay. We feel that the undertaking was worthwhile. It was a new program. There were five professions of faith in Christ and four accessions to the local membership.

There is a live Sunday school, an active Christian Endeavor Society, and a large basement is being excavated, which are evidences of a growing church. We are thankful for all blessings received and pray that the Lord will continue his blessings.

L. L. WYRICK.

ELON TRAINING SCHOOL.

The Elon Leadership Training School will be held at Elon College, June 19-24, 1939. The courses offered and the teachers are as follows:

HIGH SCHOOL GROUP.

Old Testament Pioneers—Dr. C. Rexford Raymond.
Our Church at Work in Interesting Places—a Missionary.
High School Problems—(Teacher announced later).
Life and Teachings of Jesus—Rev. H. S. Hardcastle.
The Church Through the Centuries—Rev. Voight O. Taylor.
Youth at Worship—Rev. Aubrey C. Todd.
Pilgrim Fellowship in Action—Mrs. F. C. Lester.
What Can We Believe?—Rev. Arnold Slater.

OLDER YOUNG PEOPLE.

How to Understand and Use the Bible—Rev. Arnold Slater.
Ways of Teaching—Rev. R. L. House.
How to Find and Use Teaching Material for Children—Miss Priscilla Chase.
Helping Others to be Christian—Dr. Elwood W. Jones.
The Church Program for Older Young People—Rev. O. D. Poythress.
Prophets: Their Message for Today—Dr. C. Rexford Raymond.
The Place of the Church in the Life of Today—Rev. Allyn Robinson.
Our Task Abroad—a Missionary.
Community Vacation School—Conducted by Misses Priscilla Chase and Tora Rudd.

An added feature of the school this year will be a community vacation Bible school where the leaders from your church can gain knowledge of how to set up and conduct a school back home.

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

A WOMAN'S CONVENTION RESOLUTION.

A very important resolution voted by the women in their recent Convention was to the effect that each church is asked to send at least one person to the Elon Summer School of Leadership Education who will study under the missionary, perhaps take a course on the Study Book and be prepared to teach it in the local church, collect materials for missionary education in the home church, and otherwise be prepared to lead in missionary education in the local church.

This would in no way interfere with the sending of leaders to other Missionary Conferences for special study, but it would prepare some person in each church to be a leader in this phase of religious education.

It is to be hoped that the churches will join in this program, send such a person to Elon for the Conference on June 19-24, next. The cost of the week at Elon this year will be $8.00 per person. Churches and missionary societies can make a good investment by paying the way of the woman's society president, or some other person who will take the responsibility of missionary education after getting the training.

The Mission Office is at Elon, the Secretary will doubtless be delighted to have Conferences with leaders, a missionary of our own will be on the faculty of the school, arrangements can be made for the teaching of the Study Books for the coming year. Rev. W. E. Wisseman, Greensboro, N. C., is Dean of the Summer School, and will be glad to receive suggestions for this special work. The school is sponsored by the Board of Christian Education located at Elon College, N. C., and that Board will gladly receive suggestions concerning this work or give further information about the entire School.

YOUNG PEOPLE AND MISSIONS.

For several years the young people of the Southeast have been considering undertaking some missionary project of their own. So far nothing definite has been done. At the meeting in Norfolk next week a definite proposal will come before the representatives of the Southeast. What they will do about it remains to be seen, but there is no doubt but what it will appeal to the representatives present, and will challenge the imagination of all those who hear about it later, if it is undertaken.

Young people are interested in building friendships that reach beyond national and racial boundaries. They want to make real the theory of brotherhood. They believe that Christianity has practical applications that will bind the people of the world together in cooperative work. They are not interested in conflicts that lead to war. If young people can keep their idealism until adulthood they can change the world in which we live. One way to insure this fine type of idealism is for young people to become acquainted with people of other nations, and to share with them in their work. This is one major reason for missionary activity in our churches.

RELIGIOUS EDUCATION.

In the Southern Convention there are eighty-four pastors, two hundred Sunday school superintendents, numerous church officials and officials of church organizations, and perhaps a thousand or more Sunday school teachers engaged in religious education. This army of perhaps two thousand men and women are trying to teach the religion of Christ. It is a noble army of the Lord engaged in conflict with evil ideas, superstition, and ignorance.

Back of them are parents in probably six thousand homes who are interested and who do their bit in educating in religion. Many public school teachers are real aids to the church in promoting religious ideals and the teaching of religious ideas.

With all this splendid force at work in religious education it is a bit disappointing when one discovers that many grow to maturity in our churches and homes without ever learning much about the fundamental facts of the Christian religion. Tests in public schools and high schools and even in colleges indicate that the Church has not succeeded very well in her educational task.

There must be some reason. Among other reasons must certainly be listed the fact that most of the teachers are poorly prepared for their task. They have—most of them do—a religious experience and a desire to be helpful. This is essential, and goes far towards preparing one for the work. They usually have some idea of what is in the Bible, but this is often not a very perfect knowledge. In the matter of knowledge of methods, materials available, and goals to be achieved there is much to be learned yet.

It is the purpose of the Board of Christian Education to put within the reach of all those who work in the field of religious education helpful materials and courses. Books can be borrowed without cost. Materials on every phase of religious education are available for the asking. Training schools are held in local churches and in community groups. The Summer Conference at Elon is conducted especially for leaders and prospective leaders.

If you are a teacher of religion, your Church wants to help you to succeed. You are engaged in a good work. There are men and women who are giving their lives to the study of this field. Their knowledge is at your disposal. Let your church help you to be the best teacher of religion that you can be. The Board of Christian Education, Elon College, N. C., is your friend and servant.

"Even the wise when made aggressive by wine shall fall to chatter words which were better far unspoken."

CONTRIBUTIONS

SUFFOLK LETTER.

"Put up again thy sword into his place." Thus spake Jesus in the most trying crisis of His ministry. And the presence of a threatening mob, armed with swords and staves, seemed to justify the use of a sword in defense. But Jesus was teaching a new lesson and declaring a fundamental principle of His kingdom, in which military force was not to have a predominant place.

Jesus did not need defense. He does not need that now. He is His own defense. His word defends itself. His personality defends Him. His life is its own tower of strength. The followers of Jesus, who take it for granted that they must prove the claims of Jesus, by logical argument and historical statements, are missing the mark. The messengers of the cross are exhorted to declare the gospel of a risen Lord. They are not commissioned to prove the truth of the resurrection. Jesus gave His own indisputable proof that He who was dead is alive. The gospel of the Son of God has already proven itself by its power and works. The Church should accept this proof and challenge the world to believe, not blindly, but rationally, in the Lord Jesus Christ.

Christians are justified in defending themselves. But the kingdom of God is not extended, nor established, by swords, guns, bombing airplanes, standing armies and powerful navies. All these may be essential in the promotion of national security, but they are not the instruments, ordained and sanctioned by the Lord Jesus Christ, to establish His kingdom of earth. They may defend the church of Christ in many ways, but it is difficult to prove that they promote the peace and power of Christianity. Jesus had invisible resources of super-human power at His command, but He chose the way of suffering and sacrifice upon the cross and the preaching of the gospel to build His church.

The sword (war) does not make any constructive contribution for Christianity or higher civilization. It confiscates property, destroys high ideals, takes human life and lowers moral and spiritual standards. "They perish with war. History verifies the way of Jesus, as the better way for individuals and nations. The nations should seek peace instead of war.

Put up the sword. Beat it into a plowshare. Use the weapons of destruction for saving and blessing human life. Do not destroy, but build something finer and better than the world has yet dreamed for mighty empires and worthy people. Put character above suspicion. Inspire confidence by unselfish love. An international disarmament conference could accomplish great things. But an international, inter-racial conference on promoting love and good fellowship could accomplish more, for these must take the place of the sword.

I. W. JOHNSON.

THE WOMAN'S MISSIONARY CONVENTION.

The Woman's Missionary Convention of the Southern Convention of Congregational and Christian Churches met in biennial session at Elon College April 18 and 19. This organization, beginning like the kingdom in a very small and unpretentious way, has grown to most helpful proportions. It has proved to be the leaven in our church that has worked wonders among our people. It has been the main inspiration for our expanded missionary program. The church is indebted to those who organized the Woman's Convention and to the members of this organization themselves who have worked consistently and faithfully for the advancement of our church through this organization. The Woman's Convention has heretofore met in conjunction with and as a part of the Southern Convention itself. At the recent session of the Southern Convention in Portsmouth, Va., the women voted to hold separate sessions.

The recent session at Elon College seemed to prove the wisdom of this move. The attendance was large—larger than the combined Convention at Portsmouth. This is not a delegated body but a meeting of the whole. Every member of every local society is invited and urged to attend. Attendance becomes a point of excellence. The advantages of such a meeting are evident. There is an inspiration in a large gathering for a serious purpose. Members of local societies receive information first hand. They know about goals, plans and purposes. It isn't necessary for them to wait until some delegate reports. Most reports of such Conventions are inadequate. They certainly cannot convey the atmosphere and enthusiasm of a great gathering. It means progress when a large number of the constituency learn for themselves the ideals and purposes of an organization.

It was a genuine pleasure for the college church, the college and community to entertain this Convention in its first separate session. Mrs. John G. Truitt, the President, was unable to be present on account of illness. Mrs. Stanley C. Harrell, the Vice-President, presided with grace and efficiency. A good program was arranged and executed with precision and effectiveness. Our pleasure in entertaining the Convention was so genuine that an invitation is hereby extended to the Convention to hold its next session at Elon College.

L. E. SMITH.

FROM WAKEFIELD, VIRGINIA.

The Wakefield Christian Church for the first time observed Holy Week services beginning on the first Sunday evening in April and closing Easter Sunday morning. The services were well attended.

On Friday evening we observed the Parish Communion Service. At this service members of all the churches of the parish were present, and there were sixty-three members who came to the altar and knelt for reconsecration, receiving the broken bread and wine, as symbols of the broken body and shed blood of our Lord and Christ. Truly, this was a great service, but our hearts were made heavy as we had for our subject, "The Suffering Christ." We went home with a great burden on our souls, conscions of our neglect and indifference to the cause for which Christ gave himself.

Sunday morning came with a bright sunshine and everything seemed to say "Christ is alive" and there is new hope. Even the nations of the world as they talk of war and conflict must hear something say, "Peace on earth and good will to men." Truly it was the Spirit of the Christ that came to our minds and hearts, for it was Easter, and Christ was alive, and had found a dwelling place in the hearts of his people. We had joy unspeakable that filled our souls. Then came the Sunday school hour, boys and girls, young people, men and women, with smiling faces and joyful hearts came to give us the largest attendance since I became the pastor of this church.

Then the worship hour, the church was filled to capacity. Truly, when He ascended up on High, He led captivity captive and gave gifts to men. A great service in which five new members were added to the church.

B. H. WATKINS,
Pastor.

FOR THE CHILDREN

YOUR MOTHERS.

Most of you know that the second Sunday in May is Mother's Day—a day when people all over the United States stop to consider just what mothers do for their children, and just what mothers have meant to this country in the influence they have had on their children.

It would be nice if you could plan ahead to do something special for your mother on that day—May 14. Why not have your Sunday school class give a party for your mothers on the day before Mother's Day, or invite them to your class on that day and give a program for them.

Begin now to save your money—and try to earn some extra money between now and then—so that you can get something nice to give your mother on that day. Even more than something you have bought, your mother might like something you have made for her. Perhaps you can grow a flower, put it in a pretty jar, and give it to her on Mother's Day. Another nice thing to do is to tell your mother that you children—if you have older brothers or sisters—will get the dinner and let her rest on Mother's Day. Or if necessary, you can stay at home with the younger children and see that your mother gets a chance to go to church that day.

THE TRUE STORY OF A BIRD AND A WOMAN IN CHINA TODAY.

Nelson Eddy doesn't know it, but he has an understudy and namesake in Tehsien, Shansi, North China.

Right in the heart of "occupied" China, where not so long ago the war raged, many suffering people and in particular one American nurse, Miss Helen Dizney of the American Board of Commissioners for Foreign Missions, Boston, is being made happy by "Nelson Eddy of Tehsien."

"A canary has come into my life," writes Miss Dizney, a Christian nurse who worked through the war and now faces the uncertainty of "behind the lines." "He is so blond and his music is so devastatingly sweet that I call him Nelson Eddy."

"I once had two other canaries in Taiku, named Safed and Keturah," she continues. "They were eaten one night by an unspeakable vile rat and their bones lay under the stone bird bath beneath the wisteria arbor in front of the Women's Hospital. I am told that the Chinese call a canary a 'white jay bird.' "

Miss Dizney, although nursing and training Chinese nurses, is also an expert in public health work in which she has pioneered in Shantung Province. She has pushed yearly vaccinations against the dread small pox, or "heavenly flowers," as uneducated villagers call it, and trains students, Christian Church folks and other volunteers to go out into the villages and vaccinate. But they plan the campaign at an auspicuous time—because of native superstitions—namely, when the apricot trees start blooming.

Among the patients in the daily clinic in the Tehsien Hospital, Miss Dizney reports a mixture of cases—a leper, a tubercular man, many with bad eyes, a 16-year-old lad, victim of bandits, and a youngster suffering from kalaazar.

"I took Nelson Eddy to the hospital to cheer the small kalaazar patient," she writes. "Anything to counteract the depressing effect of a bath."

Paradoxically the war has *passed over,* but has not *left* Tehsien. The week before Miss Dizney wrote, heavy firing had sounded for two hours from the barricaded city gates. Constantly she sees many army trucks and soldiers passing through.

"At least once a week the postman says, 'no train today.' That means the Chinese irregulars have torn up the railway tracks somewhere between Tientsin and here. That means that the *nearest* village to the interrupted track must be 'punished' whether the irregulars came from there or not."

In direct contrast to this statement about reprisals on innocent villagers, Miss Dizney tells of a Japanese maternity case cared for in the Christian hospital where obligingly the young mother was presented with a son. A Chinese nurse trained in the mission hospital with special midwifery experience, had charge of the case.

While the war has interfered seriously with her work, it has not lessened the need. Miss Dizney is pushing the spreading of the gospel of cleanliness as well as godliness, among the villagers helping the people to help themselves. The Tehsien mission hospital continues to relieve suffering and to train Chinese nurses.

The Chinese government, prior to the war, had been making great strides in public health. As always the Christian Church and Christian missionaries have been in the vanguard of progress for better public health.

Miss Dizney is said to be a distant relative of Walt Dizney, although she herself does not know what, if any, connection there may be. She was born in Jellico, Tennessee, and educated at Berea College and West Suburban Training School, Chicago (R. N.). She taught in the Kentucky mountains and in a mining camp in the U. S. A. before going to China as a nurse under the American Board in 1920.

Miss Dizney is the daughter of E. F. Dizney, 1819 G Street, N. W., Washington, D. C., and the sister of Margaret Dizney at the same address, and of Walter C. Dizney, Kirkwood, Mo.; Howard Dizney, Lenaure, Ky.; William L. Dizney, Chicago, Ill.; and Mrs. Howard M. Fields, Middleboro, Ky.

Miss Dizney is the special representative in China of the Berea Kentucky Congregational Church and the First Congregational Church of Oak Park, Ill., and Congregation and Christian Churches in Tennessee, Alabama, and Georgia are deeply interested in her and her work.

THE QUESTION BOX.

WHAT IS THE MILKY WAY?

On looking at the sky on a clear night in summer you can see a shining circle extending completely across the heavens from north to south. This is popularly called the "Milky Way" because it looks something like a stream milk. It is produced by many stars—not hundreds, or even thousands, but actually millions of stars. They are so far away and there are so many of them that we cannot see each separate star, but with a strong telescope many of them can be seen. When you consider that each of these stars is a sun like our sun, some smaller, but many larger, you begin to realize how very big the Universe is.

Next Week: Why do we use our right hand when shaking hands?

WHAT DO YOU THINK?

This page for you is being attempted by people who do not know as much as they should about the type of thing you are interested in reading. We would very much like to have letters from you, telling us what you enjoy reading most, and how you think this page can be improved. Write to: Editor, THE CHRISTIAN SUN, Elon lege, N. C.

"The infallible recipe for happiness is to do good; and the infallible recipe for doing good is to abide in Christ."

ANOINTED EYES.

Dr. William T. Ellis, world traveler and syndicated Sunday school lesson commentator, recently declared, "Anointed eyes are a primary Christian need. To glimpse the highest, and then to follow it to the farthest: That is the Pauline program."

Dr. Ellis is imminently correct in declaring that the deepest needs of man are seldom expressed and are far beyond desires. The people who need help most are not those who come asking for help, but those who do not consciously realize their need. It was the need rather than the desire of the people of Macedonia that disturbed Paul's dreams and thus caused that adventurer for God to cross over into Europe and preach the gospel there also. As a rule the heathen, the ungodly, the unsaved whether nearby, here at home, or far away do not come with outstretched hands and pleading words. They have to be shown, often at great expense, patience and effort that they are in need. And then after their desire for help is kindled, the way is easy and results are assured. The most difficult process is that of showing the most needy that which they most need. Our missionaries at home and abroad will tell you that those whom they have helped most were the very ones who to begin with did not want their help. We who are blessed with the gospel little realize what power ignorance and superstition have over the minds and lives of those who do not know the saving power of our Lord. This writer had a schoolmate at Harvard, one who in his native land heard a missionary preach and accepted Christ, though he knew at the time he was imperiling his own life when he did so. This school-mate told your writer that when he went home from the meeting in which he had accepted Christ the news of his conversion to Christianity had preceded him and his father stood in the door and told him never to darken that door again, while his mother inside screamed in awful anguish, "You are no longer my boy, but an illegitimate child, whose face I hope never to see again." This schoolmate told me that he walked all of that night to put as many miles as possible between him and the home and the parents for whom his heart yearned, and while he had never seen that home and those parents since that eventful night, when he was through with his schooling he was going back to the land of his nativity and there somewhere in the neighborhood of his former home he expected to spend the remainder of his life, teaching and preaching the blessed gospel of his Lord to those who in their native state and condition hated with passionate and blinded prejudice the gospel that now meant everything to him.

Paul's out-reaching spirit is indeed that spirit that marks the church at its best. The centuries since Paul have proven what Dr. Ellis in the article referred to declares that the genius of Christianity is that it is a going concern, "Where it is not missionary, it is moribund." As one said, at an early meeting of the American Board, in answer to the objection that America had not sufficient religion to export, "The peculiar nature of Christianity is that the more you export abroad, the more you have at home." "Thriving congregations are those which are maintaining missions and Sunday schools outside the confines of their own parishes; and that are sending their own members out into definite Christian work."

We who would see the church respond most readily to the demands and calls closet home must bear in mind always that "The light that shines furtherest from home, shines brightest at home." You may always count on the missionary church, the truly missionary church, to be most willing and ready to give a helping hand to the plea for help to the needy round about. This for the reason that any church, or people, who have the faith in their Lord to help the most needy, namely; those who do not feel, or express, their need, will be the very ones to help the less needy, namely; those who realize and are only too willing and ready to express their needs and look to others rather than to their own efforts and responsibilities to help them.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 29, 1939.

Sunday Schools.

Newport News, Va., additional	$ 25.00
New Hope, Harrisonburg, Va.	4.95
Holy Neck, Holland, Va.	37.58
South Norfolk, Va.	30.00
Pope's Chapel, Franklinton, N. C.	3.00
Belew Creek, N. C.	2.64
Palm Street, Greensboro, N. C.	6.43
Liberty (Va.), Nathalie, Va.	1.05
Needham's Grove Steeds, N. C.	1.25
Biscoe, N. C.	3.50
Lebanon, Semora, N. C.	.97
Union (Southampton), Franklin, Va.	4.63
Hopewell, Va.	1.30
Timber Ridge, High View, W. Va.	2.12
Pleasant Ridge, Ramseur, N. C.	9.50
Palmyra, Edinburg, Va.	3.24
Ingram, Va.	4.10
Pleasant Ridge, Guilford College, N. C.	2.00
Ramseur, N. C.	12.00
Ether, N. C.	3.84
Liberty (Vance), Henderson, N. C.	5.22
Shallow Well, Jonesboro, N. C.	6.00
Fuller's Chapel, Henderson, N. C.	7.00
Total	$ 177.32

Individuals and Churches.

Concord, Timberville, Va.	$ 2.60
Linville, Va.	11.40
Moore's Union, Jonesboro, N. C.	8.00
Flint Hill (M), Star, N. C.	1.00
Pleasant Cross, Asheboro, N. C.	1.15
Union Grove, Asheboro, N. C.	2.35
Damascus, Sunbury, N. C.	10.00
Ingram, Va.	11.70
Christian Temple, Norfolk, Va.	200.00
Total	$ 248.20

Cent-A-Meal Boxes.

Henderson Congregational-Christian Church, Henderson, N. C.	$ 19.77
Total for week	$ 445.29
Previously acknowledged	12,737.36
Total since Sept. 1, 1938	$13,182.65

While several churches and Sunday schools have not reported their Easter offering the above report indicates that the offering was taken in many churches and was very gratifying. We trust that all the churches took the offering, or will do so at an early date, since cooperation and the willingness to work together are the marks of real Christianity in the spirit of brotherhood. The 17th Chapter of John stands as the immortal and heart-searching plea of our Lord Himself for the brotherhood, yea, even the oneness of His followers. On this account, we rejoice in the increasing number of our churches and pastors, who are seeking to give their answer to our Lord's most earnest plea.

Gratefully,
J. O. Atkinson,
Mission Secretary.

"To be a Christian is to live the noblest life possible to any man or woman."

I Do Believe

By J. O. Atkinson.

[An address before the Women's Missionary Convention at Elon College, April 18.]

One of the most difficult, if not the most difficult, problems of life and religion to understand is that of Missions. I say this advisedly. The chief reason of this difficulty is that Missions have to do primarily with that which is spiritual. Missions is at the foundation of other church and life problems, and when we once, even partially, grasp the meaning of Missions we begin to understand most of the problems of the spiritual life. That which is purely spiritual is never easy to grasp, since we deal so constantly with that which is material and temporal. By nature we walk by sight, and want to know the results of our efforts, or the outcome of our donations. We easily ignore the fact declared by the Apostle Paul, that in Missions "we walk by faith and not by sight." Our Lord had the faith, whether we, His professed followers have it or not, when He declared, "Ye shall be witnesses of me unto the uttermost parts." Lord Christ said that to test, as well as develop our faith. If one can't stand that test and obey that command one hasn't much faith, and is a weak Christian indeed, if Christian at all.

It is doubtful if it has ever been more difficult than it is for us in this day of confusion and chaos to understand why we should seek to exercise this faith. The world of our day seems to be, as in the days of Jason, turned upside down, and in the hands of those, very largely, who defy and set at naught the teachings of the Prince of Peace and all that makes for righteousness wrought in love. We behold a world threatened with war and rumors of war, and many of the wavering and doubtful are ready to say, "What is the use?" It has been nearly two thousands years, they say, since the Prince of Peace laid down His program of individual, national and international rulership and government by and through love. So far is the world from adopting this program that only a few days ago a dictator, ruling over millions, declared, "Force and force only is the power that governs in international affairs." This modern dictator is saying exactly what the Cæsars said, namely; "Force and force only can govern, therefore, arm the nation to the limit, be equipped with more soldiers, guns, and weapons of death."

I say in the light of these facts it is indeed difficult to understand the meaning, the might and the majesty of Missions, for in Missions we know full well that we are acting in love, not for self, but solely and wholly, in love for others.

On this account we need now, possibly as never before, to pray and to pray often, "Lord, I do believe, help thou mine unbelief." These are the words of one who had asked a favor of our Lord; a favor not for himself, but for another. Our Lord seeing the anxiety of the man for the salvation of another, said to the man asking the favor, "If thou canst believe, all things are possible to him that believeth;" and then the man seeking not his own, but the redemption of another, said, "Lord, I believe, help thou mine unbelief."

As already stated, Missions being fundamental and a test of faith, if even partially understood, helps us to understand many of the difficult problems of the Bible and of life.

Note a few of these from the Bible. Some months ago your speaker was in a Sunday school, whose lesson for the day was taken from the Book of Ruth. When the classes had reassembled for a brief lecture on the lesson, by one chosen for the purpose, this lecturer said that the Book of Ruth was one of the most beautiful love stories to be found in any book, and then he proceeded to talk about the book as one of romantic interest and treated it as a purely human love story. Your speaker confesses he hung his head in regret and humiliation. Anyone, much less a Sunday school teacher, who reads the Book of Ruth without realizing that from start to finish it is purely a missionary book, fails to get the force and the meaning of this marvelous revelation. Other than a missionary book the Book of Ruth has no place in the Bible. In order that the writer of the Book might make himself, or herself, thoroughly understood, twice over again in the closing paragraphs of the book the fact is repeated that Ruth was a convert to the true God from among the hated heathen of the day, and to show that the true God was no respecter of perons, this character, Ruth, won as a convert by the unselfish life of a missionary, Naomi, was to become and did become the ancestress of our Lord Christ. Verily, the Book of Ruth is a love story, but it is love divine, love for the true and living God. If you wish a thrilling story of a missionary and a missionary's achievements I suggest that you read the Book of Ruth as a purely missionary book, a book revealing a love that is eternal, unselfish and divine.

Let's note one other example of a missionary book in the Old Testament. Awhile ago your speaker heard a teacher of religion say that the Book of Jonah was not a story of actual fact, but was an allegory. My sympathy went out immediately for that teacher, and for his class. No one can possibly hope to grasp the beauty, the wonder and the glory of the Book of Jonah who does not read it as a missionary message, as true and as real as any of the missionary letters written by the Apostle Paul in the New Testament. Some see in the Book of Jonah an impossible miracle of a whale swallowing a man. Your speaker readily admits that the Book of Jonah has in it the story of a whale, a story that looms so mighty and majestic in its revelation and meaning that one who reads it will certainly fail in getting its meaning unless one reads it as a missionary story. In this Book of only a few chapters we have condensed and epitomized in the life and conduct of one man, Jonah, the whole story of the Hebrew race up to the day of its writing. This Hebrew race God had chosen to go to all the nations, teaching them that Jehovah was the true God, and that their mission was to make Him known to all the nations and to reveal Him to all mankind. This His chosen people, as did Jonah, refused to do, and like some people of our time, said, "What's the use?"

They actually ran from the appointed task of converting the world to the worship of the true God, and the Hebrew race, symbolized in Jonah, fled from their appointed task, and in doing so they ran square into the awakened displeasure of the true God, who had done so much for them. On this account, God had overthrown them and mighty Babylon had swallowed them up as a nation and as a people, (just as the whale had swallowed Jonah) and then out of the depths these people cried as Jonah cried from the depths that had swallowed him up, "Jehovah, He is God! Salvation is of Jehovah." Thus in sorrow Jonah acknowledges his mission, and his willingness if delivered from the belly of the whale to go forth and give his message of salvation to the world. We as a people may have to pass through disappointments, regrets and heartaches before we shall be willing to obey the command of our Lord in giving the gospel of light and love to the world. We are still saying, "What's the use?" We are yet just playing at the task of missions. Many of us are, and on this

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WANTED: YOUNG PEOPLE.

We want young people from all sections of the Southeast to be present at the Southeast Convention—particularly at the Southeast Pilgrim Fellowship session on Wednesday afternoon and evening, May 10. This meeting is not to be "run" by the older people — it is conducted by young people for the purpose of carrying out young people's work in our area. Be there to aid the group with your interest and intelligence—and to gain first-hand information to take back to your local group and to your conference group.

As this goes to the printer, we cannot give you a more definite program than that printed on this page last week. The distances throughout the Southeast are so great that it takes time to arrange such a meeting by correspondence. However, we promise that a full program will be waiting for you in Norfolk at the Christian Temple next week.

If you live in Eastern Virginia and cannot arrange to be at the whole meeting (which begins at 2:00 in the afternoon), please come as early as possible—after school or work—and join with us in the planning of the work which is to be done within the next two years.

A "Fellowship Supper" will be held at 6:00 at the Christian Temple. A program consisting of skits, music, and a talk by Dorothy Truitt of Greensboro, N. C., is being planned by F. C. Lester. Plan to attend this supper, even though you cannot come to a meeting earlier in the day.

AN OFFERING.

The only way the local societies of young people are asked to contribute to the support of the Southeast Pilgrim Fellowship—for postage, materials to be sent out, etc.—is by taking an offering once a year, preferably the first Sunday in May. This offering is to be sent to the treasurer, Emmanuel Hedgebeth, Elon College, N. C. It will be greatly appreciated if you will take it upon yourself to see that your young people's group does this next Sunday—or sometime in the near future.

ANTIOCH (VALLEY OF VIRGINIA) PILGRIM FELLOWSHIP.

The Antioch Pilgrim Fellowship is making a vigorous drive for funds to send delegates to the Elon Training School. This the first year of the organization of the young people of Antioch Church, and this has been accomplished largely through the inspiration and incentive furnished by the Elon Summer School to several of the young people who have attended.

The Fellowship was organized last September with seventeen charter members, and three more have been added to the roll. Since that time the Fellowship has engaged, victoriously, in a debate with young people in the Brethren Church in Harrisonburg, made a study of the Jewish situation, begun a library, and undertaken other non-profit making activities. Attendance has been above 80 per cent of membership.

In order to raise money, the Fellowship, with the aid of the church, served supper to a neighboring Ruritan Club with a net income of nearly twenty dollars. An Easter drama was presented, and the offering from this service placed in the treasury. This play was the first project entirely supervised and presented by the young people for a number of years.

Immediate plans call for a peace program for the next meeting, another debate, and the sending of a large group to Elon this summer.

Next year a rather intensive program of social service studies, exchange of programs, and cooperation with church and Sunday school work is planned. This year while it is felt that much has been accomplished, the inexperience of the officers and other difficulties encountered by any new organization has hindered the full realization of our aims. Next year with the help of the summer school training, greater familiarity with the duties and purposes of the Fellowship, the Antioch Pilgrim Fellowship fully expects to become an indispensable asset to the church and a power for the upbuilding of God's Kingdom in its community.

RAYMOND ANDES.

RURAL LIFE SUNDAY.

MAY 14, 1939.

Rural Life Sunday, which has its roots in Rogation Days, is a day set apart for the invocation of God's blessing upon the seed, the fruits of the soil, the cultivators of the earth, and for contemplating the spiritual blessings of rural life. Rural Life Sunday was first observed in 1929, at the suggestion of the International Association of Agricultural Missions and according to plans adopted by the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America and many religious bodies.

This year 1939 marks the 10th anniversary of the launching of Rural Life Sunday. It is also the 30th anniversay of the publication of the Roosevelt County Life Commission report which marked the beginning of the country life movement in the United States. These anniversaries, and the present surge of interest in the rural church movement, should stimulate more churches than ever before to this year observe Rural Life Sunday.

How shall Rural Life Sunday be observed? The usual way is to set aside the Sunday morning hour for a worship service and sermon or address that is centered about the spiritual realities of rural life. This custom is now widespread. Sometimes spiritually-minded agricultural leaders are invited as guest speakers. Local agricultural societies such as the 4-H, Future Farmers, Farm Bureau and Grange are happy to cooperate, not only in attending but in taking part in such an observance. City churches may invite town and country pastors to speak on an appropriate theme.

One pastor has sponsored a simultaneous Rural Life Sunday observance in twenty churches, followed by a Rural Life dinner and program in which all participated. Pageants, plays, forums or formal services may also be arranged for the evening. The particular form of service to be arranged will depend upon local needs and conditions. But the importance of each church making some recognition of the day cannot be over-emphasized. An order of service and other suggestions can be furnished by the Board of Christian Education, Elon College, N. C.

* * *

NOTE—Where it is not convenient to celebrate Rural Life Sunday on May 14, 1939, which is Mother's Day, the observance may be postponed one week, or given at another time.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL WORKS A HARD FIELD.

Lesson VI—May 7, 1939.

Golden Text: *I can do all things through Christ which strengtheneth me.*—Phil. 4:13.

Lesson: Acts 17:16; 18:17.

Paul never looked for easy places. He loved the difficult. He preferred rather to have power equal to his tasks than to have tasks equal to his power. In today's lesson we find him in two different, but difficult fields of missionary activity, Athens and Corinth.

Paul in Athens.

Athens was the great intellectual, the great university center of Greece. It was the most famous center of learning in the world of Paul's day. Centers of learning are not always the most responsive places in the world to religion.

With all her learning and culture, Athens was "supertitious." She was filled with temples, and along her streets there were endless statues and altars to gods, known and unknown. As Paul spent a few days in this great city, "his spirit was stirred within him" as he saw the city "wholly given to idolatry." To many a modern visitory Athens would have impressed itself by the grandeur of its buildings and the glamour of its educational glory, but to this little man the thing that impressed him most was the poverty of its spiritual life, and its blind groping after spiritual reality by which men live. The thing tugged at his heart; it would not let him rest. Forthwith he went to the synagogue to talk to the Jews, and to the market-place to talk with the Gentiles. He spoke to the Stoics "who believed that man was master of his fate and supreme in himself, not dependent in God, and to the Epicureans who believed that the aim and rule of life was to enjoy in soul-quietness, as many as possible of the higher pleasures and nobler sensations of human nature, especially the mental emotions apart from any relation to God. Practically both philosophies made man and not God the ruler of life."

Always ready to tell or to hear something new, but mystified by references which Paul made to a certain "Jesus" and the "resurrection," they brought him into the market-place which was the clearing house for ideas, and bade him tell them "what it was all about." It was a dramatic moment when this wiry, fiery man stood there at the center of culture of the ancient world and interpreted religion in terms that were intellectually intelligible. To be sure, Paul did not have much visible results from his sermon—only a few people "clave unto him," but he made no apology for the new faith, and he declared certain fundamental phases of the Gospel that showed his power of adaption and his intellectual breadth and depth. Taking his cue from the presence of an altar "to the unknown God" which he had seen on the street, he proceeded to tell them that this God whom they worshipped ignorantly was in fact the only true and living God. It was He that had created the world and all things therein; it was He that was Lord of all His creation; He was Spirit; He gave life and breath and all things to all; He had made of one blood all nations of men—there was no difference between Jew and Greek. Furthermore there was the possibility of knowing Him, for He was not far away; indeed it was in Him that men lived and moved and had their being. He was not to be worshipped in idols of wood and stone. He had made due allowance for men's ignorance, but in Jesus Christ He had made known the fullness of His glory, and He now commanded all men everywhere to repent. Men would be brought to account for their deeds—He had appointed a day in which He would judge them even by that man Jesus Christ. God had given assurance of all this in that He had raised this Jesus from the dead. That was too much for these intellectual, cultured folks. When they heard of the resurrection of the dead, some mocked, and others said they would like to hear him again. But only a few did anything about it. Religion always has a hard time when folks use only their heads. To be sure it is intellectually defensible, but spiritual things are spiritually discerned, and there are some things that can be learned only by the heart. But what one learns by the heart is just as real as what one learns with the head.

Paul in Corinth.

Athens, the intellectual, cultured center of the Greek world. Corinth, the commercial metropolis of that part of the world. Here was also a shrine of art, and the center of profligacy and iniquity. It would be difficult to find a harder place for the Gospel to get a foot-hold than in Corinth. Paul himself says that he came among them in weakness and in fear and in trembling. He says also that when he came he determined to know nothing among them, but Jesus Christ and him crucified. Mere philosophy, even though a religious philosophy, was not enough as he had learned at Corinth. The center of the Christian religion as Paul preached it in Corinth was a man, Jesus Christ, and it was a redemptive religion, this man Jesus Christ crucified. Paul wanted the faith of his hearers to be grounded not in the wisdom of men, but in the power of God.

As usual, Paul's message aroused opposition. As soon as he began to speak in the synagogue the Jew resisted him and blasphemed against him. Thereupon Paul turned from them to the Gentiles. It was another case of forfeited privilege. Little did those Jews realize what a loss was theirs because they would not hear and heed the Gospel. It is, of course, ever thus.

Paul remained in Corinth for eighteen months, teaching and preaching. At one time the going was hard, and Paul evidently became discouraged. But God spoke to him by night in a vision and told him not to be afraid, and to speak boldly the word, assuring him that no man would do him hurt. Then He added that "He had much people in this city." God still has "much people" here and there in our modern world. In city and on farm there are devout, humble, loyal people who have not bowed down their knees to Baal, and in private life as well as in public worship are keeping alive the spirit of service and sacrifice.

Paul undoubtedly put a new emphasis on the things of the spirit, for later the Jews brought the charge against him that he persuaded men to worship God contrary to the law. They even hailed him before the deputy of the district, thus accusing him. But this sensible man saw that it was a matter of petty jealousy, and quibbling over the jot and tittle of the law, and refused to have anything to do with the case, dismissing the case with a rebuke to the Jews.

In the year and a half which Paul spent in Corinth he planted the Church deeply and permanently in that whole area. He was a wise master-builder, laying broad and deep foundations.

There is only one time when we do not want the Bible—that is when we prefer to do as we please. There are many, many times when we feel the need of, and desire for, it—in sorrow, sacrifice, death.

"Don't stop to pray, keep going and pray as you go. Try that on your way to church Sunday."

By Chaplain H. E. Rountree

MONDAY.

Unmitigated Consecration.

"Be ye also ready . . ."—Matt. 24:25.

"I am ready not to be bound only, but to die."—Acts 21:13.

A verse of an old hymn reads:

Ready to speak, ready to think,
Ready with heart and brain;
Ready to work where he sees fit,
Ready to bear the strain.

And the chorus follows:

Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do his will.

Prayer—Dear Father, help us to be alert and ready to do something always to glorify our Savior's name. *Amen.*

TUESDAY.

Never Fading or Decaying.

"Heaven and earth shall pass away but my word shall never pass away."—Matt. 5:18.

Life's doings can indeed be that which glorifies His name. It may be a small thing; but, whatever it is, it will be lasting; it will outlive all the monuments of earth; all the masterpieces of man, they will fade, but the things done for Christ will never fade or decay.

Prayer—Our Father, as we lift our hearts in prayer, Thy Word, He that endureth to the end shall be saved," resounds in our consciousness. Thy truth shall endure. Help us to endure with it. *Amen.*

WEDNESDAY.

My Talent.

"I went and hid Thy talent."—Matt. 25:25.

My talent is that which I do with the talents He has given me. All of us cannot be ordained preachers, or some outstanding person in the public eye, but all of us can use our abilities toward doing something fostering God's cause. If we are willing to do what we can, Christ will complete our work and use it for mighty service. A mother brought up her child and trained it the best she could little thinking of the consequencies. But the training of that Christian home brought up a John Wesley who fathered one of the greatest movements the world has ever known.

Prayer—Our Father, give us faith, and courage, and loyalty, and steadfastness in righteousness, and love for Thy kingdom. *Amen.*

THURSDAY.

The Final Benediction.

"Well done thou good and faithful servant . . . enter thou into the joy of the Lord."—Matt. 25:21.

A woman who had been a nominal Christian finally decided to do something definite for Christ. After she had prayed earnestly and searched diligently for the task, she resolved to help the fallen women of the city. She rented a house and invited them to come there. They did, and within the short space of three years she had rescued more than three hundred of these fallen ones, and restored them to their homes.

What a reward there must be for such a service as that? And how she will rejoice in the last day when she hears the Lord's benediction, "Well done!"

Prayer—Dear Father, another day we look to Thee for strength to any work that Thou hast for us. Give us the courage to try, to pray and search for that task. *Amen.*

FRIDAY.

The Fantacies of Life.

"And I will show wonders in heaven above."—Acts 2:19.

"For what is your life? It is even a vapor."—Jas. 4:14.

The authors of the texts may have been talking out the transitoriness of life. But they certainly must have felt and meant a great deal more. . . . At this writing I am on the good ship *Henderson* sailing the great Southern Pacific. I am enjoying a comfortable deck-chair watching the fantastic formations of the billowy white clouds as they seem piled upon one another along the horizon. So clear is the atmosphere that they seem to lie close down upon the sea. There are figures and designs and all sorts of formations changing rapidly from one to another every few minutes.

These clouds so beautifully goldened by the setting sun, are but a vapor that now is and then is gone. Yet, they serve man. They seem rather remote from man at the present time. Nevertheless they take up the water of the sea; they condense it and send it back again. This is service that man depends upon, and at the same time, they give beauty and glory to the universe.

Such is man, "But a vapor" indeed, and yet a servant while passing, and intended to give beauty and goodness while passing. Shall we?

Prayer—Our Father, life is too short to be flitted away aimlessly and uselessly. This day we dedicate ourselves to Thee, for service. *Amen.*

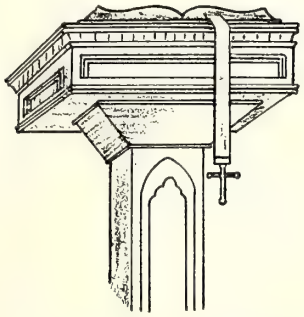
SATURDAY.

Do Mothers Still Have Knees?

"The children were brought up on Joseph's knees."—Gen. 50:23.

Our text, while not representing mother, does represent parental training. An unfading memory of my mother is saying my prayers at her knees. Our experience has been so remote from the intimacies of the home life so long that we cannot speak with definiteness regarding the present custom of mother's knees as an altar for children. But George Arliss, the famous actor, has recently said, "Mothers still have knees, but there are no children to gather round

(Continued on next page.)



THE PREACHER FOR THIS WEEK IS REV. R. C. HELFENSTEIN, D. D., MASON CITY, IOWA.

WORLDLY-MINDED PEOPLE VS. WORLD-MINDED PEOPLE.

"Ask for me, and I will give you the heathen for thine inheritance, and the uttermost part of the earth for thy possession." —Psalms 2:8.

LESSON: Isaiah 55; I Cor. 13.

No sincere Christian who has been informed as to the world situation, no thoughtful student of social conditions, can fail to be interested in missions. Time was when occasionally one would hear conscientious, well-meaning Christian men and women say that they did not believe in foreign missions. That time is rapidly passing—if it is not already past—thank God. "Go ye into all the world and preach the gospel to all peoples," was the command of our blessed Lord, and how any Christian could construe that to mean only his own nation is a mystery. The Church of Jesus Christ asks for the world to be laid at the feet of its Lord.

The world situation today is perhaps the most perilous for all nations of any time in human history. Politically, the nations of the earth are like a ship upon a stormy sea, driven by winds of dissention within and by storms of opposition without. In countries where the governments have broken down, and where the restraining influence of faith in Christ is not known, human life is considered no more sacred than brute life. People are better off with idols and with their religious fear and superstition than to be without any such restraining influence.

Let us take a glimpse at the different nations of the world. Japan is passing from being a rural people to being an urban population. Her people are literate—but she is intoxicated with greed of power, because of her materialistic philosophy of life. As a means of self-defense, Christian missions will do more to stop Japan in her craze for possessions than will all the battleships that can be built. In Latin America 40 per cent to 85 per cent of the people can neither read nor write, while thousands die each year from preventable diseases. There are districts as large as the state of Iowa where no Christian worker has ever been, and the name of Jesus is unknown. In India is one-fifth of the population of the world. Because of the caste system, 95 per cent of the men and 99 per cent of the women cannot read or write; while in Africa there are 60,000,000 souls who have never heard about Christ. China covers four million square miles and domiciles 400,000,000 people. In China, there is only one missionary to every 66,000 souls. Here in America, every person has a chance to know God, while in China, only one out of a hundred have a chance. Is it fair? There are five or six churches for every 1,000 people here in America, but in many communities in China there are 100,000 people and no church. Great men of China say, "You have taken away from us our idols and our temples, and destroyed our faith in Buddhism and Confuciusism. Responsibility rests upon you to give us a positive substitute—which we must have to avoid chaos." And it is the responsibility of Christian nations to give them Christ.

That is a glimpse of the world as it is—more than two-thirds of the people of the world who have never heard of Christ, never heard of our Bible, of our God—two-thirds of the people living in ignorance and superstition. The Christian recognizes that there ought to be Christian homes in every land. If every nation had an open Bible and free churches and all people had a knowledge of Jesus Christ, how different the world situation would be! Instead of wars and rumors of wars, there would be peace among the nations and cooperative planning for the building of Christ's kingdom upon the earth. Jesus Christ would speedily relieve the tensions that today threaten the very life of the world, if he were but in the hearts of the people.

And it is your faith and mine as His disciples that ultimately His cause shall prevail, and that wars and rumors of wars shall cease; and that peace shall be the cherished blessing of all mankind.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moon shall wax and wane no more.

To him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name.

Blessings abound where'er He reigns;
The prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest.

Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen.

Worldly-minded people used to be thought of as those who sought the enjoyment of certain pleasures, amusements and recreations. But worldly-minded people are those who think only of what the world has to give them, rather than of what they should contribute to the world.

World-minded people are those who ask that the world shall be laid at the feet of their Lord. World-minded people are dedicated to the proposition of work and praying to the end that the kingdoms of this world shall become the Kingdom of our Lord and his Christ.

THE QUIET HOUR.

(Continued from preceding page.)

them; for the children are out and away. They go to the movies, or they sit in friends' houses, not to talk pleasantly or to listen intelligently, but to hear the noise of the radio."

Prayer—Our Father, bring back the old ways of devotion and a firm foundation for consecrated living. Give us the happiness that comes from consecration and service. *Amen.*

SUNDAY.

CHRIST ROOTED IN HISTORY.

"Jesus Christ the same yesterday, today and forever."—Heb. 13:8.

"Try as we may," said Dr. Wood, in his *Did Christ Really Live?* concerning the efforts of the critics who endeavor to explain Him away as a myth, "We cannot get Christ out of history, and if we have any sense for reality we cannot evade his challenge."

The writer wishes to add that there is an insipient and elusive way of evading Him. It is the neglect of Him, His Word and our prayers. This neglect makes Him nothing to us.

Prayer—O God, forbid that the most vital life our existence may be neglected. We would be alive to Thy Spirit through Jesus Christ. Grant us Thy Spirit now. *Amen.*

"Good will, like a good name, is won by many actions, and lost by one"

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our graded school closes Monday, May 8. The Christian Orphanage will have five to graduate—three girls and two boys. A child deserves a lot of credit to finish high school and get his diploma. It is a long road from the first grade to the eleventh. So many fall by the wayside before they finish the journey. It is a great pity that they do. Any boy or girl is at a great disadvantage without at least a high school education.

Children don't always realize it, but good grades count. Several years ago the writer went to a hospital to see if he could get a girl who lived at the Christian Orphanage a place to take training to be a nurse. The first question the lady superintendent asked was, "What kind of grades did she make in school?" She said, "Mail me her grade card, I go more by the grades they make in school when selecting girls for my class than anything else. If they work in school, they will work here." The girl had made splendid grades in school. She was given a place in the student nurses' class and graduated two years ago. She is now nursing the sick back to health. But it was the good grades she made in school that influenced the hospital to take her in.

Our activities on the farm for the last week have been from early to late. Preparing our corn land and planting has been the order of the day. If the weather is favorable, we hope, within another week, to get our crop in. When we get our spring crops in, we can always breathe more easily.

We are still drilling our well deeper. We are short of water. This is an emergency expense we were not looking for. It costs money to drill wells down through rock. The expense makes it hard on us when our income is not sufficient to meet it. We had two good friends in Burlington, N. C., last week who showed their sympathy by mailing us checks to help us meet this extra expense. Mr. J. H. McEwen sent us a check for $50.00, and Mr. D. E. Sellars sent us one for $15.00. We are grateful for this extra encouragement.

Strawberries will soon be ripe and the children are looking forward to having strawberry pies, preserves, and shortcake. Nothing beats strawberry shortcake with cream. The prospect now is that we will be able to satisfy all their appetites.

Our pneumonia patient got out on the lawn for the first time on April 30. The day was clear and pleasant, and we let her venture out in the sunshine and fresh air. We are very happy our pneumonia cases did not come in threes as our appendicitis cases generally come.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 4, 1939.

Amount brought forward		$5,906.54
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty Vance	$ 5.00	
Pleasant Hill	1.63	
Charleston	8.00	
Henderson	6.00	
		$ 20.63
Western N. C. Conference:		
Smithwood	1.99	
Big Oak	3.06	
Hank's Chapel	6.89	
Spoon's Chapel, Mar. & Apr.	4.50	
Biscoe	2.30	
		18.74
Eastern Va. Conference:		
Holland	$ 5.75	
Mt. Carmel	8.32	
South Norfolk	5.00	
Union, Southampton	4.63	
		23.70
Valley Va. Central Conference:		
Mayland	$ 1.00	
Palmyra: Jan.	1.16	
Feb.	1.11	
Mar.	1.00	
New Hope: 1st Quarter .	5.03	
Easter	4.75	
Linville	6.80	
		20.85
Ala. Conference:		
New Hope		2.08
Special Offerings.		
A. J. Morgan	$ 15.00	
Men's Bible Class, Rosemont Cong. Christian S. S., support of Robert Currin	12.50	
		27.50
Total for week		$ 113.50
Grand total		$6,020.04

RALEIGH PASTOR RECOGNIZED.

The United Church of Raleigh, N. C., held a recognition service for their new minister, Rev. Allyn P. Robinson, Jr., on Wednesday evening, April 19, 1939. Dr. Stanley C. Harrell, president of the Southern Convention acted as moderator. The order of service was as follows:

Prelude.

Call to Worship and Choir Response.

Invocation and Response.

Scripture Reading—Dr. L. E. Smith, President of Elon College.

Anthem: "Songs of Praises" (Arranged by J. G. Jones).

Sermon: Dr. Arthur L. Swift, Jr., of Union Theological Seminary, New York.

Hymn: "The Church's One Foundation."

Charge to the Minister—Dr. Elbert Russell, Dean of the School of Religion, Duke University, Durham, N. C.

Hymn: "A Charge to Keep I Have."

Charge to the Congregation—Rev. F. C. Lester, Promotional Secretary of the Southern Convention.

Anthem: "Send Out Thy Lights" (Gounod).

Prayer of Dedication—Dr. L. E. Smith.

Right Hand of Fellowship—Dr. L. E. Cook, head of the Department of Education of State College of Raleigh.

A Word of Welcome from the Raleigh Ministerium — Rev. Clarence E. Norman, Secretary.

Hymn: "Glorious Things of Thee are Spoken."

Benediction: "Sevenfold Amen."

Postlude.

"Every unpunished murder takes away something from the security of every man's life."

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

WARREN.

Mr. W. T. Warren, a charter member and deacon of the Berea Christian Church in Alamance County, N. C., and a life-long citizen of the county, has left us to be with His Lord. God saw fit to remove him from this life of labors to his reward, and his going has left the church and community all the poorer. He was loyal and sincere in all the things which he was given to do, a man of strong faith and lovable disposition. Since his faith in a heavenly home is our faith, the church wishes to express the following resolutions:

First, that we, the Berea Christian Church, in due recognition of all that he was to the church submit in a beautiful way to the will of God;

Secondly, that we extend our deepest sympathy to the family, and encourage them to follow just as close to their Heavenly Father as he did;

Thirdly, that a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be spread on the minutes of the Secretary's book.

W. S. SIMPSON,
C. T. PRITCHETTE,
AMOS JONES,
Committee.

GENTRY.

Manis Gentry was born February 14, 1869, near Dyke, Va., and died at the home of a son, Robert Gentry in Dundalk, Md., April 2, 1939, at the age of seventy.

In 1890 he was married to Miss Melvina Morris and to this union were born ten children, eight of whom survive. Mrs. Gentry lives with a son, Robert.

In early life Brother Gentry was converted and joined Mount Olivet (G) Christian Church and lived a consistent member till the time of his death. For many years he was a deacon in his church and was at the time of his death.

The funeral was conducted from the Mount Olivet Church by his pastor, and interment was in the family burying ground.

M. W. MANN, Pastor.

I DO BELIEVE.

(Continued from page 9.)

account my plea today is that we affirm and strengthen our faith in the power of our God to redeem and to save by praying often and much, "Oh, Lord, I do believe, help thou mine unbelief."

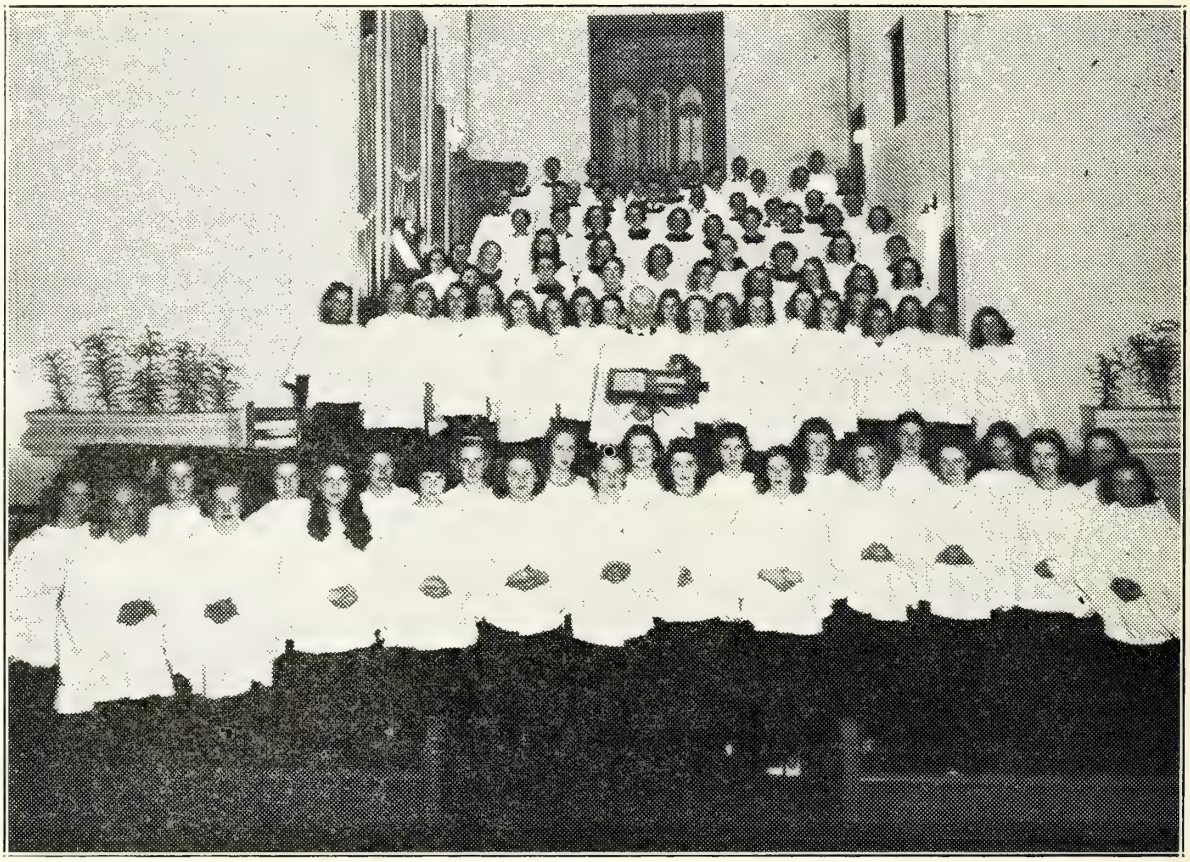
Again Missions being fundamental in the teachings of our Lord helps us, when understood, to solve many of the problems of life. Detached as we are, it is difficult for us to understand why many of the brightest, best and greatest of men and women have been willing and are willing to go and give their lives to the hardest and most difficult task known to mankind, and this, too, without asking or expecting any reward or prestige other than that of sacrificing all for the sake of their Lord. We need not go back in history to William Carey, or to David Livingstone, or to Robert Morrison, and the deep need of the millions of India, Africa and China. I say we need not go back in history to these lives as examples of self-denial for their Lord, since we as a church and as an American Board have hundreds of our own number in India, Africa, China, Japan and the Philippines, who are doing today, by the grace of God, and for the sake of their Lord, just what these great and good ones did decades ago. There is no explanation of all this except a lingering belief, yet deep in the heart, especially of womankind, that "This is the victory which overcometh the world, even our faith." Somehow, or other, it is this faith, faint and flickering as it may seem, in the heart of you good women that has brought you to this great Convention and that carries you to the monthly, or bi-monthly, meeting of your Missionary Society. While many of the men folks and the national governments are talking about, and planning for war, you good women are talking about and planning for peace by trying to make the name of the Prince of Peace known to all nations.

All this in a measure helps explain why the good women, even with their very meager dues—ten cents a month, or what not—are willing to follow these dues with their prayers and consecration and add to these dues to make a sizeable sum with which to support the cause of Missions. It has only been a very brief period as history marks time, since your Mission Secretary asked the President of the Southern Convention to appoint a Woman's Board, which he gladly did, and then after that Board was appointed it was called together that the work of organizing Missionary Societies in our churches might begin, just a little over twenty-five years ago. And yet in that brief time twenty-six years of your organized existence, you have contributed to Missions something like $200,000.00. Possibly there are those who have witnessed your labor of love for this cause through the years and have said of you and are saying of you, what some of the disciples said of the woman who made the first missionary offering, recorded in the New Testament, the woman who poured out the love offering on the head of her Lord; "What waste," some of the disciples declared, "for this ointment might have been sold and given to the poor." Then our Lord Christ made that ever memorable reply, "The poor you have with ye always; what this woman hath done in making her love offering for me shall be told as a memorial of her for all time to come, for through such offerings there shall be preached the gospel throughout the world."

The good women of this Convention are still making these love offerings solely for the sake of their Lord, and through these offerings the gospel of our Lord is slowly but surely doing its work in the world and the time will come, I know it will come, because it is the promise of God, when all shall join in the glad acclaim, "This is the victory that hath overcome the world, even our faith."

"Lord, I do believe, help thou mine unbelief."

"Strong men are made by opposition; like kites, they go up against the wind."



CHURCH OF WIDE FELLOWSHIP.
Southern Pines, N. C.

CHURCH HAS SPRING FESTIVAL.

The Church of Wide Fellowship at Southern Pines, N. C., opened its doors to more than eight hundred people who heard the musical program sponsored by the Sandhills Kiwanis Club on Sunday night, April 9, 1939. Rev. Voight O. Taylor is pastor of this church of two hundred members in a beautiful winter resort. The church building is unusually attractive. The eighty singers for the occasion were from Southern Pines and surrounding communities. Mr. Chas. W. Picquet was the director, Mrs. Charles Gray, organist, and Mrs. Lucy Cameron, pianist.

The program was as follows:

PART I.

1. "God So Loved the World"—from "The Crucifixion."
2. "Lift Thine Eyes"—from "Elijah."
3. "O, for the Wings of a Dove."—*Mendelssohn.*
4. "If With All Your Hearts"—from "Elijah."
5. "He Watching Over Israel"—from "Elijah."
6. "List the Cherubic Host"—from "The Holy City."
7. "Great and Marvelous"—from "The Holy City."

PART II.

"THE CROSS AND THE CROWN."

Easter Cantata by E. L. Ashford.

1. Introduction.
2. "Thou, Lord, Wilt Arise."
3. "The Temptation."
4. "God Shall Charge His Angel Legions."
5. "Hosanna in the Highest."
6. "Every Valley Shall be Exalted"—from "The Messiah."
7. "Gethsemane."
8. "The Strife Is O'er."
9. "Christ Our Passover."
10. "Abide With Me."
11. "Come Gracious Spirit."
12. "And It Came to Pass."
13. "Lift Up Your Heads."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, MAY 11, 1939. No. 19.

MOTHER AND DAUGHTER.

In many of our Church homes there are mothers who are trying like the one in the picture above to train children in the ways of Christ. To them and to their holy task this paper is dedicated.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

FANCY GAP, VA.

Dear Friends:

As a member of the Elk Spur Christian Church, I wish to thank you people for the kindnesses you all have done for us people of the hills. We appreciate especially the work of Rev. B. J. Earp and his good messages of God's word. I am just a 13-year-old girl. I am in the eighth grade at school.

NELLIE HORTON.

ELON COLLEGE ANNOUNCEMENT.

To the one thousand committees of the Elon College Golden Anniversary Organization:

Elsewhere in THE CHRISTIAN SUN is a resume of the approaching commencement exercises. This is to remind you that you are particularly invited to attend the commencement. Your presence will be greatly needed Monday. You will have a free lunch, an opportunity to see what the college is endeavoring to do for you, and share in the efforts to build for us together a greater institution.

Please mark May 29 as a special day, a day on which you are to attend the Elon College commencement. You will find many of your friends here.

OUR FRONT PAGE.

The picture on the front page is symbolic, but it is also real. It represents all those mothers who today are busy in their homes training their children to meet courageously the difficulties of our day.

It is the true likeness of Mrs. Stanley C. Harrell and her daughter, Mary Ann, in their home. Mrs. Harrell is the wife of the president of the Southern Convention and pastor of the Durham Christian Church. On the wall is the picture of Mrs. Harrell's father, Dr. W. H. Boone, chairman of the board of trustees of Elon College.

The editor is deeply grateful to his (Elon) college class-mate, "Doc," for this lovely picture.

HANK'S CHAPEL.

Hank's Chapel Christian Church witnessed a full day of worship at the church on Sunday, April 23. Sunday school was held at ten o'clock. The attendance was about ninety-five. At eleven o'clock the worship service was conducted by the Missionary Circle, which brought interesting talks on missionary work. The Scripture was read by Mrs. Ike Bland and Mrs. Everette Riddle and prayer was made by Mrs. Sam White. A poem, "Missionary Challenge," was given by Miss Margaret White. An interesting talk was presented on the work in Carroll County, Va., by Mrs. Tommie Farrell, followed by a poem by Mrs. Mal White. An interesting talk on Foreign Missionary Work in China was given by Mrs. Glen White, which was followed by another poem, "Missionary Command," by Mrs. Ralph Riddle. After this our pastor, Rev. W. J. Andes, brought us a missionary sermon, the subject being "Witnessing for Christ." A Communion Service was held which was observed in a very sacred manner. Music was played softly throughout the service.

On Sunday evening at 7:30 o'clock the young people from the Sanford Christian Church gave a pageant entitled, "Along An Indian Road." After the program the Sanford young people were served by the Missionary Circle at the home of Mrs. Tommie Farrell. May God bless these young people in their work.

Since April and May are set apart by our churches for Mission months, let us see how large we can make our mission treasury.

A MOTHER'S PRAYER.

By R. C. Helfenstein.

I was summoned to come quickly to the bedside of a noble mother of an only son. She felt she was nearing the end, and she wanted her pastor to read a chapter to her from the Bible, and to read a favorite hymn that her father used to sing, and then to offer prayer. It was a beautiful thought that prompted her to have the nurse summon me for this service.

As I entered the room I felt "the presence of God." I had been in the same room many times before to visit her in her affliction. But this time it was different. It seemed as if heaven had telescoped that part of the earth. She smiled appreciatively as I read her favorite chapter from the Bible, and as I read the old hymn. Just then her son who had been called from his place of business came in, very much broken up over the thought of his mother leaving him. He was a man in middle life, had a family, and was a prominent business man. But the thought of mother going made him as tender as a babe.

She took his hands in hers and said, "My boy, I'm going to go away, but I am going to keep pulling to get you in. I've pulled the best I knew all my life to get you into the Kingdom. And I am not going to give you up. Maybe I can pull harder from over there. O, how I will pull! And you'll have to pull back mighty hard to keep me from getting you in, for you must come. It won't be heaven for me without you and 'Pop.'"

And then his tall manly frame quivered like a leaf as he stroked his mother's head, and sealed the kiss of promise upon her brow, saying, "Mother, I'll be there." And she closed her eyes in sleep.

A mother's faith reckons not with the barrier of distance. Mothers now in heaven are today pulling to lift son or daughter into the Kingdom. What a tragedy that any man or woman will pull back!

MOUNT OLIVET (G).

Several months ago we wrote for the readers of THE CHRISTIAN SUN how our little church on the hill was thrilled with the Christmas Season and how we spent it. We thought then that that was the highest peak that we could reach for a long time, but another church season had been spent and there is a question in our minds as to whether or not this one—Easter—meant more to us as Christians than did Christmas.

Never before in the history of the church have we had pre-Easter services to prepare us for the greatest day, perhaps of the Christian year, and the pastor, Rev. M. W. Mann, did his utmost by giving us most instructive, uplifting, and challenging sermons as he related the works of our Lord during the last week of His life before the resurrection. It was in every sense of the word a revival and we feel more besides, since it was held at that particular time of year when a study of Biblical facts were most fitting. The series was climaxed by a most inspiring Easter message which was more than appreciated by the church, since the pastor had to rearrange his schedule in order to be with us, for without this sermon, we feel that the revival would have been quite incomplete.

No one can measure the value of these services to the church or to individuals, but as an immediate visible result there were two accessions on profession of faith.

Another thing that everyone appreciated and enjoyed was that the children played a large part in the services, for they were given the opportunity to sing each night under the direction of Mr. C. H. Knight, who had complete charge of the music during the services. This, of course, was an asset, for he arranged a special musical number from either the Junior or Adult choirs each night.

The services were largely attended and the fullest cooperation, loyalty, and support were given both to Mr. Mann and Mr. Knight as they rendered to the church unmeasurable service. CHURCH REPORTER.

MOTHER'S HONOR.

The second Sunday in May is set apart by many churches as a time to do honor to mothers. In 1907 Miss Anna Jarvis of Philadelphia quietly observed the anniversary of her mother's death with a friend. Thus the custom began. Now the observance is quite general among churches and is intended to do more than simply to remind people of their departed loved ones. It is expected that on this day people will become aware of the responsibilities, opportunities, and joys of motherhood. It is a time for appreciation of those values which come from Christian motherhood.

It is a beautiful thing to hold a service in a church in honor of mothers and to make mothers the guests for the occasion. It is a fine thing for children once each year to pay special tribute to those who have served them in infancy and in childhood. It is a beautiful sight for children to worship in their church with their parents at least once each year. All honor to those mothers who faithfully perform their duties and service of love in rearing children.

Mother's honor, however, comes not through the observance of Mother's Day. Flowers and poetry and service are not the things out of which her honor grows. Mother's real honor comes out of her own sacrificial Christian service to her family. It comes from her ideals, her prayers, her loyalty to the things that are best, and the giving to her child of that divine spirit which sustains her own life. Mother's honor grows out of the honor of her own personal character and life experience. On Mother's Day we simply recognize her honor and in our hearts seek to appreciate more fully that which she really is.

"The Christian Sun" joins with the multitudes who pay tribute to Christian parentage and especially to the queen of the home, who through great difficulties, it may be, gives to the life of the child a rich heritage of happiness and spiritual grace.

RURAL LIFE SUNDAY.

Thirty years ago a Commission on Country Life was formed. Members of this committee were Liberty Hyde Bailey, Henry Wallace, Kenyon L. Butterfield, Gifford Pinchot, Walter H. Page, Walter S. Barrett, and William A. Beard. President Theodore Roosevelt in announcing the Commission stated that he expected something more than effort to "make two blades where one grew before."

The churches have become greatly interested in this phase of their work and have appointed leaders like Warren H. Wilson of the Presbyterians and Malcolm Dana of the Congregationalists who have done much to improve rural church life. We are far from the goal as set by the early Commission and far from what should be accomplished.

In 1909 the report said: "In the rural villages there are generally several or a number of churches of different denominations, one or more of which are likely to be weak. The salaries range from $400 to $1,000."

This is still true of our Congregational and Christian rural churches today. Materials have been sent to pastors for the observance of Rural Life Sunday, either the second or third Sunday in May. It is hope by this focusing of attention on our rural problems that new interest may be stimulated and better churches may be developed.

IS THE SOUTHEAST CONVENTION PRACTICAL?

Since the merger of Congregational and Christian Churches an effort has been made to hold a meeting of leaders from these churches in the Southeast once every two years. It has seemed to be a good thing for our church members in Kentucky, Tennessee, Florida, Alabama, the Carolinas and Virginia to get together for acquaintance, fellowship, and a study of our mutual problems. Out of the past meetings has come inspiration for undertaking larger problems in a more cooperative way. There has grown up a new consciousness of our inter-dependence. There are those who believe that the expense of such a get-together is a good investment and brings big returns in Kingdom service.

On the other hand, there are those who feel that distances are so great, and that meetings are so numerous that it is not wise to have a meeting of the Southeast Convention every two years. The Convention is meeting at Christian Temple in Norfolk, Va., this week, and a discussion of the practical problems of holding such a biennial meeting may be advisable.

METHODIST UNION.

The three branches of the Methodist Church—Northern, Southern, and Methodist Protestant—are now in the process of uniting their forces. A great Conference is in session at Kansas City. For the first time in 111 years the M. P. Church has elected one of its members as a Bishop. Members of Congregational and Christian Churches will wish our Methodist friends good success as they unite their combined forces of eight million people for Kingdom service.

NOTABLE PERSONAGES AT NORFOLK.

The Southeast Convention is fortunate to have as one of its speakers Dr. Oscar E. Maurer, moderator of the General Council. Dr. Maurer has had a long, successful pastorate in New Haven, Conn.

Dr. Hugh Elmer Brown, president of the Home Boards, and long-time pastor in Evanston, Ill., will delight the Convention with his eloquence.

For thirteen years Dr. Edwin C. Gillette has been a leader in the Southeast. He will soon retire as Superintendent of the Southeast. He will be present to help make this session of the Convention a very happy one.

CONTRIBUTIONS

SUFFOLK LETTER

There are people who sit by the window. From the bed to the window and return is the extent of their daily journey. Looking out the window furnishes the chief source of recreation and inspiration for them. Sickness lays its blighting hand upon many people and leaves them weakened and helpless by the window. They know that there is no reasonable hope of recovery. But they hope against hope that the sweet breath of air will bring them a return of health tomorrow. Other people come and go —but they must remain shut in by the window. That is the best out-look that comes to them as the days drag wearily by.

Many disappointed people sit by the window. The east window is their choice for the day. Looking out through this window they see the way over which they have passed in their effort to achieve success. They worked hard, made an honest effort to lay up treasures on earth for the evening time of life, and find themselves poor and needy. They think now of their failures. The pantry is empty, the bank account has been closed and they are no longer able to work for the actual necessities of life as in other days. They once had plenty, but now they must carefully save and use their small resources to make ends meet. They have tried to do right. Others have prospered, where they have failed. Happy are they who, in such an hour, can measure life and success in terms of character. Money is not the only reward for faithful service.

Old people sit by the window towards the west is their choice. The day for them is dying in the west. The winds of mid-day have passed. For many the storms are over. For some the grim spectre of doubt lingers to haunt them. The evening time of life is not all calm for the saints who are seeking rest. The choicest saints may be disturbed by a passing cloud. But the look out will help them to look up for help and assurance. Youth and strong manhood cannot appreciate the out-look of old age. But it is soothing and comforting for them. The quiet of the twilight, the golden hue of the sunset, the falling of the evening shadows all inspire hope of sweet peace in that realm beyond the setting sun. Sweet memories fill the mind and enrich the hearts of earth's saints who sit and dream of the past—and the future—by the window.

Many of us know what it means to lie in bed and sit by the window for months and look out into the narrow spaces of life. The vision is limited and the scenes are not changed like the images on a movie screen. It is so easy to be blue and discouraged by such an experience. Reading is more difficult because of weakness. One is inclined to become self-centered in thought. The afflictions and frailties may be magnified by vivid imagination. Memories, if they are pleasant and refreshing, help to while the hours away. What a calamity if memories are bitter and full of remorse! Faith, yes, living faith, gives direction to trustful hearts sitting by the window. Maybe this age needs more of the help that comes to those who are shut in from the busy throng, but who find time to sit and think of life in its relation to God and eternity.

It is possible to grow rich sitting by the window. Every thing depends upon the inner life and the attitude one takes towards the finer things of the kingdom of God. The soul may be made better. The heart may become more tender. The will may more readily yield to the wishes of the Father who gave us life. Use the hours by the window for soul culture and sweet meditation.

I. W. Johnson.

COMMENCEMENT AT ELON COLLEGE.

The forty-ninth annual commencement of Elon College will be observed May 27-30. An excellent program has been arranged. Everyone participating on the program this year is either an alumnus, student, or faculty member of the college save one.

Commencement proper begins Saturday evening, May 27, at 8 o'clock with the Dramatics Club of Elon College presenting one of the college's original plays, Mill Village, written by Isaiah Israel Sears, a ministerial student now in Andover Newton Theological Seminary. This play won the first award as an original production in the collegiate contest held at Chapel Hill this spring. It is a three-act play and a very powerful production. It is the presentation of certain conditions in society demonstrating relations that exist between employer and employee in the light of a certain type of emotional religion.

The baccalaureate service will be held Sunday morning, May 28, at 11:30. Dr. Stanley C. Harrell, President of the Southern Convention of Congregational - Christian Churches and pastor of our Durham Church, will be the preacher. Special music will be furnished by the Elon Singers under the direction of Professor Pratt, Mr. Edwards, soloist, and Mr. Morgan, accompanist.

The Elon Singers will present "The Vision of Sir Launfal" by Leo Sowerby, Professor Pratt, Director, and Mr. Morgan, accompanist, Sunday evening at eight o'clock.

Monday will be Alumni Day. It is hoped that representatives of all committees will be present for the day. We are expecting a great representation. Mrs. E. R. Bryant, (nee Miss Mary Lee Williams) of Franklin, Va., will speak at eleven o'clock. This is the first time that this address has been delivered by a woman. Mrs. Bryant will do a good job. The entire alumni and church will be interested in this program. At 12:30 the college will serve a picnic lunch on the campus for all who attend. It will be necessary to secure tickets from the committee in the vestibule of the auditorium at the beginning or at the close of the morning service. The business session of the Alumni Association will be held at 2:30 in the afternoon. Officers will be elected, plans for the anniversary will be promoted, and other business will be attended to. The annual tea for the alumni and visitors will be given by President and Mrs. Smith at five o'clock. The regular alumni address will be delivered at 7:30 by the Hon. John J. Ingle, Attorney of Winston-Salem, N. C. Following the address, the historic alumni march will be observed, ending in the dining room for the annual banquet. Mr. L. J. Perry, Superintendent of City Schools, Reidsville, N. C., and President of the Alumni Association, will preside and serve as toastmaster.

The Board of Trustees of Elon College will meet Tuesday morning at 10 o'clock. Graduating exercises will be at 10:30. The address will be delivered by Hon. Jonathan Daniels, editor of the *News and Observer*, Raleigh, N. C., and author of *A Southerner Discovers the South*. There will be seventy in the graduating class in addition to those receiving certificates in other departments.

This is a genuine and most cordial invitation to all alumni, all members of the church, all friends of the college, and all readers of The Christian Sun to attend the approaching exercises of the 49th anniversary of the

FOR THE CHILDREN

Since next Sunday is "Mother's Day" we are giving you some poems below which we think you will enjoy. Perhaps you could copy the one you like best on a pretty piece of colored paper and give it to your mother for "Mother's Day." We will have to leave "The Question Box" until next week. Remember—try to do something "special" for your mother next Sunday.

MOTHER'S WAY.

Whenever I am bad all day
Until I'm really 'shamed to pray,
I wait till mother comes to say
"Good night, dear child." That's mother's way.

And then, somehow, I don't know why,
I tell her everything and cry.
She hugs me then, and right away
I feel less sad. That's mother's way.

And mother kneels down by my bed
And pulls my face close to her head,
And we both snuggle down and pray,
That's why I'm glad for mother's way.
—Author Unknown.

MOTHER'S KISSES.

They're good for bumps, and good for lumps,
They're even good for dumps and grumps,
They're good for stings of "Bumble-bees"
And barks from "shinnying" cherry-trees.
For splinters, sun-burn, "skeeter-bites,"
And scratches, scratched while Tabby hisses—
Mother's kisses.

There's naught so pure, there's naught so sure,
Indeed, they seem a heavenly cure,
For pounded fingers, and stubbed toes,
And all the long, long list of woes,
Yet did you ever think it queer
That while they're fine for every fear
They're just as fine with all the blesses—
Mother's kisses.
—Annie B. Wheeler.

A BOY'S MOTHER.

My mother she's so good to me,
Ef I was good as I could be,
I couldn't be as good—no, sir!—
Can't any boy be good as her.

She loves me when I'm glad er sad;
She loves me when I'm good er bad;
An', what's a funniest thing, she says
She loves me when she punishes.

I don't like her to punish me—
That don't hurt—but it hurts to see
Her cryin'.—Nen I cry; and nen
We both cry an' be good again.

She loves me when she cuts an' sews
My little cloak an' Sund'y clothes;
An' when my Pa comes home to tea,
She loves him most as much as me.

She laughs an' tells him all I said,
An' grabs me up an' pats my head;
An' I hug her, an' hug my Pa,
An' love him purt night much as Ma.
—James Whitcomb Riley.

THE REASON.

Once I asked my mother why she wa'n't a boy like me,
So she could grow to be a man and sail upon the sea,
And be a famous Commodore and have a lot of ships;
"I would rather be your mother," and her love was on her lips.
—David Stearns.

Mother Knows

They say my dad is a very wise man
And few lawyers can make things as plain as he can,
But whenever to him with my questions I go,
He always replies, "Ask your mother; she'll know."

If I ask why Sue in the parlor at night,
When Joe Clifford comes calling, must turn down the light,
Till it shines with the tiniest, least little glow,
He simply replies, "Ask your mother; she'll know."

And when the baby curls up his bare toes
And looks up so funny and gurgles and crows,
I ask dad to tell me what makes him do so,
But he's sure to reply, "As your mother; she'll know."

And once when we had a new maid in the house,
She dropped a big dish at the sight of a mouse;
I couldn't see why, but dad said, "Suppose
You wait till tonight, and ask mother; she knows."

I can't understand it, but somehow I feel
That mother's not getting a downright square deal;
Why don't they print her picture, in her best clothes,
Like dad's in the paper? For mother she "knows."

—*E. I. Farrington.*

WINSTON-SALEM.

The United Congregational-Christian Church of Winston-Salem, N. C., has been busy on the job since the annual session of Conference. We have received thirteen new members, baptized seven, and granted letters of transfer to five.

A Junior Christian Endeavor Society has been organized and now has twenty-five members. This is a community society and not confined to the church constituency. The officers and committees are all junior boys and girls, but are well sponsored by adult leaders.

The Woman's Association has also been active, holding regular monthly meetings in the homes with good attendance and well-planned programs. The Foreign Mission study book was reviewed before a group of fifty by Mrs. W. E. Wisseman, Greensboro, N. C. Representatives from the Salem Chapel and Belews Creek Churches were present. The Association also observed the world's Day of Prayer and was hostess to the Forsyth-Guilford Missionary Rally on March 22.

The choir rendered its Easter music program on Palm Sunday to a good audience. A very impressive service was held on Maundy Thursday night. The well-planned service provided by the Home Boards for the occasion was effectively carried out. At this service a mother and her two daughters were received into the church by a candle-light ceremony. After being received each member took a candle from the altar and lighted it from the Master candle and then in turn lighted another candle, thus showing that they not only received light from the great source of light, but were willing to share that light with others. Following this, six persons were baptized by sprinkling. While the candles still burned on the altar table, the Holy Communion was observed, every member of the church present, participating.

The pastor participated in the three hour Union Good Friday Service held at the First Presbyterian Church, and also was one of the speakers at the all-day prayer service at the Calvary Moravian Church.

Race Relations Sunday was observed on two successive Sundays. Messages were brought to our people by Dr. G. J. Thomas of the Wentz Memorial Congregational - Christian Church of the city and by Rabbi Edward Ellenbogen of the Reformed Jewish Congregation. A group of sixteen composed of members of the Home Boards and friends visited our city on April 21 and a part of the

(Continued on page 14.)

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE WAY OF THE WICKED.

Every invention and discovery of man for progress and civilization, however good and promising in the beginning, is seized upon by the forces of evil and used for moral and spiritual undoing. Little indeed could the Wright brothers (one of whom is still living), conceive thirty-five years ago when they invented the first aeroplane, that within their generation this triumph of genius could, or would, be turned into one of the most deadly means of destruction to the innocent and helpless. Thus that which gave to man the wings of the bird and permitted him, on call to go hundreds of miles in an emergency for help and relief, put into the hands of the evil-minded the most dastardly weapon of destruction in our day.

Little indeed could the maker of the first automobile imagine that in a generation his wonderful mechanism would make for the desecration of the Holy Sabbath and for the moral and spiritual detriment of millions in our day.

Little indeed could the inventor of the radio conceive that his device, capable of so much good and joy, could possibly work such inroads on church attendance and satisfy millions, even in the face of the Biblical injunction, "Forsake not the assemblying of yourselves together." Or of that other Biblical teaching, "We took sweet counsel as we went up to the house of the Lord together."

All of these and others in line that could be mentioned have united in making the problem of the church and especially of the ministry more difficult, complex and trying than we of a few years ago could possibly imagine. The minister who is not awake to these new difficulties and allurements of our times is blind and deaf indeed to the demands of his day. The gospel message in its depths and foundations remains the same, but the cultural and surface interpretation of the gospel and preaching are not the same. They tell us that the depths of the ocean remain quiet and undisturbed while the tides and passing storms greatly disturb the surface of the sea. So, indeed, is the gospel and its interpretation. Down in the depths of the gospel there is that which is quiet and satisfying to the soul; but the preacher who does not recognize the disturbing elements and the changes on the surface is but poorly meeting the spiritual demands of his his day and generation. God has always spoken to man in the language of the time and its needs. Moses and Isaiah were great teachers and preachers in their day, and for our day and time, too, as for that matter, but their teaching and preaching are far different from the teaching and preaching of Mark and Paul and James and John. All of these had a message for their day and for our day, but their messages were delivered and interpreted in the needs and language and customs of the day in which each lived. Thus while the gospel in itself is the same, the faithful teacher and preacher is he who interprets that gospel so as to help those of his day meet their problems and solve them in the light of righteousness and truth.

J. O. A.

MISSIONARY OFFERINGS.

WEEEK ENDING MAY 6, 1939.

Sunday Schools.

First, Portsmouth, Va.	$ 4.77
First, Greensboro, N. C.	5.50
New Lebanon, Elberon, Va.	4.00
Mt. Bethel, Stokesdale, N. C.	1.00
Pleasant Grove, News Ferry, Va.	7.49
Bethlehem, Broadway, Va.	5.56
Henderson, N. C.	6.11
Waverly, Va.	2.00
Reidsville, N. C.	30.00
Monticello, Brown Summit, N. C.	6.22
Hine's Chapel, McLeansville, N. C.	3.00
Total	$ 75.65

Individuals and Churches.

Isle of Wight, Windsor, Va.	$ 5.00
Joppa, Edinburg, Va.	2.65
Newport, Shenandoah, Va.	10.65
New Lebanon, Summerfield, N. C.	19.45
Christian Chapel, Corinth, N. C.	1.60
Shelton (First Congregational), Portsmouth, Va.	30.00
Concord, Timberville, Va.	1.24
Auburn, Raleigh, N. C., Route 2	3.86
Lynchburg, Va.	5.00
Sanford, N. C.	2.00
Palmyra, Edinburg, Va.	1.00
Windsor, Va.	25.98
Windsor, Va.	25.98
Total	$ 108.43
Total for week	$ 184.08
Previously acknowledged	13,182.65
Total since Sept. 1, 1938	$13,366.73

To every church, Sunday school, and individual contributing to the above amounts we hereby express our gratitude. These contributions to missions reveal a deep seated and far-reaching desire, on the part of those in the churches, (for only church members, or professed followers of Christ, make contributions to missions) and Sunday schools, both to obey the command of their Lord and to make a wholly divine and unselfish contribution for a purely spiritual task, that of sharing the gospel message in its saving power with others.

Gratefully,
J. O. Atkinson,
Mission Secretary.

RANDOLPH DISTRICT NOTES.

Mrs. Hugh R. York, Superintendent of the Randolph District of the North Carolina Woman's Conference, sends the following report: Five woman's societies and two young people's societies have reported. The Biscoe woman's society has seventeen members, has paid $25.50 on appointment, and is using the programs in The Christian Sun.

Ether woman's society has sixteen members, had two representatives at the Rally, and is using the programs from the literature packet. This society is young and great things are expected by the Conference officials.

Pleasant Ridge woman's society has recently reorganized with a membership of nineteen on roll and one meeting has been held. A good number of this group was in attendance at the Rally meeting. More news from this society later.

The Ramseur woman's society has nineteen members, four of whom are new this year. The Standard of Excellence has been reached so far and $16.70 has been paid on the apportionment.

The Ramseur young people's society has seventeen members with a perfect attendance at the regular monthly meetings. How is that for a record? Who can measure up to it or what society can do better?

The Parks Cross Roads woman's society has twenty-eight members with two new ones this year. Six meetings have been held and $12.25 has been paid on the apportionment. All points on the Standard have been reached thus far.

The young people's society of this church is showing increased interest in missions and steady growth along all lines.

We thank Mrs. York for this interesting information about her district and we hope to get other reports soon. Your editor cannot put news in The Christian Sun that she does not get;

AN OLD-FASHIONED MOTHER

Framed in quaint recollections and more faithful to life than any daguerrotype, is the picture my memory holds of a certain old-fashioned mother. Her silver hair is partly covered by a cap of lace. Over her shoulder is a soft, light cape, one corner of which is thrown back in the interest of some homely task. Again, as in the days of long gone, I watch the flickering firelight play upon those gentle features, and again I feel the thrill of a peace that passeth boyish understanding as I receive the caress of her restful eyes. How calm and capable she was! and yet how old-fashioned. Those industrious fingers could skillfully knit and spin and mend in the olden time, but what could they do toward the execution of the perfumed accomplishments of today? Strong, efficient and gentle as she was, would not her children's children ofttimes be embarrassed by her old-fashioned ways? Ah! possibly so, possibly so. But, I feel that I can form no finer wish for them than that her open-minded, old-fashioned goodness may be their inheritance.

so get busy and send in your news. Society presidents, see that your financial report blank filled out, to your conference treasurer, on time and regularly. Also, Madam President, see that the report blank which you received last fall be filled out and sent regularly the last of each quarter to your District Superintendent. Look for the dates on your report blank.

We are glad to get the enthusiastic reports of the use of the fine and helpful programs in THE CHRISTIAN SUN and those in the packets. Surely with all the splendid available materials, no society can be lacking a well as your problems; so let your officials know through this page and they will profit thereby.

MRS. W. M. JAY.

A LETTER FROM THE WEST.

(Continued from page 5.)

penetrates farther and farther into it, transforming its fruitless wastes into fields, areas of grass and grazing cattle.

Just twenty-five miles from where we are tonight runs the "All-American Canal," a project that takes the waters of the Colorado River and sends them flowing through the great sand dunes, as barren as the Sahara desert, to these barren waterless sections for the development of its resources. The building of this canal is as marvelous a feat as the building of the Panama Canal. This sort of thing has made the Imperial Valley one of the richest agricultural and cattle raising sections of the United States. Within a few years it is expected that this entire section will be irrigated and man will likewise prosper there and God will be praised. Even we, for a day, without picks and shovels may live on its goodness and draw from its resources much desired things. Though without form and void, this part of God's barren earth yields its values to our pleasure and recreation. It is a tonic to a sick man and we lay ourselves down to rest in its peace.

How old is the earth? Well, we think science makes no mistake in placing it millions of years; and even that is not contrary to the Bible story when we understand that the word "beginning" was first in the plural and indicated that there were ages before the first record was made. We understand further that man's development of this old earth, no doubt, is God's way of speaking to it and making it fruitful, and that that process is still going on. We know not when it will be completed. Some of it will never be, of course. We can see no possible use that this vast area of sand dunes can even be to the world. We might have a W. P. A. project and transfer it to the sandless beaches of the world; but the formation and the crystalization of the desert life goes on and will go on to eternity.

We can hardly wait for the supper that is about ready. With desert waterbags and jugs to quench our thirst and supply our needs; with an improvised cook-stove made of a tin foot-tub turned bottom up, a hole in one end for a draft door and a flue at the other end made of tin cans put together end to end, the fire "a-roaring," the flue "a-smoking," the smell of Virginia ham (which we happened to have) and milady doing her stuff—boy, we can hardly wait! We feel this moment that this is the life (for one day anyway) and we feel that we would tarry here longer. As we feel at this moment, we are close to God, close to ourselves, and are a part of the great whole. H. E. ROUNTREE.

"Truth has nothing to fear from any and all fair tests. Light only makes its reality all the more certain. Darkness is the natural abode of evil and error."

"Every youth, from the king's son downwards, should learn to do something with his hands."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MOTHER'S DAY.

Of course, you all know that next Sunday is "Mother's Day." Each young people's group should plan to do something for "Mothers" on that day, or during next week. While it is too late to plan anything elaborate, if you have not already done your planning, still there are things which can be done. Arrange for the members of your young people's class or society to go to church with their mothers next Sunday, and sit with them as a group. Invite the mothers of your group to your meeting next Sunday and have a special program in their honor. Perhaps you can get flowers and arrange them into little nosegays for each mother of a member of your group. The young people in some churches have a supply of white and of pink or red flowers at the door of their church next Sunday morning, so that they can give one to each person who comes to church—a white one if the mother is dead, a colored one if she is living. Don't forget to take along a paper of pins, so they can be worn that day, if you do this for the members of your church—and in honor of their mothers. Many young groups plan a Mother-Daughter Banquet for some night during the week preceding or following Mother's Day. The boys can do a similar thing for their dads on Father's Day.

Remember, it is not the cost of the thing we do for our mothers that counts. It is the spirit of it that they will treasure. So let us, as individuals and as young people's groups, do something for our mothers which they will remember and cherish to commemorate Mother's Day.

MOTHER'S LOVE.

There is no Love like a Mother's—
'Tis the Sun that shineth forth;
There is no truth like a Mother's—
'Tis the Star that points the North;

There is no Hope like a Mother's
'Tis the April in the clod;
There is no Trust like a Mother's—
'Tis the charity of God:
The Love and Truth, the Hope and Trust
That make the mortal more than dust.

—John J. Holden.

MOTHER.

There is a religion in all deep love, but the love of a mother is the veil of a softer light between the heart and the Heavenly Father.—Coleridge.

God could not be everywhere; therefore He made mothers.—An old Jewish saying.

A mother is as different from anything else that God ever thought of, as can possibly be. She is a distinct and individual creation.—Henry Ward Beecher.

No language can express the power and beauty and heroism of a mother's love.—Chapin.

As one whom his mother comforteth, so will I comfort you.—Isaiah.

All that is purest and best in man is but the echo of a mother's benediction. The hero's deeds are a mother's prayers fulfilled. —F. W. Morton.

Mother is the name for God in the lips and hearts of little children.—Thackery.

For unwearying patience and unchanging tenderness, the love of a true mother stands next to the love of our Father in Heaven.—Anon.

I remember my mother's prayers and they have always followed me. They have clung to me all my life.—Abraham Lincoln.

The love of a mother is never exhausted, it never changes, it never tires.—Washington Irving.

WHEN IS A HOME CHRISTIAN?

Christian Endeavor Topic for May 14, 1939.

Scripture: Col. 3:12-21; Eph. 4:31, 32.

MOTHER'S DAY.

Dail Readings—

Monday—A Godly Father—Gen. 18:19.
Tuesday—Two Godly Mothers—II Tim. 1:5.
Wednesday—Love, a Primary Factor—Gen. 25:61-67.
Thursday — Grief of an Indulgent Parent—II Sam. 18:29-33.
Friday—Jesus, an Exemplary Child—Luke 2:51, 52.
Saturday—A Christ-Welcome Home—Luke 10:38-42.

Religion begins at home. John Wesley once was asked if a certain man was a Christian. "I don't know," replied Wesley, "I never was a member of his family." This meeting should cause young people to examine their relationships to their homes and evaluate their conduct in their homes according to Christian standards.

Henry Drummond says, "The spectrum of love has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilessness, and sincerity." The sum of these ingredients is character completed. Let someone make a talk on these qualities.

W. B. WILLIAMS.

Mr. Williams is vice-president of the Southeast Pilgrim Fellowship and will preside at the biennial meeting at Christian Temple, Norfolk, Va., this week.

Points for Discussion—

1. How can an engaged couple be sure their love will continue? In fairy tales they live "happily ever after." They do in modern life if (with emphasis on the "if") they recognize the fact that happiness is not a gift from some outside source, but that it is the result of sharing all their relationships of life: facing sickness, sorrow, poverty, and disappointment together if necessary, and never failing in sympathy and understanding.

2. How can a family worship be maintained where families have broken schedules so that all members of the family are not together at the same time?

3. Does not every home which receives Jesus have an attraction and a glow similar to the Bethany home?

This meeting may be held in some home. The four main rooms of a home; namely, living room, dining room, bedroom, and kitchen, may be discussed in terms of the kind of life lived in each.

These are good topics for short talks:

1. Good health.
2. Love for the beautiful.
3. Music.
4. Mental growth.
5. Spiritual sensitiveness.
6. Church loyalty.

Suggested Hymns—

"My Faith Looks Up to Thee."
"Sweet Hour of Prayer."
"What a Friend We Have in Jesus."
"Home, Sweet Home."

S. E. M.

Florida Conference Honors Dr. Gillette

MEETING OF FLORIDA CONFERENCE.

The Fifty-Sixth Annual Meeting of the Florida Congregational-Christian Conference was held at Coral Gables, April 18-20. The Conference was attended by practically every church and minister, and a well-rounded program of the general theme "Things That Have Stood the Test" was ably carried out. The Conference opened on Tuesday evening, April 18, with the fellowship banquet in the church patio, at which Mr. Louie Lanford served as toastmaster. Following greetings by the minister, Rev. Leslie J. Barnette, responses were made by several persons. The Moderator's address was delivered by Rev. Everett B. Lesher of Jacksonville, Fla., his subject being "This Shaking World."

Dean Vaughan Dabney of Andover Newton Theological Seminary, delivered two addresses at the Conference session, one on evangelism, "The Power of the Witnessing Church," and one on missions on the subject "For the Other Members of the Family." The Conference sermon was delivered by Rev. Victor B. Chicoine, D. D., Winter Park, who used for his subject "The Sacrificial Life of the Church."

An important feature of the program was the discussion groups held on Wednesday afternoon on the general subject "Toward a More Effective Churchmanship." These groups were divided into three divisions, one dealing with the work of the deacon and deaconess, led by Mr. Thomas H. Colewell of the Miami Shores Community Church; "Trustees and Church Business" led by Mr. Robert Williams, Lake Worth, Chairman of the Florida Laymen's Fellowship; and one on evangelism led by Dr. Chicoine and Dean Vaughan Dabney.

The Missionary Department, with Rev. John P. Jockinsen, St. Petersburg, Chairman, presented a splendid report of the activities of this department. Recommendations for pledged work projects were enthusiastically received by the Conference; Rev. Veto A. Venezia, new superintendent and pastor of the Latin American Institute of West Tampa, presented this missionary opportunity; Miss Josie B. Sellars, principal of Fessenden Academy for Negro youth, Martin, Florida, effectively presented the challenge and opportunity of this school.

At a luncheon meeting Mrs. Robert G. Williams, Lake Worth, President of the Florida Federation of Congregational-Christian Women, presented the work of the women.

One delightful feature of the Conference program was an appropriate resolution (which will be found in another section) and the awarding of a certificate of honor to Dr. Edwin C. Gillette, who for thirteen years was the beloved superintendent of the Florida Conference. Dr. Gillette is now superintendent of the district of the Southeast, but will retire this fall. Dr. Gillette by unanimous vote was made Superintendent Emeritus of the Florida Conference, and a certificate of honor, bound in an attractive leather booklet, was presented to him.

On Wednesday night, the 19th, the Florida Pilgrim Fellowship was in charge of a banquet, at which time Miss Pattie Lee Coghill was honored for ten years of faithful service among the youth of our churches. A purse of $100.00 was presented to her.

Following this banquet Mrs. John P. Jockinsen, of St. Petersburg, led the devotional service, which was followed by an address by Dr. Robert G. McNicoll of Miami University, and the presentation of the missionary drama, "BaThane," by the North Miami young people.

The closing service was conducted on Thursday morning with an appropriate service led by Dr. J. Beveridge of Cocoanut Grove, and an address, "Things That Will Assure Victory," by Dr. Clarence A. Vincent of Miami Shores, who led the Conference in a period of silent communion.

Mr. Rindalden Saunders, deacon of the Miami Beach Community Church and principal of one of the Miami schools, was elected Moderator for next year. Rev. Henry J. Condit of Orange City was elected Conference preacher, and Rev. Elisha A. King, D. D., Miami Beach, was re-elected Chairman of the Board of Directors.

WM. T. SCOTT.

MY ALTAR.

I have worshipped in churches and chapels
I've prayed in the busy street,
I have sought my God and found Him
Where the waves of His ocean beat;
I have knelt in the silent forest
In the shade of some ancient tree,
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in His temple,
I've caught His voice in the crowd,
I have heard Him speak where the breakers
Were booming long and loud;
When the winds played soft in the treetops
My Father has talked to me,
But I never heard Him clearer
Than I did at my mother's knee.

—Anon.

A RESOLUTION.

[Presented at Florida Conference meeting at Coral Gables, April 18-20.]

WHEREAS, in the Providence of God and the custom of the Congregational-Christian denomination, the time of retirement is approaching when our former State Superintendent and present Superintendent of the Southeast District, Dr. Edwin Carlton Gillette, is contemplating severing his official connection with the Florida Congregational-Christian Conference in the near future, and

WHEREAS, Dr. Gillette has served as Superintendent of our state work for thirteen years and has endeared himself to all who have known him as a friend, a Christian gentleman, a wise leader with a sympathetic and constructive spirit, and

WHEREAS, the thought of his leaving us in official separation gives us a sense of regret and distinct feeling of loss, be it

RESOLVED, that we who are assembled here in the capacity of the Florida Congregational-Christian Conference, do hereby confer upon our friend and associate the highest title within our power to give; namely, that of Superintendent Emeritus of the Florida Conference; that this title be retained by him forever; that the name and title be printed on all documents issuing from the State Office; and be it

RESOLVED, that we bespeak for Dr. Gillette first a period of rest and recreation that he may be freed from his arduous labors, that he may relax without the sense of responsibility and secure that health and strength which will help to make his future years ones of great usefulness as a friendly confidant and advisor in matters pertaining to the welfare of our churches; that we wish for him a new leisure in which he may find opportunity to realize unfulfilled dreams, to live in the fellowship of his family, his friends, his books, and flowers, and to enjoy the sure rewards of patient toil. And be it further.

RESOLVED, that this resolution become the expression of the whole Conference, the sense of all our churches assembled here by delegates, and that this resolution be presented to Dr. Gillette, and a copy placed upon the official minutes of this Conference.

Done this 18th day of April, 1939, at Coral Gables, Fla., at the 56th Annual meeting of the Conference, and signed by the Moderator and Scribe.

EVERETT B. LESHER,
R. E. NEWTON.

By Chaplain H. E. Rountree

NOTE—I read a little book the other day called "Wit, Wisdom and Humor," by an "Unspeakable Scott." There is so much of his philosophy that appeals to me religiously, I am going to pass it on to you in the daily meditations of this week. I am giving each one a title and a text.

MONDAY.

The Crucible.

"He maketh even his enemies to be at peace with him."—Prov. 16:7.

"Trials, temptations, disappointments—all these are helps instead of hindrances, if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy."

Prayer—Our Father, help us to live today as though it were all. We would not rest upon the conquests we have won in the past, lest we lose and fall. Be Thou our strength. *Amen.*

TUESDAY.

"God Is Love."

(I John 4:8.)

Spirit being the essence of God, and God being love, Spirit is the essence of love. Love is the end on which man's entire personality rests. Without love life is futile. The possession of all else profiteth a man nothing. Let man therefore develop his spiritual sense and through love make manifest the glory of his inheritance."

Prayer—Dear Father, may Thy love flow deep in our hearts and lives. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

Fighting a Storm.

"Be ye angry sin not."—Eph. 4:26.

"Do nothing in a passion: is it wise to put to sea in the violence of a storm." That depends upon the kind of storm. Sometimes, in a hurricane, a ship has to put to sea and scud before it, riding it out in order to escape the rocks. Do good with what thou hast, or it will do thee no good. Return not evil for evil," saith the Lord.

Prayer—Our Father, we believe Thee. We know that one who feels the greatest sorrow may experience the greatest happiness; he who endures to the end shall wear the crown. *Amen.*

MOTHER.

Rare gems in earth are hidden deep
And from the forest sod
The fairest bloom wafts its perfume,
An incense up to God.
There is a gem of greater worth,
A bloom, like to none other,
'Twas born in heaven to bless the earth,
This treasure we call "Mother."

Her love allayed our early fears
Along life's troubled way,
Her counsel lasts when she has passed
Beyond terrestial way.
Then bring her cheer, if she be here,
If gone, there is no other,
One priceless gift God gave to all,
When He gave us a "Mother."

—Anon.

THURSDAY.

God Hears Prayer.

"Before they call I will answer."—Isa. 65:24.

If Radio's slim finger can pluck melody
from the night
And toss it over Continent or Sea,
If the notes of a violin can be blown
across a mountain or city's din,
If songs, like crimson roses, are culled
from the thin blue air,
Why should mortals wonder that God
hears prayer.

Prayer—Our Father, everything is beautiful. Teach us to esteem life as we ought, and grant unto us Thy free Spirit. *Amen.*

FRIDAY.

What the Angels Ask.

"A man's life consisteth not in the things which he possesseth."—Luke 2:15.

"A man's wealth is the good he does in the world. People ask when he dies, 'What property has he left?' The angels—'What good deeds has he done?' " If we understand Christ, he who helps others most lives the largest life.

Prayer—Dear Heavenly Father, help us not to consider man for his money, nor think meaner of ourselves for the want of it. Make us kindness and goodness itself all along our pathway. *Amen.*

SATURDAY.

God's Home.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13:2.

Home is not a place that gold can buy,
Or build up in a minute;
You've got to weep to make it home,
You've got to sit and sigh,
Perhaps to sit beside some loved one's
bed
And know that death is nigh.
Folks who call—make always welcome,
They've their troubles as well as you.
So make the best of all God gives you
To make your home a home.

Prayer—O God, bless our home. Make it the place of Thy abode. *Amen.*

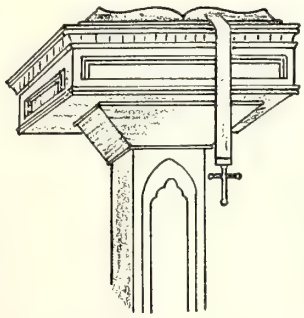
SUNDAY.

Of Friendship.

"Faithful are the wounds of a friend."—Prov. 27:6.

"There are many fruits that never turn sweet till frost has laid its hand upon them; there are many nuts that never fall from the tree till frost has opened them and ripened them; and there are many lives that never grow sweet till sorrow touches them." He who has loved, though skies be cold above him, will have many warm hearts around him.

Prayer—Our Father, we cannot lay claim to virtue till we have been tried. We cannot lay claim to the true Christian spirit till we have been tested. If Thou wouldst test us, we would be faithful. Dear Lord, by Thy Spirit, make us so. *Amen.*



THE FINE ART OF MOTHERHOOD.

By Rev. Charles F. Banning, D. D.

"Thy mother was like a vine in thy blood."—Ezek. 19:10.

There are three realms of spiritual value—truth, goodness, and beauty. Out of the search for truth has come Science. Out of the search for goodness has come Philosophy and Religion. Out of the search for beauty has come Art. Perceiving all those—truth, goodness, and beauty, and transcribing them into human life, gives mankind the highest art ever discovered or practiced—the art of mothering.

1. Insofar as a woman is able to perceive the truth, or the good, or the beautiful herself, is she a success as a mother. Some mothers give their children a sense of beauty, but very little regard for truth. First of all, before she can give them to her children, a mother must have a desire for these things in her own life, and only insofar as she makes them her own can she be successful.

2. The second requirement after these qualities have been made her own, is that she be able to transcribe them, to make them live in the lives of her children. During the impressionable plastic years the mother is the one who has the privilege and responsibility of shaping life. Insofar as she makes truth, goodness, and beauty her own, and insofar as she can reproduce them in the elives of her children, so does she become a success in this great art of mothering.

Methods:

1. Many mothers seem to think they can teach their children what they want them to be. There is a vast difference between knowing and being. Very few of us accomplish all the good that we know. Very few people ever do wrong that they do not know better. If everyone did what they *know* is right and what their mothers taught them was the true and the right thing to do, our Sunday schools would be doubled next Sunday, and there would be an overflow meeting at prayer meeting. Mothers must teach, they must impart information. But that is only a small part of their job.

2. Many mothers seem to think that their task is one of correction. They see all of the things the children do that are wrong, and any parent knows that there is much to be seen. They confine their task to pointing to these mistakes and warning their children against them. Their stock in trade is "no" and "don't." They feel that if they can properly warn or frighten their children against the wrong way that this will insure their children of doing right. Of all the ways of becoming a successful mother, this is the poorest.

3. Character is caught more than it is taught. This unusual mother is one who cannot only teach her children what is the good, the true, and the beautiful, and warn her children against that which is false, evil, and ugly, but can set an example before them as well.

4. The way that most successful mothers have succeeded in this art of mothering is by inspiration. To inspire one child is of greater importance than to impart information or correct fifty children. This is the lesson which teachers and parents ought to learn. It is not enough to instruct or to correct. The supreme task is to inspire.

This is true of the great mothers of history. The mother of Lincoln died when he was a boy. She had little opportunity to teach or correct him. She had little chance to set an example. Somehow by her life, by her love, and by her final message to him, she inspired him so that all his life there rang in his ears that challenge which his mother gave him, "Be somebody, Abe." Blessed is that mother who can leave an inspiration in the heart of her child.

No man knows whether civilization is going up or down. One man's guess is as good as another. The answer to the question lies not in the hands of statesmen, politicians, business men, educators, or preachers. The future of this country lies in the hands and the hearts of mothers of the coming generation. If they fail to have in their lives this truth, goodness, and beauty, or if they fail to inspire it in the lives of their children, then we are doomed. Not science, discovery, industry, nor Big Business, but the art of mothering is the key.

Two final words. If there is love in your home, it will be a place of beauty and happiness where children will want to be. There may be wealth, plenty, wholesome food, expensive clothing, and toys, but if there is no love it will not be a place of happiness. Paul was right when he said, "Love never fails." It never does. A successful home is the home where love is the law of life.

The second is religion. You must have it if your home is to be what you want it to be. The Bible reminds us that the prayers of a righteous man exert a mighty influence. Then the prayers of a righteous mother exert a mighty influence in the life of a child. One thing I cannot understand. Every mother recognizes that this is true. Every mother wants her child to grow up witth fine strong Christian character. She wants her children to be Godly men and women. Yet she raises that family without voice lifted in prayer. There is no grace before meals in their home. There is no regular attendance at church on the part of the parents. Religion becomes a matter of convenience.

Now let me sum up. The greatest art in the world is the art of mothering. It is the taking of truth, goodness, and beauty on the part of woman and making it her own, and then transcribing these ideals, not on canvas, but on human life. It is the inspiring of her children to know and to be the best and the highest. It is this that our country needs above all else today.

A PRAYER FOR MOTHERS.

Holy Father, we thank Thee for our mothers. They sought to teach us how lovely Thou art. In their tireless ministries and sleepless vigils they rayed forth thy love in gentle emanation about our candles and along the untried paths over which our children's feet ran.

For the mothers who have fallen asleep in Jesus we thank Thee. The memory of them is sweeter than the flowers that bloom above their graves, brighter than the dewy beauty of the meadows where we wandered in the gleeful days of innocence more musical than the song-birds in the tops of the yard-trees under whose shade we used to play.

We are grateful for those mothers who are partners with us still in the things on earth. In Thy mercy spare them to us for many a day. They kissed our souls into glad consciousness of Thyself and led the way for us in the heavenward path of prayer. Thou, who has been their hope and help through the toilsome day, make their tasks a bit easier and their burdens less heavy; and let it be bright for them "at the evening time."—Anon.

"No one should permit the pride that comes from enjoying any worldly honors to hinder his doing the things necessary to eternal life. Seeking the kingdom of heaven is man's first duty."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The weather man has given us a variety of weather since the first of May. On the morning of May 2 we were awakened from sound sleep about three o'clock by a shower of hail. My heart jumped up toward my throat. I knew our wheat was just heading out and if the shower of hail lasted very long our crops would be ruined. The hail was of short duration and not much damage was done. We had a hail storm twenty years ago in the month of July that destroyed all our crops and the memory of its effects still lingers with us. But the weather man still had more in store for us. About nine o'clock on the second of May, it began to snow and it snowed for two hours—in the month of May. It was something that the oldest people don't remember ever seeing in this section. The writer has on a number of occasions seen it snow in the month of April and has heard his mother say that she could remember people wearing overcoats to the field in the month of June; but snow in the month of May was something new in this section.

Our public school closed Monday night. We had five to graduate, five to get jobs for. They will enter the wilderness of life. Their pathway will not be strewn with flowers. Obstacles will, perhaps, often confront them, and they will have to overcome them and not get discouraged. The writer has great sympathy for a boy or girl when they start out on their life's journey. He knows that they need encouragement.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 11, 1939.

Amount brought forward		$6,020.04
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Greensboro, First	$ 10.35	
Pleasant Grove	7.49	
Burlington, W. W. Sellars, pledge	25.00	
Hines Chapel	6.00	
		$ 48.84
Eastern N. C. Conference:		
Christian Chapel	$ .91	
Wake Chapel	6.77	
Sanford	2.00	
		9.68
Western N. C. Conference:		
Flint Hill (M)		.84
Eastern Va. Conference:		
Cypress Chapel	$ 4.21	
New Lebanon	4.00	
Liberty Spring	7.00	
Waverly	7.60	
Christian Temple	50.00	
Windsor	19.66	
Newport News	16.50	
Antioch	2.95	
		111.92
Valley Va. Central Conference:		
Bethlehem	$ 1.63	
Concord	.42	
		2.05
Special Offerings.		
W. P. Perry	$ 10.00	
Mrs. Hines	15.00	
Mrs. Hamilton	20.00	
Mrs. Phillips	25.00	
Cash	3.00	
Mrs. Lasher	20.00	
Alamance County	30.00	
		123.00
Total for week		$ 296.33
Grand total		$6,316.37

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

May 14-20, 1939.

Sun.—But in the Heart—Jer. 31: 31-34.

Mon.—Jeremiah Put to the Test—Jer. 26: 1-7.

Tues.—Jeremiah Charged—Jer. 26: 8-11.

Wed.—Do With Me as You Wish—Jer. 26: 12-15.

Thurs.—The Unkindest Charge of All—Jer. 29: 24-29.

Fri.—His Faith Is Professed—Jer. 31: 35-40.

Sat.—His Faith in Action—Jer. 32: 2, 6-14.

JOIN WITH US IN READING THE BIBLE.

SILENCE IN CHURCH.

"One of the marks of true friendship are the periods of silence when no conversation is necessary. There are silences which are the essence of understanding and fellowship. So refraining from indiscriminate talking either before or after the service is not a mark of coldness nor lack of cordiality. We come to worship, and not to talk. There is, or there can be, plenty of opportunity for greeting the stranger and our friends either before or after the service outside the church. Once we are in the church, let's remain silent."

WINSTON-SALEM.

(Continued from page 7.)

group made a visit to our church plant.

We were very glad to have as our guest speaker on the fourth Sunday morning the Rev. F. C. Lester, Promotional Secretary and Editor of THE CHRISTIAN SUN. He was accompanied by Mrs. Lester. It was a pleasure to have them in our midst.

W. M. JAY.

AT ELON.

With spring in its full glory, we find the old campus changing into a lovely gown of bright green, and the breath of spring is everywhere. As one of the great poets has stated, "In spring a young man's fancy turns to love." One should find this definitely true if one should stroll around the campus. The girls, dressed in their very best, and the young men are certainly taking advantage of this beautiful North Carolina weather. They can be seen strolling over the campus with kodaks any Sunday afternoon.

The winners of the superlative contest, sponsored by the "Maroon and Gold," have been crowned. Joyce Black was voted prettiest girl on the campus, while Galloway Walker, Elon's May king, won title of most popular and best looking.

Elon has the privilege of having the "number one" piano composer of North Carolina as a student. Charlie Hamrick, a talented musician on our campus, composed a piano composition and submitted it in the contest sponsored by the North Carolina Federation of Music Clubs. Mr. Hamrick was awarded the prize for having the best composition submitted in this contest. Hats off to Charlie Hamrick and his future musical career.

The Annual Peace Oratorical contest was held last week when students gave their orations on Peace. The winner of this contest was Emmanuel Hedgebeth, a senior, and a ministerial student. He will compete with students from every college and university in the state at Wake Forest College on May 5. Should Mr. Hedgebeth win, he will receive $50.00—and the school, the State Cup. This cup is now in the possession of our college, having been won last year by Emerson Sanderson. Hopes are high for retaining the cup.

A great privilege was it to have Rev. C. P. Garman, our missionary to Japan, and Dr. James Fraser of New York on our campus. They have been our chief speakers at chapel and at our church services on Sunday. Rev. Mr. Garman was attending the Southern Conference which was held at the College during several days in April.

The first week of May finds much activity here at the college. Friday Elon's baseball team meets the mighty Catawba team. Saturday we find the King and Queen of May being crowned before many spectators.

CHARLES W. PARKER,
College Reporter.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

GRIFFIN.

Mrs. Sallie Tuck Griffin, daughter of the late Carey and Esta Tuck, was born January 27, 1891, and died March 20, 1939. In August, 1910, she married Charlie Griffin. She is survived by her husband, four children, and three step-children, Spencer, Fillmore, Ethel, Bailey, Mrs. Henry Joyner, Mr. Russell Griffin, and Mrs. Lillian Dunn. Mrs. Griffin lived for a number of years in Brunswick County, Va., and while there she united with the M. E. Church, but after returning to Virgilina she transferred to Union Christian Church where her people have worshipped for several generations. All who knew her say she was a good woman. She was a great sufferer and death came as an agent of mercy to release her from pains of the body and translate her to the rest of Heaven.

C. E. NEWMAN.

MILTEER.

Charles Benjamin Milteer died at the home of his daughter, Mrs. Arthur Holland, Suffolk, Va., on April 3, 1939, aged seventy-five years. Mr. Milteer leaves three children, Charles Benjamin of Norfolk, Isaac Everett of Hampton, and Mrs. Arthur Holland of Suffolk; two half-sisters, Mrs. Essie Haslette, of Holland and Mrs. Eunice Rountree of Suffolk; two half-brothers, E. C. Cross of Portsmouth and J. T. Cross of Holland; and six grandchildren.

The funeral services were conducted at Holy Neck Christian Church by the writer, assisted by Rev. Arnold Slater. The burial was in Holy Neck cemetery. Mr. Milteer was a member of Holy Neck Church and active in the work of the church and Sunday School when he lived in that community.

N. G. NEWMAN.

BRAY.

Mrs. Lee Anna McCraw Bray was born in Halifax County, Va., May 20, 1898, and departed this life March 30, 1939. She was the daughter of Mr. and Mrs. Beverly McCraw. On December 27, 1916, she married Brother Burnette Bray, a charter member of Liberty Church. Mrs. Bray is survived by her husband, four children, mother, five sisters, and four brothers. The children are Lula, Junior, John, and Paulette. Miss Lula is a third-year student at Martha Washington College, and Junior a member of the senior class in High School. The deceased had been a member of Liberty Church for twenty years. She was an industrious woman and faithful to all duties. The funeral was at Liberty Church, with burial in the church cemetery. A large crowd attended. Floral tributes were in abundance. Be comforted, loved ones, in the hope she has passed from years of suffering into eternal rest.

C. E. NEWMAN.

NOAH.

Mrs. Sophronia Williams Noah passed from this life February 15, 1939, in the seventy-sixth year of her life. Sister Noah was a loyal and faithful member of Shallow Ford Christian Church for many years.

Therefore be it resolved:

1. That we shall greatly miss her cheerfulness, friendliness, and neighborliness among us.

2. That we extend to her family our deepest sympathy in their sorrow.

3. That a copy of these resolutions be sent to "The Christian Sun," a copy to her son, and a copy be placed upon our minutes.

Mrs. O. B. PITTS,
Mrs. CLAUD COBLE,
Mrs. R. B. HENSLEY,
Committee.

TALLEY.

Deacon Beverly B. Talley of Hebron Christian Church passed to his reward at his home near Buffalo Springs, Va., on March 31, 1939, at the age of eighty-four. He was the son of Beverly and Emma Chandler Talley. Sixty-two years ago he married Miss Margaret Hite, who survives him. There are five sons, N. M., R. L., H. A., G. T., and C. E. Talley, eighteen grandchildren, and ten great-grand-children. Two sisters also survive him, Mrs. Bet Glasscock and Mrs. Jenny Overby. Brother Talley was a quiet man of good judgment and of high ideals, a most excellent neighbor, faithful in church attendance and liberal in giving. One of the largest crowds the writer has seen at a home funeral was present on April 1. Burial was at Gravel Hill Church.

C. E. NEWMAN.

FAUCETTE.

Mrs. M. A. Faucette was born in Alamance County, N. C., November 18, 1865, and departed this life March 19, 1939, aged 73 years.

In 1890 she was married to Mr. J. T. Faucette. Six children were born to the wedlock. Five survive with a devoted husband, who mourn their loss. There were seven grandchildren, one great-grandchild, a number of relatives, and a host of friends who realize their loss.

Mrs. Faucette professed faith in Christ in early life and joined Shallow Ford Church some 40 years ago. Here she has proved a faithful and loyal member. She was a good neighbor, a devoted wife, and an affectionate mother. Peace to her soul. May the Lord comfort all who have sustained a loss.

Funeral services were conducted by her pastor at her church-home and interment was made in the local cemetery in the presence of a large number of people which was an evidence of the high esteem in which she was held in her community.

L. L. WYRICK.

BARKER.

Whereas, God, in His infinite love has seen fit to call to his reward our brother and co-worker, Bingley Byron Barker, and we, as a church and as individuals, desire to record our appreciation of him and our sorrow in our loss; therefore, be it resolved:

1. That the Isle of Wight Christian Church, of which he was a loyal and faithful member, has lost one for whom they mourn.

2. That we extend to the family our warmest sympathy and earnest prayers, that God's promises may fall soothingly upon their sad hearts, and that when life's work is done they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to "The Christian Sun" for publication.

Mrs. W. C. LUTER,
Mrs. W. J. DARDEN,
Mrs. W. E. WILLS,
Committee.

BRAY.

On March 30, 1939, God in His infinite wisdom saw fit to remove from her earthly home Mrs. Lee Anna McCraw Bray, who was our first president of Liberty Church Woman's Missionary Society. Therefore, be it resolved:

1. That we, the members, bow in humble submission to God's will, for we know our Heavenly Father doeth all things according to His love and mercy.

2. That we hold in her remembrance that she did what she could for her home and church.

3. That we extend our prayers and sympathy to her family.

4. That a copy of these resolutions be sent to "The Christian Sun" for publication, a copy sent to her family, and a record be kept in our minutes.

Mrs. W. H. TUCK,
Mrs. C. B. WILKINS,
Mrs. W. S. BRAY,
Mrs. LEWIS RICHARDSON,
Committee.

Mt. Zion Christian Church to Hold Home Coming Services

MT. ZION CHRISTIAN CHURCH.

Mt. Zion Christian Church, Orange County, N. C., was organized in 1832 by Rev. Thomas Reeves. There seemed to have been twenty-one charter members, eleven male members and ten female members.

The church grew steadily until the Civil War. There is no record of the church from 1861 to 1871.

THE CHRISTIAN SUN was founded near the spot where the church building now stands in the year 1844 by Rev. Daniel W. Kerr who joined this church in 1841.

The church now has 156 members. The former pastors of the church now living are: Revs. James L. Foster, W. C. Wicker, J. U. Newman, T. B. Davison, W. T. Walters, T. Fred Wright, and H. E. Crutchfield. The present pastor, Rev. J. F. Apple, is now serving his second term, making a total of nineteen years that he has served.

The church is planning to have a home coming service the second Sunday in May. It is then planned to have a history of the church read. All former pastors and friends are invited to be present. There will be two services, morning and afternoon.

REV. J. F. APPLE.

ZEB H. LYNCH,
Secretary.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

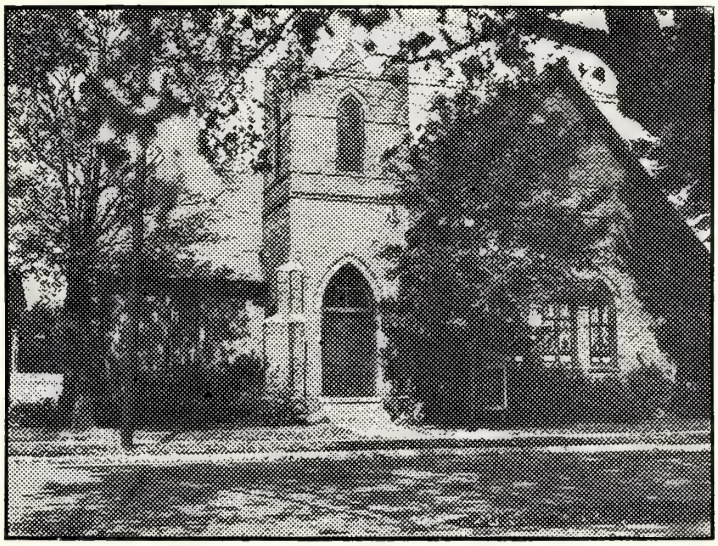
THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, MAY 18, 1939. No. 20.



FIRST CONGREGATIONAL-CHRISTIAN CHURCH.
Rev. J. Everette Neese, Minister.
Henderson, North Carolina.

(For a history of the church, please turn to page seven.)

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Dr. Elwood W. Jones, pastor, reports a very successful revival meeting at Franklin, Va., with Dr. Stanley C. Harrell as pastor-evangelist.

Last week and this Rev. J. L. Neese of Reidsville, N. C., is aiding Rev. S. W. Phillips in a revival meeting at Elm Avenue Christian Church, Portsmouth, Va. Rev. Mr. Neese attended a part of the Southeast Convention in Norfolk.

The Rev. H. S. Hardcastle, pastor of the Christian Temple, Norfolk, Va., and his good people are happy about receiving sixty-five new members since last Conference. Incidentally, they did an extra good job in entertaining the Southeast Convention last week.

Rev. W. T. Scott, superintendent of the Florida and Georgia State Conferences, gave the Mother's Day message at the First Congregational-Christian Church in Newport News, Va., and spoke at the evening service of the First Christian Church of Portsmouth, Va., on last Sunday.

Readers of THE CHRISTIAN SUN will be delighted to know that Chaplain H. E. Rountree has sufficiently recovered in health to return to his post of duty. He will join the *Henderson* again upon its arrival in San Diego, and during the summer he expects to be in Chinese waters, going to Norfolk, Va., in September for two months.

A Children's Day program has been prepared by the Board of Christian Education for use in our Southern Convention Sunday schools. Every pastor and superintendent in the Convention has received one of these suggested programs. The Board will welcome further requests from those who are planning to observe Children's Day. (Most churches will have their program on June 11.)

The parsonage at Rosemont Christian Church, Norfolk, Va., will soon be completed and Rev. J. F. Morgan and his family will be residing happily there. The old parsonage was moved away, an adjoining lot bought and a lovely brick veneer building erected far enough from the church to give the effect of spacious grounds. When completed, the Rosemont Church, parsonage, and lawn will be very beautiful.

A NEW CHURCH AT ASHEBORO. IS IT POSSIBLE?

The Promotional Secretary, working with the Home Missions Committee of the Western North Carolina Conference, has secured the names of 120 people who are (or have recently been) members of Congregational and Christian Churches, and who now live in Asheboro, N. C. Many of them are eager to start a new Congregational-Christian Church there.

A meeting of the group is called for next Sunday evening, May 21, at 8:00 P. M., in the Park Street School to consider whether a church is needed, and, if so, what should be done. All members of Congregational and Christian Churches in or near Asheboro, and any others who are interested, are invited to attend and share in the meeting Sunday evening.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

May 21-27, 1939.

Sun.—Keepers of a Covenant—Jer. 35:1-10, 18, 19.
Mon.—Breakers of a Covenant—Jer. 35: 12-17.
Tues.—A Small Soul—Jer. 36:11-23.
Wed.—Persistence Plus—Jer. 36:27-32.
Thursday—Jeremiah Appealed To—Jer. 42: 1-6.
Fri.—The Prophet Waits On God—Jer. 42:7-18.
Sat.—The Day of the Lord God—Jer. 46: 3-12.
And Special—
Israel Redeemed—Jer. 50:4-8, 17-20, 33, 34.

JOIN WITH US IN READING THE BIBLE.

VIRGINIA SUBSCRIBERS.

At the Valley of Virginia Central Conference meeting last August a quota of CHRISTIAN SUN subscriptions was accepted and passed on to the churches. At a recent meeting of the committee appointed by the Eastern Virginia Conference subscriptions were apportioned to the churches in that Conference. Both lists are given below with the hope that the pastor and people in each local church will busy themselves at once to secure paid in advance subscriptions equal to the number suggested. Of course, the present subscribers count in the quota.

THE CHRISTIAN SUN office at Elon College, N. C., will be glad to furnish the present list of subscribers by Post Office addresses. We do not have them by churches. The office is glad to aid in every possible way.

Now is the time to get busy about this particular phase of our church work. The personal interest of pastors and present subscribers is needed and will be greatly appreciated.

VALLEY OF VIRGINIA CONFERENCE.
Quota—225.

Church	Quota
Antioch	20
Bethel	10
Bethlehem	10
Beulah	5
Concord	5
Dry Run	8
Island Ford	5
Joppa	5
Leaksville	20
Linville	15
Mayland	15
Mt. Olivet (R)	12
Mt. Olivet (G)	18
Mt. Lebanon	8
New Hope	8
Newport	10
Palmyra	5
St. Peter's	5
Timber Ridge	15
Whistler's Chapel	5
Winchester	20
Wood's Chapel	5

EASTERN VIRGINIA CONFERENCE.
Quota—1,050.

Church	Quota
Antioch	12
Barrett's	8
Berea (Nan.)	12
Berea (Nor.)	18
Bethlehem	35
Bethlehem (Cong.)	10
Burton's Grove	6
Centerville	6
Christian Temple	100
Cypress Chapel	35
Damascus	20
Dendron	10
Elm Avenue	10
Eure	22
Norfolk, First	40
Portsmouth	22
Shelton Memorial	8
Richmond	22
Franklin	40
Holy Neck	30
Holland	35
Hopewell	10
Isle of Wight	10
Ivor	5
Johnson's Grove	6
Liberty Springs	40
Little Creek	10
Mt. Carmel	22
Mt. Zion	8
New Lebanon	6
Newport News	50
Ocean View	12
Oakland	35
Oak Grove	10
Old Zion	25
Rosemont	44
Suffolk	140
Spring Hill	8
South Norfolk	40
Union (South)	15
Union (Surrey)	5
Wakefield	15
Waverly	22
Windsor	12

OUR MOST PRESSING JOB.

The Southern Convention has divided the year into periods for emphasizing the different phases of our church work. The Christian Orphanage, Ministerial Relief, Elon College, and Missions have had their emphasis during this Conference Year. Shortly the Board of Christian Education will come in for special consideration. At present the most urgent matter before the churches of the Southern Convention is the securing of new and renewal subscriptions to "The Christian Sun."

We now have about 2,200 subscribers. Most of these are paid in advance, but quite a large number of them need to renew. The Convention voted to increase the subscription list to 3,000 within the Convention. This means that we need to secure a thousand new subscribers in North Carolina and Virginia.

In former years it has been the responsibility of "The Christian Sun" to secure its own subscriptions. By vote of the Convention and the Conferences this responsibility is now shifted to the churches. It is believed that every church should undertake to educate its membership by getting the church paper into the homes. This sounds logical. If the paper brings the necessary information and inspiration, then the members should read it and the matter of securing subscriptions should depend not on the salesmanship of the managing editor or a Board of Publications, but on the leadership of the local church as part of the educational program. This is a new venture and may cause some degree of hardship, both for the paper and for the local church, but it appears to be a step in the right direction.

At the present time "The Christian Sun" is greatly in need of funds with which to continue operation. Editing and printing the paper are closely tied in with the office of Promotional Secretary, since the editor is also managing editor of "The Sun" and Promotional Secretary for the Convention, and since funds for subscriptions aid in the whole promotional work of the church. While the Convention is desperately in need of funds, this writer is not inclined to ask the churches to secure subscriptions merely for this reason. Unless it is worth two dollars ($2.00) per year to have "The Christian Sun" in the homes of church members, a pastor would be doing injustice to his members if he should try to sell them the paper. There seems to be good reason to believe that the investment of two dollars ($2.00) in this way will mean much to every home. In fact, there seems to be no other means by which our church families within the Southern Convention can continue to be informed about their united work. "The Christian Sun" seems to be a necessity for our church homes. It therefore seems to be wise for all the ministers to see to it that "The Christian Sun" goes to the homes of our church people.

On this basis an urgent appeal is given to every pastor and the leaders of all the churches to undertake a thorough canvass of the church homes to secure new and renewal subscriptions in the immediate future. This is the most pressing problem now facing the Southern Convention and its churches. Success in this field will lead toward success in other enterprises. The cooperation of pastors, church leaders, and subscribers is expected because of the reasonableness of the request and because of the previous experience of fine loyalties and cooperation.

A GREAT CONVENTION.

The recent session of the Southeast Convention of Congregational and Christian Churches, held in the Christian Temple, Norfolk, Va., was a great convention —or so said many who were there, some of whom were sceptical about its value before the meeting.

There were great addresses. Dr. Oscar E. Maurer, Moderator of the General Council, made a great speech concerning our Congregational-Christian Church fellowship and our place in the "body of Christ." Dr. Hugh Elmer Brown, president of the Home Boards, thrilled his audience with addresses on "I Salute the Church," "Come and Be Eyes for Us" (to the young people), and "Towering O'er the Wrecks of Time." Rev. G. D. Ridout, editor of the missionary organ of the United Church of Canada, gave an interesting and instructive talk along with pictures he had taken of missionary work in Africa.

Moderator John G. Truitt and Rev. Robert Lee House stirred their audiences with challenging messages. Many other lesser lights also twinkled in the firmament. The speeches made it a great convention.

From eight states of the Southeast came men and women to renew old acquaintances and make new ones, to sing the great hymns of the church, to think about common tasks, to listen for the voice of God, and to worship before the Almighty. In banquet hall, corridors, and by the way-side friends met to talk and enjoy comradeship. In conversation and conference they considered their common problems and sought mutual understanding. In worship and holy communion they found spiritual renewal, inspiration, and guidance. The fellowship made it a great convention.

The pastor and people of Christian Temple welcomed, fed, and entertained with such graciousness that it was a great Convention from the standpoint of hospitality.

The time and place of meeting for the next session were left to the executive committee composed of the Moderator, Dr. J. H. Lightbourne, Burlington, N. C.; the Vice-Moderator, Rev. R. Wiley Scott, Atlanta, Ga; the Secretary - Treasurer, Rev. Alfred W. Hurst, Chattanooga, Tenn.; Rev. E. H. Rainey, Evarts, Ky.; Rev. V. B. Chicoine, Winter Park, Fla.; and the superintendents and extension workers, Dr Fred P. Ensminger, Rev. W. T. Scott, Rev. F. C. Lester, Miss Marguerite Davison, and Miss Pattie Lee Coghill.

CONTRIBUTIONS

SUFFOLK LETTER.

A recent report issued by Dr. Hugh Hartshorne, Chairman of the Committee on Standards of the General Council Commission on the Ministry, contains some interesting information. Among other things it states that there are 3,108 Congregational ministers, in full standing, available for 5,688 white Congregational Churches in the United States. It is presumed that these figures include Christian ministers and churches. There are 527 pastors of other denominations serving Congregational and Christian Churches. Many of the Congregational and Christian ministers have come into our fellowship from other denominations.

In this connection it may be observed that of the twenty-five active pastors serving churches in the Eastern Virginia Conference thirteen came from other denominations as follows: five Congregational, four Methodist, three Baptist, and one Reformed. Twelve were reared in the Christian denomination. Other Conferences of the Southern Convention have a similar status, with varying percentages of ministerial transfers from other denominations. This condition obtains in many other denominations. There is no reflection upon the standing of the ministry or the standards of the various Conferences for entering the ministry. Some very useful men have come from other denominations.

But it is well to note that ministers as well as laymen do not change the background of their early training by transferring their membership to another denomination. A minister who changes his church relationship carries with him all his former doctrinal beliefs and administrative policies. In some instances he can make a much needed contribution to the growth of his new charge. However, it would not be difficult to find a number of cases where churches have suffered much from the radicalism of transient ministers who were seeking a position with no thought of denominational loyalty.

Two factors enter largely into the making of the minister. The first is his denominational affiliation. The church to which he belongs has much to do with his personal creed and spiritual attitude. The second element, and sometimes the most powerful, is the institution where he received his training for the ministry. The college makes a contribution, and the seminary makes a greater impression. Some schools develop strong leadership; others spoil promising young men. Usually college and seminary graduates find it difficult to relieve themselves of a lot of mental rubbish during the first year in the pastorate. In this unloading process they find calmer waters out in the deep of reliance upon the wisdom of the Pilot—the Unseen One—whose Gospel is superior to all the schemes of secular scholasticism.

The progress of the church depends upon unity of the ministers. There should be some way to bring all the ministers of certain sections together for a great Conference once every year. In the Southern Convention such a Conference of Ministers and laymen could be held at Elon College. Attempts have been made to have such a Conference, but they have not been very successful. Lack of funds has been a handicap. Church doctrine and church polity should have a prominent place on the program. We should find some great challenging church doctrines and some unifying methods of polity to warm our hearts and stir our enthusiasm for our great denominational opportunities. We are drifting when we should be following a well-defined charted course. We are lagging when we should be leading. A unified ministry, with progressive leadership, will help.

I. W. Johnson.

ELON ALUMNI.

The real worth of an educational institution is reflected quite largely in the character and achievements of its alumni. A tree is judged by its fruits; a college is judged by the results of its efforts in the field of education. If it is thorough, comprehensive, and practical in its program of training, the alumni of that institution will demonstrate that thoroughness and practicability. The breadth of the curriculum will determine the scope of its training and the caliber of its alumni. If it trains for teaching and teaching alone, cultural achievements such as music, art, dramatics, etc., will not be in evidence in the application of the alumni to the problems of society. If the curriculum embraces predominately technical subjects, the graduates of that institution will function in technical fields without appreciation of the finer arts. A liberal arts church-related school presents a more inclusive curriculum for training than any other type of institution. In the church school practical technical opportunities are offered along with and in addition to the cultural courses that characterize the type of education offered by the so-called church schools of today.

Someone has said that a thorough knowledge of the Bible constitutes a liberal education and that no one could be considered educated without an intelligent understanding of the Bible. Anything that will add to the knowledge and efficiency of the students of today may be included in the curriculum of a church institution. Of course great care is exercised in the formation of a course of studies to be pursued by the ambitious young people of today. The point is that the church-related college is at liberty to adapt its courses to the requirements of the individual student without fear or restriction. Religion and religious instruction are essential to the growth and development of the whole of life. When an individual graduates from a church-related school, if he has exercised care in the selection of his courses and been diligent in the prosecution of those courses, he has acquired for himself a foundation broad and strong upon which he may build life's structure.

For forty-nine years Elon College has given itself to the serious business of touching life and preparing young people for the eventualities of life. The college looks upon her alumni with interest and affection. At the close of her forty-ninth year she opens wide the gates to her campus and invites earnestly all her sons and daughters to return on this happy occasion. A warmth of welcome, a congeniality of spirit, and a hospitality of home await all who come. Alumni Day is Monday, May 29. Commencement exercises follow on Tuesday. Please drop us a card saying that you are coming.

L. E. Smith.

The Valley of Virginia Sunday School and Christian Endeavor Convention will meet this year at Winchester, Va., on June 14. The theme chosen for the Convention is "The Threshold Preparation for the Church." Pastors, Sunday school superintendents, teachers, other leaders, and young people should begin making plans to attend this important session of their Church.

Rev. D. M. Spence reports a fine attendance at the special Mother's Day program on last Sunday at Sophia Church.

VALLEY GROUP MEETS.

The Pastoral Committee of Group No. 4, Congregational - Christian Churches of the Valley Conference, met at the Lee-Jackson Hotel, New Market, Va., and recalled their present pastor, Rev. Roy D. Coulter, to serve them another year. This group is composed of the following churches: Wissler's Chapel, Mt. Jackson; Palmyra, Edinburg; Wood's Chapel, New Market; Concord, Berkley Community, Tenth Legion; and Mayland, Broadway.

Mr. R. L. Ettel of Mt. Jackson was elected as Chairman of the Group Committee. Mr. Vincent Huffman was elected scribe. The meeting was opened with a round-table discussion on the problems confronting the group of churches, and plans for its future growth were outlined. As a result of this discussion it was agreed that the members of the churches concerned meet sometime this summer for an all-day, dinner, and inspiration meeting at one of the churches within the group; the object being a more democratic discussion of the plans and objectives that concern the whole group —making them matters of one concern. Rev. Roy D. Coulter was selected to plan the program and appoint his committee.

The high-light of the meeting was felt in the willingness of all to buy or rent a parsonage for their pastor. While this discussion did not reach the stage of an immediate set-up, it did find hearty approval with the committee. Many other matters of importance to the group were discussed at length.

A happy spirit was prevalent and whole-hearted cooperation was assured the pastor in his efforts. They assured Rev. Mr. Coulter of their faith in his work and pledged better support and confidence in his plans for the future of the churches.

This is the first year under which the churches have labored under the new plan of grouping voted by the Valley Conference last August. The churches of this group are well pleased with the year's results and have high hopes for the future.

VINCENT HUFFMAN,
Scribe.

Rev. C. G. Scannell now lives at Leaksville, near Luray, Va. . . . Sunday schools have recently been organized at Mt. Lebanon and Joppa. . . . A two weeks' revival at Newport closes Sunday. . . . Rev. R. A. Whitten of Winchester, attended the Southeast Convention at Norfolk last week. . . . So did a carload of members from Antioch and Linville Churches.

HOLLAND LETTER.

By W. B. O'NEILL, D. D., *Minister.*

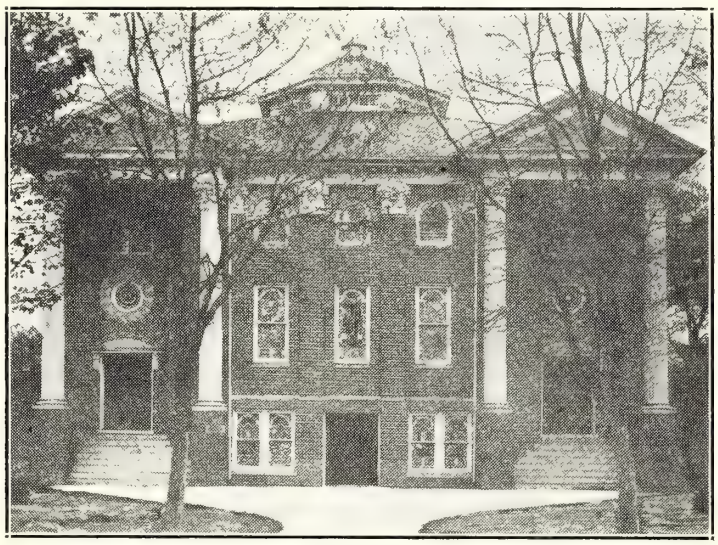
From Moravia to Holland! That sounds like an old world adventure, but in reality it was one preacher's place of departure in the Empire State to that of his new home and work in the Old Dominion State. When the call came to leave the winter snows of the North to bask in the warm sunshine of the South, we were carried back to old Virginny on the swift wings of desire.

After our arrival there were vague rumors and mysterious whisperings of a "pounding" to be given the preacher and his wife. This was all too suggestive of a memorial initiation, weird and far too painful, which had for its locale the land of the shamrock and shillelah. Our fears were quickly dissipated, however, when we learned that it was to be the outward and tangible expressions of an inner warmth of welcome, true Southern hospitality at its best. What a pounding it was! The hands and hearts of this generous people withheld no good thing.

Maundy Thursday was observed by a candle - light communion service when some fifty people braved the inclement weather to participate in the fellowship if this sacrament. An improvised altar with its large ivory cross and gleaming candelabra, loaned by one member of the congregation whose lifetime hobby has been a study of the symbolism of the church, provided an impressive background for this beautiful service.

Some of the good seed sown by my immediate predecessor came to fruition on Easter Sunday when the choir appeared for the first time in gown and surplice adding immeasurably to the atmosphere of the worship. On this occasion the choir gave a most effective rendering of the Easter Cantata "Immortality" by Stults, before a large and appreciative congregation.

The Holland Church is well organized and manned in every department. The strong leadership of the past is reflected in its Christian spirit; in its search for the truth and in its keen missionary consciousness. It takes justifiable pride in its beautiful sanctuary surrounded by spacious grounds made lovely by flower and shrubbery and to which pine and maple trees add not only shade but beauty and dignity. It manifests the same sense of pride in its modern and attractive parsonage which was renovated and repaired in the interim between pastorates and thus made more comfortable for the new incumbent and his family.



HOLLAND CHRISTIAN CHURCH.
Holland, Va.

This church faces the future with consecrated courage and the high hope of an increasing usefulness in making real the Kingdom of God in the hearts of men.

The children presented a very interesting Mother's Day program in Sunday school.

On account of the illness of the Rev. Mr. O'Neill, the Promotional Secretary preached in Holland last Sunday morning. Mr. O'Neill expected to be out again within a few days.

Rev. Emmanuel Hedgebeth, a member of the Holland Church, will graduate at Elon College this year. He recently won the oratorical contest at Elon and since then has represented our college in the state contest on "Peace." He is hoping to enter seminary next fall.

Elon College Golden Anniversary

I ame greatly encouraged by the enthusiastic interest in the Golden Anniversary Campaign that I find wherever I go. True, a great deal of this interest and enthusiasm has been content so far to express itself in words and assurances, both of which are excellent, fine. I have not been able yet, however, to use words and assurance for cash. Whenever these words of encouragement are accompanied by the anniversary dues of $50 or a part thereof, I have no difficulty in getting our creditors to accept the same. The friends have been speaking well and writing well, some have been giving well. This week we have a little better report than last. Our thermometer steps up a bit. We want to see it move faster. Well, your subscription paid up will keep it moving. You intend to take membership in the club. Of course you can't afford to have your name off the permanent record when it is made. This will be a fine company to be numbered with. Why not send your membership in today? It is only $50, but $50 will help tremendously.

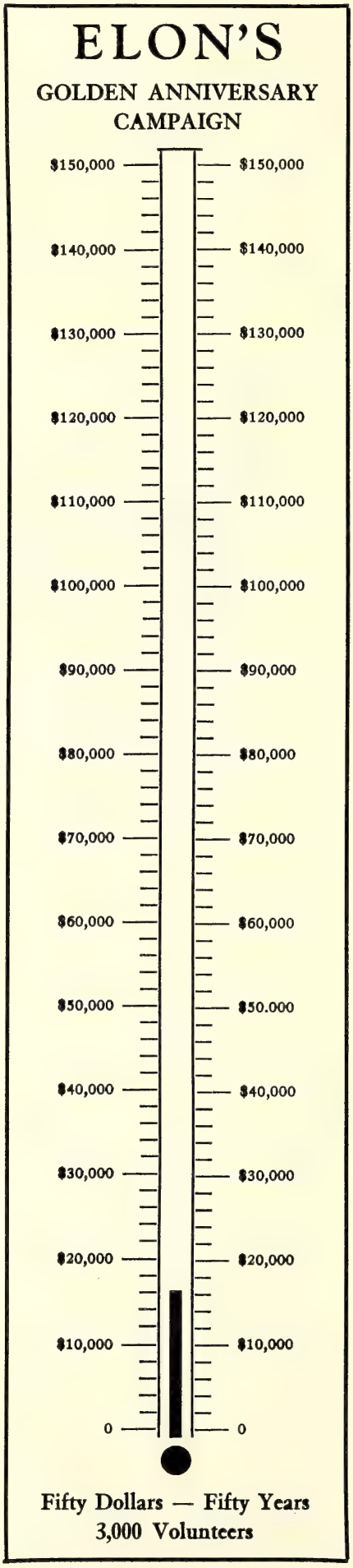
The following is the report for the week:

Name	Pledged	Paid
J. E. Massey, 96 Midland Ave., Rye, N. Y.	$ 50.00	$ 5.20
Harry L. Trotman, Jr., Churchland, Va.	50.00	
Mrs. H. L. Trotman, Churchland, Va.	50.00	
Mrs. George W. Syer, London Bridge, Va.	50.00	
George F. Darden (Mem.), by Mrs. J. M. Darden, Sr. Suffolk, Va.	150.00	150.00
D. L. Newman, Vernon, Ala.	50.00	
C. C. Howell, 408 Consolidated Bldg., Jacksonville, Fla.	50.00	
Clara Moffitt Howell, Route 1, Box 433, Jacksonville, Fla.	50.00	
Mr. & Mrs. W. Sollie Ayscue, R. 1, Henderson, N. C.	50.00	
John J. Ingle, Winston-Salem, N. C.	50.00	50.00
Mr. & Mrs. W. P. Lawrence, P. O. Box 973, Canton, N. C.	50.00	10.00
G. A. York, Coleridge, N. C.	50.00	
Totals for week	$ 700.00	$ 215.20

Total for week	$ 700.00
Previously reported	15,775.00
Grand total	$16,475.00

FIFTH SUNDAY OFFERINGS.

Our friends continue to increase. A number of Sunday schools have sent in their offerings this week, and we hope that the large number who have not yet remembered us will forward their offerings immediately. When you send your Sunday school offerings to the college, it helps you with conference apportionments and helps the college with its current accounts. We are forced to depend on our Sunday schools and churches quite largely during the late spring and summer months. When you think of it, I know you will be glad to add your contribution that the fine work that we are undertaking for the church may continue without unnecessary hinderance.



The following is the report for the week:

SUNDAY SCHOOLS.

N. C. & Va. Conference:	
Pleasant Ridge	$ 6.56
Union (Va.)	2.23
Palm Street, Greensboro	6.48
Eastern Va. Conference:	
Portsmouth, First	8.37
Cypress Chapel	6.30
Eastern N. C. Conference:	
Morrisville	1.00
Western N. C. Conference:	
Big Oak	1.15
Ramseur	5.05
Va. Valley Central Conference:	
Woods Chapel	1.57
Total for week	$ 38.71
Previously reported	2,062.71
Grand total	$2,101.42

UPPER-ALAMANCE FELLOWSHIP.

The Upper-Alamance Fellowship met in regular fifth Sunday session at the Concord Church, Caswell County, Sunday, April 30. The attendance was excellent in numbers and very good from the point of churches represented. A fire which spelled tragedy for a Concord Church family caused a considerable excitement and cast an atmosphere of sadness over the meeting.

In the absence of the pastor, Rev. J. U. Fogleman, Rev. I. T. Underwood gave the welcome. Two sessions were held with a picnic supper on the church grounds between sessions.

Rev. F. C. Lester, Promotional Secretary of the Southern Convention, was present and spoke twice, presenting first the problems of the Southern Convention, and secondly, how these problems can and should be met.

Officers for the year 1939-1940 were elected as follows: president, Mr. J. E. Wilkins, superintendent of the Bethlehem Sunday school; vice-president, Rev. J. Frank Apple, pastor of Bethel and Mt. Zion Churches of the Fellowship; secretary, Mrs. J. D.

(Continued on page 15.)

History of First Congregational-Christian Church of Henderson, N. C.

By J. Everett Neese.

The First Congregational Christian Church at Henderson, N. C., was organized in Parker Hall, November 26, 1905, by Rev. M. W. Butler. At this meeting Miss Ida Ayscue was elected secretary and treasurer, and "the election of other officers and the roll of charter members was left open until November 29." The first meeting of this group also resulted in the organization of a Sunday School "of 35 members. With Brother D. I. Langston as superintendent."

When this group met again on November 29, 1905, there were 35 men and women who were enrolled as charter members, and of this number thirteen are still living. Mr. C. D. Harton and Mr. D. I. Langston were elected as Deacons to be ordained the second Sunday in December, at 11 o'clock. The first money ever to be raised for the maintenance of this newly organized church was $9.05 which represented a collection taken at the abovementioned meeting.

On May 6, 1906, the special committee previously appointed reported that a lot on Zene Street had been purchased for a church site. This was later sold and the present church site purchased.

Rev. M. W. Butler, the movitating force back of this new organization, remained as pastor only one year during which time he received $114.00 for his services. Rev. C. E. Newman was elected pastor September 23, 1906, and the church agreed to pay him $125.00 for his services. The next year he received $150.00.

The present church site was purchased in 1907 and the auditorium building erected in 1908 at a cost of about $12,000.00.

In November, 1912, Rev. A. T. Banks became pastor with the understanding that he was to receive $200.00. On January 10, 1913, plans were made to purchase benches for the church auditorium to replace the chairs which were then in use. The benches arrived sometime between July 26 and October 29, because on the latter date a report was made that they were "half paid and the other half due."

On June 29, 1913, the church made plans to launch a "Financial Campaign" to raise $2,500.00 for church improvements. This campaign was not really begun until September of the same year.

The first effort towards building a parsonage was made September 8, 1915, when a committee was named to make plans and raise the money. At the next quarterly meeting of the church this committee reported "owing to the scarcity of money your committee decided to postpone its work until a more convenient time." The committee was discharged. This interest was resumed at a special meeting held in February, 1917, which resulted in the erection of the present parsonage in 1918 at an approximate cost of $2,000.00.

On September 8, 1915, another committee was appointed to raise money and this time it was for the purpose of building a class room. This committee reported at the next quarterly meeting that it was not an advisable time to raise money. The committee was discharged. An interest in class rooms was resumed in 1917 and again dropped due to the high cost of building materials. This interest for a Sunday school addition to the church was brought out again in August, 1921, and resulted in the erection of a small Sunday school auditorium and five class rooms in 1922 at a cost of $2,500.00.

In 1919 Rev. R. L. Williamson succeeded Rev. Mr. Banks and the church agreed to pay him $750.00. The next year the church had grown to the extent that the salary was increased to $1,000.00.

Rev. J. P. Barrett became pastor in 1922 and remained one year and was succeeded by Rev. A. H. Hook who remained two years (1923-1925). In 1925 Rev. F. D. Ballard became pastor and remained for three years (1925-1928) and was succeeded by Rev. D. M. Spence who remained until July, 1929. From July, 1929, to November, 1930, the church secured the services of various men until Rev. H. E. Crutchfield became pastor in 1930 and remained for one year. In 1931 Rev. R. A. Whitten accepted a call to the Henderson Church on a salary basis of $100.00 per month and

(Continued on page 14.)

FOR THE CHILDREN

CHILDREN'S DAY.

In many churches throughout the United States the second Sunday in June is set aside as "Children's Day." On that Sunday the children and young people of the Sunday school prepare a special program which they present to the older people. Your pastor and the superintendent of your Sunday school have copies of a program which may be used in your church year for "Children's Day." Ask them, or your Sunday school teacher, about it. Tell them that you would be glad to help.

QUESTION BOX.

WHY DO WE USE OUR RIGHT HAND WHEN SHAKING HANDS?

In the olden times all men went fully armed and were ready to fight at any time. Guns were not in use then, and the sword was the common weapon. Then, as now, most people were right-handed, so that the sword was carried in the right hand. When two men met it was very necessary that each know whether or not the other was peacefully inclined. If one on approaching would extend his right hand so that the other could see that it contained no weapon, then if he, too, wished peace he could extend his right hand weaponless to show that he accepted the truce. By clasping hands neither could change his mind and assume a fighting attitude without fair warning.

Next Week: Who were the founders of the Congregational and Christian Churches in America?

ROBIN'S RETURN.

Robin on the tilting bough,
Redbreast rover, tell me how
You the weary time have passed
Since we saw and heard you last.

"In a green and pleasant land,
By a summer sea-breeze fanned,
Orange trees with fruit are bent—
There the weary time I've spent."

Robin, rover, there, no doubt,
Your best music you poured out;
Piping to a stranger's ear,
You forgot your lovers here.

"Little lady, on my word,
You do wrong a true-hearted bird!
Not one ditty did I sing,
'Mong the leaves or on the wing.

"In the sun or in the rain;
Stranger's ears would list in vain,
If I ever tried a note,
Something rose up in my throat.

" 'Twas because my heart was true
To the North and springtime new;
My mind's eye, a nest could see
In yon old, forked apple tree.' "

—*Anon.*

CHURCH UNION.

It surely must rejoice the heart of every Christian of every denomination to observe the movement towards uniting the various branches of Protestant churches. Under the leadership of great Christian statesmen inspired as they seem to have been, and directed also, by the Spirit of our Lord the three branches of Methodism consummated their great task in the uniting Conference at Kansas City the past week. By this union the Methodist Episcopal Church South and the Methodist Episcopal Church (North) and the Methodist Protestant Church become one, a body of eight million members, thus giving the Methodist Church the largest number of members of any Protestant denomination in America. It was a great body that met at Kansas City and from the reports a body that realized its divine mission as well as the responsibilities and privileges that were theirs.

Of course, there will be some dissenters and rebellious spirits here and there as is always the case when any great and far reaching task in the name of our Lord is undertaken. These dissenters, good of heart, mean no harm, but are jealous for the right as they see it. However, the movement for union goes on and will go on, since it was the supreme desire of our Lord "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." This is a part of the longest recorded and most earnest prayer of our Lord's Christ and we know full well that the Father will not deny His Son this petition, since through the granting of this petition of His beloved Son is the world to know that God sent His only begotten Son into the world that whosoever should believe on Him should not perish, but have everlasting life.

On this account, as stated in the beginning, every Christian heart should rejoice and will rejoice at every movement to the uniting in Christ, all those who accept Him as Savior and Redeemer.

Here in the United States we Christians and Congregationalists pioneered in the field of church and denominational union and of this we should not be ashamed. Church union is in the air and is bound to come for God wills it. Nor will the declaration of His Son go unfulfilled; "And I, if I be lifted up, will draw all men unto me." Thus it isn't a driving, but a drawing proposition.

It is noted with deep and singular interest that the Protestant Episcopal Church of North Carolina in its diocesan Convention last week appointed a commission to study the possibilities of the union of the Episcopal Church with the Presbyterians. At the first glance there may seem to be insurmountable difficulties, but things that are impossible with man are possible with God and where the Spirit of God leads and directs, human difficulties and obstacles disappear.

The church is in our day called upon to meet difficulties, problems and dangers such as it has not had to face in decades, if not centuries, but Lord Christ is building His church and we know full well that He will not cease that building until the church militant shall become the church triumphant. All who desire to see that glad day will take courage and renew the hope from this movement sweeping as a mighty current down the stream of time toward that day when all the kingdoms of earth shall become the one kingdom of our Lord and His Christ.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 13, 1939.

Sunday Schools.

Eure, N. C.	$	1.00
Elm Avenue, Portsmouth, Va.		5.05
Antioch, Harrisonburg, Va.		4.03
Winchester, Va.		7.50
Liberty (Vance), Henderson, N. C.		6.58
Mayland, Broadway, Va.		1.00
Long's Chapel, Mebane, N. C.		5.67
Total	$	30.83

Individuals and Churches.

Grace's Chapel, Sanford, N. C.	$	5.00
Howard's Chapel, Madison, N. C.		4.25
Carolina, Burlington, N. C.		1.50
Antioch, Harrisonburg, Va.		19.35
Mt. Olivet (G), Dyke, Va.		11.63
Hebron, Virgilina, Va.		5.32
Liberty (Val), Virgilina, Va.		2.06
Winchester, Va.		10.00
Wood's Chapel, New Market, Va.		3.75
Liberty (Vance) Christian Endeavor Society, Henderson, N. C.		3.00
Hank's Chapel, Pittsboro, N. C.		4.56
Niagara, N. C.		.95
Bethel, Mebane, N. C.		10.62
Suffolk, Va.		197.47
Long's Chapel, Mebane, N. C.		7.15
Total	$	286.61

Mountain Work.

Bethel Church, New Hill, N. C.	$	4.77
Total for week	$	322.21
Previously acknowledged		13,366.73
Total since Sept. 1, 1938		$13,688.94

As will be seen from the above the Easter (Annual) offering for missions is still coming in from the churches. We are grateful indeed for this liberality and spirit of brotherly love and cooperation. We trust that the churches not yet taking or sending in the offering will do so at an early date, since this will be helpful to the sending church and the individuals who make the donations as well as for those to whom the donations are made. ("It is more blessed to give than to receive," said our Lord and He knew for He himself was the most liberal giver this world has ever seen.)

Gratefully and sincerely,

J. O. Atkinson,
Mission Secretary.

SUPERANNUATION.

Pleasant Grove, News Ferry, Va.	$	1.00
Palmyra, Edinburg, Va.		1.00
Seagrove, N. C.		3.52
Belews Creek, N. C.		2.07
Mt. Olivet (R), Elkton, Va.		4.68
Long's Chapel, Mebane, N. C.		5.24
Wentworth, Raleigh, N. C.		6.32
Isle of Wight, Windsor, Va.		5.00
Good Hope, Youngsville, N. C.		2.00
Damascus, Chapel Hill, N. C.		3.00
Conference collections: Mr. L. L. Vaughan, Treasurer		53.77
Concord, Yanceyville, N. C.		5.25
Christian Endeavor Society, Shallow Ford Church, Elon College, N. C.		1.88
Burlington, N. C.		20.81
Cypress Chapel, Suffolk, Va.		4.00
New Hope, Harrisonburg, Va.		3.45
Bethel, Elkton, Va.		3.15
Long's Chapel, Mebane, N. C.		4.00
Burlington, N. C.		12.41
Christian Temple, Norfolk, Va.		12.01
Lynchburg, Va.		4.60
Windsor, Va.		15.00
Total	$	174.16
Previously acknowledged		1,080.96
Total to May 8, 1939		$1,255.12

The Southern Convention in its 1938 session, Portsmouth, voted that

the churches of the various Conferences be urged to take an offering for Superannuation at each Communion Service. This of course is in addition to the Christmas offering upon which we have depended so largely for this purpose. It will be seen from the above that some of the churches have adopted and are adopting this plan. It is hoped that all the churches will make this a custom, since the allotments given to beneficiaries are so very small. Payments are made by the Board of Superannuation to the beneficiaries twice a year—once at or about Christmas and the second payment July 1. It is very much hoped that when the Board meets for the July 1 payment some of the reductions that had to be made to some of the beneficiaries at the last meeting may be restored and that some others who so much deserve shall have an increase. We gratefully acknowledge the receipt of the above, which includes the Christmas offering and some Communion Sunday offerings.

Gratefully yours,
J. O. Atkinson, *Chairman*,
Board of Superannuation.

AMERICAN BOARD AND MID-WEST REGIONAL MEETING TO MEET.

St. Louis, Mo., will play host to the most significant church gathering of the fall in the Middle West, when on October 24, 25, and 26 the Pilgrim Congregational Church, Dr. Truman D. Douglass, minister, will be headquarters of the 130th Annual Meeting of the American Board of Commissioners for Foreign Missions and the Mid-West Regional Conference of Congregational-Christian Churches.

The American Board, representing the Congregational and Christian Churches of the United States in their overseas work, is the *oldest* foreign missionary society in America, founded in 1810. Only twice before in its long history has the Annual Meeting of the American Board been held in St. Louis. The first visit was fifty-eight years ago, in October, 1881, and the second in October, 1900.

The general theme of the meeting will be "The World Christian Community at Work." There will be nationally and internationally known church leaders on the program as well as business and professional men of national reputation.

From the four corners of the world will come Americans who are at work under the banners of the Christian Church, building the world Christian community. From India, Africa, China, Japan, Ceylon, the Philippine Islands, and the Near East they will bring fresh news of the progress being made by the "younger" churches and the foundations being laid for permanent peace.

Full details as to the program, giving speakers and highlights, will be announced at a later date. Already a local committee on arrangements is fully organized and at work in St. Louis planning to entertain the five hundred odd official delegates and welcome the many other hundreds who will attend the sessions.

The Mid-West Regional Area includes the Congregational and Christian Churches of nineteen great states: Ohio, Indiana, Michigan, Illinois, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas, Montana, Wyoming, Colorado, Arkansas, Oklahoma, Louisiana, and Texas.

The American Board not only represents the overseas work of the Congregational and Christian Churches of these states, but of every state in the Union. It has a foreign parish of over 44,000,000 in Africa, the Far East, and the Near East, with 441 missionaries, and 5,730 Christian national workers. The American Board has 10 colleges, 49 theological and training schools, 933 lower schools, 23 hospitals, 41 dispensaries, and a total investment in lands and buildings of about $7,000,000.

The National Program Committee for this joint meeting of the American Board and the Mid-West Regional Congregational and Christian Churches includes: Mrs. George R. Wilson of Chicago, Chairman; Alfred Fairbank of St. Louis, Mo.; Rev. T. C. Hume of Chicago, Ill.; Dr. Fred Field Goodsell of Boston, Mass.; Dr. T. R. Faville of Madison, Wis.; Dr. Truman B. Douglass of St. Louis, Mo.; Dr. Mark H. Ward of Boston, Mass.; Mrs. E. E. McClintock of Chicago, Ill.; Mrs. J. P. Palmer of Omaha, Neb.; and Dr. Howell D. Davis of Chicago, Ill.

The members of the Prudential Committee from the Southern Convention are: Rev. F. C. Lester and Mrs. Charles F. Rush.

Corporate members of the American Board from the Southern Convention are: Dr. James O. Atkinson, Rev. James H. Lightbourne, Mrs. C. F. Rush, Mrs. W. R. Sellars, Dr. L. E. Smith, Dr. H. S. Hardcastle, Rev. F. C. Lester, and Col. J. E. West.

PLEASE SEND OFFERING.

Easter offerings for Missions have been coming in quite well. If the offering from your church has not been sent to Dr. Atkinson, please see that this is done so the money can begin to work for the church.

EVANGELISTIC WORK IN NORTH CHINA KUNG LI HUI SCHOOLS.

At the Martyrs Church in T'unghsien on Sunday, October 2, thirty students from Jefferson Academy and the girl's school took the first step in church membership. Thirty more, including Miss Ch'uan, principal of Goodrich, and another teacher, joined as associate members, and twenty-five were baptized. The church was packed. All of these men students have been in Bible classes. In Jefferson Academy there is a class in each of the six years of junior and senior middle. Principal Ch'en, Mr. Martin and three Chinese teachers are conducting them. Mr. P'eng is going to T'unghsien two days a week and has been giving religious talks in chapel. Bible class are to be organized in Goodrich in the near future.

Yu Uing and Bridgman are holding special evangelistic meetings; and there seems to be an unusual opportunity just at present to reach students with the Christian message.

The evangelistic team, which you will remember visited a number of our student centers last year, consisting of P'eng Chin-chang, Wei Chen-yu, P. H. Wang and Chang Heng-ch'iu, is going to be working again this year and will go to T'unghsien this fall.

We are also considering the presentation of religious vocations to students in our middle schools. We shall try to organize teams including one missionary directly related to the special line of work, with one or more of the younger Chinese already in it. For instance, Miss Studley, the present principal of the Peiping Union Bible Training School, or Miss Barnes, and some recent graduate of that institution like Miss Liu Fu-chen who is now in charge of the lower grade training school in T'unghsien, will go to our girls' middle school and spend several days meeting the girls in conferences and presenting the subject to the school as a whole. The same will be done for teaching, for medicine and nursing, and for a rural service. We find that there is a big field for trained Christian secretaries in rural reconstruction.

Pastor Wang has just gotten out a number of booklets in Chinese on "The Meaning of Church Membership."

The interdenominational Lay Training Committee was convened recently, and is planning for a third year of the lay training course at T'unghsien, probably immediately following Chinese New Year.

Rowland N. Cross.
T'unghsien, China,

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

THE SOUTHEAST PILGRIM FELLOWSHIP.

Twenty-five young people from the eight states of the Southeast met at Norfolk, Va., last week for the regular meeting of the Southeast Pilgrim Fellowship. Mr. W. B. Williams, vice-president, presided over the meeting. Miss Pattie Lee Coghill told of plans for young people's work in Florida and Georgia, and Miss Marguerite Davison did the same for Alabama, Tennessee, Kentucky, and West Florida.

Besides the routine matters of business, the following items were discussed. It was the opinion of the group that the Southeast Pilgrim Fellowship should not continue to meet with the Southeast Convention, since so few young people can be present at this season of the year. The time of the next meeting is to be left to the executive committee. It was decided to discontinue the special quarterly issues of THE CHRISTIAN SUN devoted to young people's work, and to have the editor responsible for sending news of young people's work to the various papers of our church in the Southeast. The general feeling of the group was that something definite should be done by the Southeast Pilgrim Fellowship—that in uniting to work for one common cause we would gain strength. It was decided to have a committee appointed for the purpose of investigating the possibilities of a missionary project for the organization.

The officers elected to serve for the next biennium were: president, Frances Foster, North Carolina; vice-president, Charles Drake, Georgia; secretary, Betty Chicoine, Florida; assistant secretary, Lorene McGlown, Alabama; treasurer, Roland Allgood, Virginia; editor, Emily Carleton Lester, North Carolina.

Superintendents: Devotional Life, Grace Long, Georgia; Missions, Frances Everett, Virginia; Social Action, Ann DeJarnette, Tennessee; Leadership Training, Eugenia Snow, Virginia; Publications, Walter Cooper, North Carolina.

Counselors: Miss Dorothy French, Tennessee; Mrs. W. B. Williams, Virginia; Rev. W. J. Andes, North Carolina; Rev. Alan T. Jones, Georgia.

Greetings from each of the states were brought to the group at the Fellowship Supper. The highlight of the program there was an inspirational talk by Dorothy Truitt, Greensboro, N. C., who is assistant secretary for the National Pilgrim Fellowship. The young people presented an electric clock to Dr. Gillette, retiring superintendent of the Southeast.

"WE" GET IN THE NEWS.

Those of you who have read the May issue of *The Pilgrim Highroad* carefully have found that several groups of young people in the Southeast "made" that issue. Under the heading "What the State Pilgrim Fellowships are Doing" we find a picture of the officers of the Eastern Virginia Pilgrim Fellowship taken last summer as they were enjoying a picnic supper at the beach. The article tells a little of the history of that picture, of the value of the Program Guide planned by this group, of the Key Workers' Council which has recently been formed, and of the request of the Committee on Home Missions that the Pilgrim Fellowship consider as one of its objectives increasing Sunday school membership.

On the page headed "What's Going On?" a page where young people exchange their best plans, we find write-ups of the Burlington (N. C.) Pilgrim Fellowship—telling of the activities of that Sunday school young people's department — and of the young people's group of the Shelton Church, Portsmouth, Va. We congratulate these groups on doing things in a different way and thus attracting the attention of Miss Lucy Eldredge and her page.

Turning over a few pages, we discover the "Pilgrim Fellowship Program for May," which is very helpful to local groups in planning their programs. Among the suggestions which are made for this month is that of following the example of the Greensboro (N. C.) young people, who used last May as "Caravan Month" and visited other churches to present a program which would in-

(Continued on next page.)

GOODWILL TOWARD ALL MANKIND.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 21, 1939.

SCRIPTURE: Luke 6:27-38.

(WORLD GOODWILL DAY.)

Daily Readings—

Monday—A Goodwill Visit—I Kings 10:1-9.

Tuesday—A Goodwill Gesture—II Kings 5:9-18.

Wednesday—Heralding Goodwill—Luke 2:10-14.

Thursday—A Goodwill Message—Acts 10:34-43.

Friday—Peace in Jesus Christ—Eph. 2:14-18.

Saturday—Reconciliation in Christ—II Cor. 5:17-19.

The third Sunday of May has been designated as World Goodwill Day. It celebrates the founding of the Hague Tribunal, or "the permanent court of arbitration."

The words of Abraham Lincoln, "Testing whether that nation or any nation so conceived and so dedicated can long endure," were destined to live for the beauty and high idealism they embody. After the Civil War the democracy in America was on trial. Today the democracy of the entire world is on trial.

This would be a good question for a debate: By great leadership for peace and freedom can this continent save democracy for the world?

These ideas may be used for short talks. Some reasons for world ill-will: (1) Economics, (2) Politics, (3) Cultural differences, (4) Racial pride, (5) Segregation.

What would you do to solve the problem raised by the following incident? A Mexican family moved into a western town, and the mother was eager for the children to go to a Protestant Sunday school. She sent them. For a Sunday or two the church people said nothing, but after the third Sunday began to protest at the presence of Mexican children mingling with their own children. The Mexican mother was asked to keep her children at home. She consented, but said, "I hope my children will never know that Christian people did not want them."

There are two things that each group of young people may do to help break down racial and national barriers which cause ill-will and threaten world peace.

1. Help to bring about goodwill in the community.

2. Help missionary movements which are working to carry the message of Christ to the uttermost parts of the world.

(Continued on next page.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

BEVERAGE ALCOHOL AND THE HOME.

(A Social Aspect of the Liquor Problem.)

LESSON VII—MAY 21, 1939.

GOLDEN TEXT: *Drink no wine or strong drink, thou, nor thy sons with thee.*—Lev. 10:9.

LESSON: Jeremiah 35:5-10; Ephesians 5:15-21; 6:1-4.

Moral Courage.

Here is an inspiring instance of moral courage. The Rechabites, a wandering tribe of Kenites, had been driven into the city by the approach of foreign armies. They were sturdy, liberty-loving, abstemious people. They were offered wine. How easy it would have been "when in Rome, to do as the Romans do." Away from home, where nobody knew them, why not "have a fling?" "Come on, be sociable, be a good sport, what's the harm? don't be a sissy"—these and other subtle things might have been said to these Rechabites. But they steadfastly refused to drink the wine. They had high traditions to live up to. They wanted to keep faith with their "father Jonadab the son of Rechab."

One wishes that more of our modern youth would have the fine courage of a conviction like this. What a chance our young people have to become moral heroes by refusing to drink beverage alcohol in any form. As a matter of fact the "sissy" is the one who drinks, rather than the one who refuses to take a drink. It does not take any spine to go with the crowd. It does take spine to stand up in the crowd and humbly but firmly say "No."

Of course, the tragedy in the present situation is that so many young people, and others, have no high traditions to live up to. How can we expect our young people to say "No" when liquor is served in their homes, when parents drink before them, when in many instances parents drink with them. And progress toward a sober nation has got to start in the home. Christians have got to remember that there are certain high traditions which are sacrificed when beverage alcohol comes into the home. One of the greatest losses involved in the repeal of the Eighteenth Amendment was the fact that people now take it for granted that a thing which is legally permissible is morally right. If one studies the liquor traffic, however, he will see that it denies everything for which Christ and the Kingdom of God stand.

Walking Carefully.

"Look, therefore, carefully how ye walk, not as unwise, but as wise . . . wherefore be ye not foolish, but understand what the will of the Lord is." It is not simply a matter of whether one can take a drink and let it alone; it is also a case of what effect his action will have on others. And this applies, of course, not only to drinking but to other things. A Christian should be careful how he walks.

Redeeming the Time.

"Redeeming the time, for the days are evil." The words really mean "buying up the time." Paul is telling the first century Christians that they ought to be especially busy, ought to take advantage of the hour in which they were living, because of the powerful presence and manifestation of evil in their days, and should do something immediately and decisively for the Lord Jesus Christ. It is pertinently true today. Times like these call for alertness, for a good account of one's stewardship of time.

Drunk With Wine—Filled With the Spirit.

"Be not drunk with wine, wherein is riot." Paul knew what confusion and quarreling and rioting excess of wine caused. The crimes and sins committed under the influence of alcohol are legion. For alcohol strikes first at the part of the brain that contains the finer sensibilities of a man.

Not drunk with wine, but filled with the Spirit. Be not overcome of evil but overcome evil with good. The best protection against the sins of the flesh is to be filled with the Spirit. We can through the Spirit put to death the things of the flesh.

Conversation Seasoned With Grace.

"Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." Out of the abundance of the heart the mouth speaketh. Let a man have the Spirit of Christ in his heart and his mouth will show forth His praise. Those who cannot sing often hum, and those who cannot sing sometimes whistle, when filled with the Spirit of Christ. Out of the overflow of a heart filled with the Spirit there come songs and spiritual speech.

Giving Thanks Always.

Giving thanks always for all things in the name of the Lord Jesus Christ to God, even the Father." The thankful heart moves through the day and finds many things for which to be thankful. Because the Lord God daily loadeth us with benefits, we should daily give Him thanks.

Right Home Relationships.

"Children obey your parents in the Lord, for this is right." Obedience is a basic, oral obligation. It is divinely appointed by God himself. To be sure children are not to obey their parents in everything—Paul did not write that. But they are to obey them "in the Lord." The child which does not learn obedience in the home is not likely to learn it anywhere else. And a child with no respect for properly constituted authority will be a "pain in the neck" to himself, to his parents, and to others. He is a nuisance; he becomes a tragedy.

"Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." This commandment stands at the head of the commandments as given by Moses, concerning the relations between man and man. That was no mere coincidence. Respect for properly constituted authority, reverence for age, courtesy to others, are basis to well-ordered and happy and wholesome home and social life. And it pays, despite the fact that there are exceptions. But the parents must be worthy of respect and of honor if children are to honor them. It works both ways.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

spire those churches to form young people's organizations.

And then, in a special bulletin sent out by Walter Staves, president of the National Pilgrim Fellowship, "pinch-hitting" for Miss Eldredge while she is on her trip to the far corners of the world, we find that the young people of Brown Summitt, N. C., (Monticello Church) were among the first to send in money to pay on the expenses of our Pilgrim Fellowship delegates to the World Conference of Christian Youth to be held in Amsterdam, Holland, in July. Congratulations!

CHRISTIAN ENDEAVOR NOTES.

(Continued from preceding page.)

Suggested Hymns—

"O Worship the King."

"Lord Speak to Me That I May Speak."

"We've a Story to Tell to the Nations."

"Jesus Shall Reign Where'er the Sun."

S. E. M.

By Chaplain H. E. Rountree

MONDAY.

Of Hate.

"Thou shalt not hate thy brother in heart."—Lev. 19:17.

Hate is the most painful of all emotions and one productive of much misery. . . . There is no circumstance in life in which it is justifiable. No man truthfully hates himself, yet he knows himself better than others; how much less reason have we therefore for hating others, apart altogether from the injury we do ourselves."

Prayer—Our Father, we believe that hate is of the devil. We know that Christ, Thy Son, came to put the devil out of us and out of the world. Forbid that he shall reign in us, and our home. Give us the victory in our lives now and forever. *Amen.*

TUESDAY.

Of the Tongue.

"The tongue is a fire. . . . No man can tame."—Jas. 3:6, 8.

James also teaches that he that would be religious must bridle his tongue. "Man's inhumanity to man makes countless thousands mourn, and so it is well to remember that a word rashly spoken cannot be brought back by a chariot and horses." "It is a good tongue that speaks no evil. It is a better heart that thinks none."

Prayer—Pray as you feel. *Amen.*

WEDNESDAY.

Hope Knows No Defeat.

"Love . . . hopeth all things."—I Cor. 13:4, 7.

One thing that distinguishes man from all other creatures is his ability to hope. It's the foregleam of daybreak that promises the fulness of the day. When hope is lost all is lost. David declared that "God is our hope." Christians place their hope not in physical force, nor in reform, but in God."

Prayer—Dear God, help us to hope more in Thee, and in the final triumph of righteousness. As we pray "Thy Kingdom come," with that hope, forbid that we shall fail Thee in bringing it to pass. *Amen.*

THURSDAY.

Of Patience.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise." — Heb. 10:36.

Can any word be any more appropriate, more eternally true, more searching, or more needed than this text. Think how impatient we are, and of the results of our impatience: Prospect abruptly ended, friendships suddenly broken off, family harmony broken, personal ineffectiveness.

Think of the trials and temptations, discouragements and broken faiths, sicknesses and misfortune, countless other things make us impatient.

First do the will of the Lord. Our peace depends upon that. Believe in Him and wait patiently for Him and He will bring it to pass. *Amen.*

FRIDAY.

The Grasshopper Mind.

"Speak to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

We cannot have dual objectives in life and please God. Something must occupy the center of our consciousness. We must avoid "The Grasshopper Mind." This bird is an attractive thing, but he has no mind. He leaps and may as soon land in the lake as in safe ground, and sometimes turns all around in the leap.

Leave not God out of the life, thus you will achieve harmony of life, and melody of heart. Fellowship with the service of Christ will give the supreme objective and "Keep the heart singing all the day." *Amen.*

SATURDAY.

Big Living.

"They shall cry unto the Lord . . . and He shall send them a Savior and a great One, and He shall deliver them."—Isa. 19:20.

God does everything in a big way. Men with narrow horizons and limited view-points dwell in the valley of little things, but men of broad minds climb high. A superior faith in God makes citizens of a vast universe and corresponding character of glory. They who have gone in for a few big things have done more for the world than they who have spread out their lives in little and unknown things.

Prayer—Gracious God, remember us we beseech Thee, in our work this day. Whatever it is, may it be well done, and glorify Thee. *Amen.*

SUNDAY.

Appreciation and Encouragement.

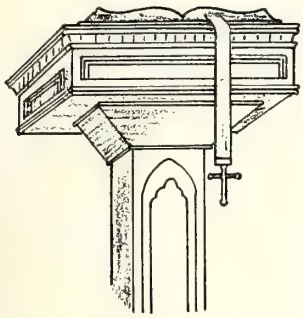
"Bless the Lord, O my soul, and forget not all his benefits." — Ps. 103:1, 2.

The art of appreciation and lending encouragement is one of life's finest. Like a breath of fresh air, or a tasty meal, it gives tone to body and mind, and courage for the day's task.

If God delights in a cheerful countenance and a thankful heart, why not lavish a little of it on Him and on our neighbors. Look for good in every one you meet today, and see what you find.

Prayer—Father, we thank Thee through Jesus Christ our Lord, for the courage that Thou didst give Him to live His life well. Grant unto us Thy spirit and so teach us to live that we, too, may make happy all the way. *Amen.*

"One's destiny is determined, not by what he possesses, but by what possesses him."



OUR PREACHER FOR THIS WEEK IS REV. VICTOR B. CHICOINE, D. D., WINTER PARK, FLORIDA.

SOURCE OF STRENGTH.

"Tell me, I pray thee, wherein thy great strength lieth."—Judges 26:6.

These words were spoken by Delilah to Sampson because she wanted to know the source of his strength so that, robbing him of it, he could be easily slain. However, in this brief sermon they are being asked that some who are willing to seek may live.

Once in the history of the world there was a supreme need for the kind of strength which Sampson possessed. The man who could run down the deer, slay the fierce animals, and face successfully the rigors of the different seasons was an important man. But, with the passing of the centuries, there developed the need for a different kind of strength, and therefore a different source.

I.

Where then is the source of the kind of strength that this old world needs so badly? Some have said that it is in hatred, and that if one can hate hard enough, great strength will be theirs. Hate has been known to help men perform prodigious feats. Others say that love for gold is the source of strength, and there are those who have endured great torture for gold. Without question this desire has aided men to struggle year after year in the pitiless market places of the world, face blizzards of the north, and to endure the heat of the desert. Others say love of prestige and honor; love of nation; love of family; the urge to solve some mechanical problem; the desire to be the first one to scale a mountain; and the like, are the real sources of power. But most of us, I am sure, are left rather cold by such statements.

II.

Men were eager to know the source of strength from which Jesus drew his power. His ability to go on and on with a superb functioning of the body and mind and spirit greatly discomforted his enemies. To his friends, however, it was a great source of joy that they had a leader and champion who could both speak and perform mighty deeds. Pilate, without question, recognized that in Jesus there stood before him a strong personality, when He was before him waiting for the verdict. Strength sometimes comes from hard experiences, endured and overcome. Strength often comes when one goes out deliberately in a good cause because frequently latent, but great energy, is set free. Seeing others mistreated has been known to arouse onlookers, who apparently are both without purpose and strength, to give unbelievable aid. To have others, depending upon one also often is a source of strength. But as fine and noble as these are, and as far as these are beyond others mentioned, as hate, love of gold, there is still one other source of strength.

III.

One cannot think of Jesus as being a physical weakling, for his work in the carpenter shop must have made him rugged. We know too that he loved the open, and that in the out-of-door life with the disciples, strong men though they were, that often they were hard put to it to keep with him. But with all his physical powers of endurance there were undoubtedly many men in Palestine who could have easily crushed our Lord in a life and death struggle in some arena!

The truth is that there was a source of strength to which he went, and from which he came away, supplied so completely with power that in the end, although overcome physically by evil men, he became more than a mere conquerer. Our Lord, first of all had an unassailable belief in the sovereignty of God the Father. Then there was prayer and a habitual seeking of some sanctuary, and sometime, somewhere, each day in a quiet moment, or a moment snatched from a busy day, Jesus took opportunity to commune with God. He never allowed the number of things that were in his world to overcome him. He kept free from all entangling alliances that would dim his vision of the Father.

IV.

George Morrison once wrote, "There is the story of an officer in the Great War who went drifting and was finally cashiered. He came back to his boyhood home and entered the little bedroom in the old home. Then, turning to his mother, he said, 'Mother, the whole thing began when I stopped praying as a lad beside that bed.' "

The source of strength, the strength that can make men and women the kind of people they were destined to be, and keep them that way, is as old as the universe itself. There may be other and better sources of strength than God that have not yet been revealed to us, but one doubts it. The strength of a nation, of men and women, is after all in God, as revealed by Jesus Christ.

FORSYTH-GUILFORD FIFTH SUNDAY RALLIES.

The Forsyth-Guilford Association of Churches met Sunday afternoon, April 30, at Monticello Church.

The meeting was called to order by the president, Rev. D. M. Spence, and a devotional service followed, impressively led by Rev. E. J. Sanderson, pastor of the host church. Dr. D. J. Bowden of Elon College addressed the meeting, using as his subject "The Church in the World of Today." Dr. Bowden spoke of the idea held by people of ancient time of religion as a preparation for a future life, rather than as a contribution to life here and now. Our aim should be to bring about the Kingdom of God in the hearts of men in this present time. Our responsibility in bringing peace to the world was emphasized with the fact that no single nation is responsible for the chaotic condition of the world today. Many nations have been actuated by a spirit of greed and not of love and generosity. The Christian must not be inflamed by war propaganda, but must insist upon a Christian approach to international affairs. The business of the churches is to make the business of war impossible.

An open forum was conducted by Dr. W. M. Jay, with questions asked concerning the policy of churches in dealing with members who have moved far away from the home church. The plan of voluntary grouping of churches was discussed with testimonials from individuals having experienced the blessing derived from such a system. The question was raised as to why our churches still fail to form group pastorates, even when financial assistance is offered and others testify of advantages to pastor and people alike.

A roll call of churches disclosed that nine of the ten churches of the district were represented with four ministers, eight superintendents, and twenty-two teachers present besides other delegates.

The association will meet July 30 at Salem Chapel, when a picnic fellowship supper will follow the afternoon meeting.

FRANKYE MARSHALL,
Secretary.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The human heart naturally grows tender toward the helpless. Even an orphaned animal appeals to our sympathetic hearts.

When the writer was a young boy his father owned quite a flock of sheep. It was the duty of the writer to look after the sheep and feed them. We remember going down to the lot one morning to feed the sheep and a mother sheep was lying on the ground dead. Her young lamb was running around crying for its mother. The mother could give no response to its cries. It was a pathetic sight. The writer's sympathy went out to the little orphaned lamb. It was motherless; it was helpless; it was in distress; it needed a friend. It was entirely dependent. The question came to us: Shall we let it perish and die or shall we feed it and give it a chance to live? We picked it up in our arms and carried it to the house and mother and I warmed some sweet milk and made a little mop on the end of a quill and taught it how to drink its milk. It grew and developed into a large sheep and each year in the spring of the year gave back to us a heavy coat of wool to be made into blankets to keep us children warm in winter. It proved to be a fine investment.

In the orphanage work I have visited homes where father and mother have been taken away and there have seen a group of children just as helpless and dependent as the little lamb. They needed a home, a friend, and food just as much. We have taken them into the orphanage and by your gifts from time to time have made it possible to give them food, clothing and training. They have grown and developed into fine young men and women and have gone out into life and are now reflecting credit upon the institution that reared them. They do this by being fine citizens and giving back not only in money contributed from time to time, but in fine service rendered. Are they not better and of greater value to society than a little lamb?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 18, 1939.

Amount brought forward		$6,316.37
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Union	$ 1.28	
Oak Level	1.00	
		2.28
N. C. & Va. Conference:		
Union Ridge	$ 5.00	
Burlington	35.63	
Durham	21.21	
Mt. Bethel	1.83	
Carolina	3.60	
Happy Home	5.66	
Lynchburg	5.00	
		$ 77.93
Western N. C. Conference:		
Ramseur	$ 5.86	
Bailey's Grove	1.00	
Zion	2.47	
Flint Hill (M)	.49	
Pleasant Hill	6.05	
		15.87
Eastern Va. Conference:		
Rosemont	$ 16.59	
Berea, Nansemond	5.00	
Oak Grove	2.00	
Old Zion	6.00	
		29.59
Valley Va. Central Conference:		
Timber Ridge		1.64
Special Offerings.		
Cash		2.00
Total for week		$ 129.31
Grand total		$6,445.68

NEW CHURCHES.

At Little Creek, Va., a few miles east of Ocean View, a new church is being erected. It is the only Christian Church in Princess Anne County. There are probably 150 homes in this vicinity, where there is no other church. The Christian Missionary Association of Eastern Virginia and the Eastern Virginia Conference are lending a hand to these people as they try to start a new church. It is a worthy undertaking and it deserves aid.

At Hope Mills, N. C., there is a group of some sixty people who have built for themselves an attractive little church and have conducted Sunday school there for three years. They now want to organize a church and dedicate their building. Within a short time there will doubtless be a Congregational-Christian Church doing good work in Hope Mills.

Asheboro, N. C., is in the center of Christian Church territory. In recent years this small town has made rapid strides toward becoming a city. Members of nearby Christian Churches have moved to town. The Promotional Secretary has a list of 120 people, and there are many others yet to be found, who are now or recently have been members of our Congregational and Christian Churches. A meeting is called for next Sunday evening in Park Street School, Asheboro, at which time the interested group there will discuss the advisability of undertaking a Congregational-Christian Church in Asheboro. Prospects seem to be good for such an undertaking.

These are three new projects within the Southern Convention during the past few months. Other places are waiting for our consideration. The opportunities for new churches are many. Now is the time for us to rise up and build. F. C. L.

HISTORY OF HENDERSON CHURCH.

(Continued from page 7.)

a parsonage. Rev. Mr. Whitten remained pastor until February, 1933, at which time he resigned and Rev. S. E. Madren accepted the work on a part-time basis. (Let me say just here in parenthesis, that no city church can grow on a part-time work.) Rev. Mr. Madren remained pastor until 1936 at which time the latter accepted the pastorate.

In 1927 the church installed a heating plant at a cost of $1,978.00. All of this amount was paid except $798.00 which was given to the church on Sunday morning, December 23, 1934, by Mr. W. A. Newman who held the note.

The Henderson Church was host to the Eastern North Carolina Conference in 1914 and to the Southern Convention in 1923.

The church has had four secretaries since its beginning thirty-three years ago. They are, as follows: Miss Ida Ayscue (1905-1907), C. D. Harton (1907-1915), F. M. Harward (1915-1918), and C. D. Newman (1918 until the present).

During the history of the church the following men have served for a period of time on the Board of Deacons: C. D. Harton, the only charter deacon now living; D. I. Langston, J. W. Lashley, W. A. Newman, Regnold Renn, J. E. Harward, Fred Harward, B. H. Nelson, C. D. Newman, J. Lee Lassister, E. M. Powell, R. P. W. Seaman, and John Allen Hall.

The writer came to the Henderson Church in 1936 and since that time the church and parsonage have received extensive repairs and both the interior and exterior of the buildings have been painted. The church roof has also received a coat of paint and a new roof has been put on the parsonage and the long-standing debt paid. The radiators in the Sunday school class rooms have been enlarged and painted, and shrubbery has been placed around the parsonage and the lawn improved. During the past two years 37 members have been added to the church roll and each year the money raised has exceeded the church budget.

We now face the 34th year of the church's history and the third year of my association therewith and we believe that it will be the best year in its history.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HOLLAND.

WHEREAS, the deacons of the Suffolk Christian Church have been called upon to record the passing of the beloved Chairman of the Board, Brother Abram Thomas Holland, who was not only chairman of the Board but a trustee of the church, a former member and chairman of the finance committee of the church, and a trustee of Elon College for a long period, and a staunch supporter of every enterprise of the church and denomination;

WHEREAS, his passing has brought poignant sorrow not only to us but to the entire Christian denomination and to many outside of the church, he was regarded in highest esteem by all, being not slothful in business, but fervent in spirit, serving the Lord. He had served his county as Supervisor for years and when he moved to Suffolk was a member of the City Council for some years, and his keen business mind was of great assistance to both bodies. He was one of the men who helped to bring the great peanut industry to our city and in the early days of the industry his experience was of great value to the promoters. He was one of the pioneers who had laid the foundation for this city to become the peanut capital of North America. He was always quiet and unassuming in his manner, yet his humility gave him strength with his fellowmen, wether in business or in the church. He was in his 79th year, and had so lived that it might be said of him that he had served his day and generation well in every position he had held.

RESOLVED that, in his passing his family had lost a devoted husband and father, his community a kind and generous neighbor and friend, and the country a Christian gentleman and a loyal citizen, and his church a true and faithful member. May his mantle fall upon some worthy member of this church, and may we all strive to emulate his noble example, and try to meet him in the better world.

RESOLVED that a copy of this be spread upon the minutes of our church, a copy sent to "The Christian Sun" for publication, and a copy sent to the family.

W. E. MacCLENNY,
E. H. RAWLES,
Committee.

McCULLERS.

George Matthew McCullers was born June 9, 1856, and died March 6, 1939. He was converted in early life and joined Catawba Christian Church where he was a deacon at the time of his death.

He was twice married—first to Miss Almira Isabella Johnson, and to this union one child was born. His second marriage was to Miss Harriet Rebecca Stephens, who, with his daughter, Mrs. Grace McCullers Yancy, survive him.

The burial services at his request were conducted under the spreading limbs of a great white oak that stands in front of the old McCullers home.

The remains of a good man, a loyal friend, and upright citizen, were placed in the McCullers burying ground. The many beautiful flowers spoke silently of the high esteem in which Mr. McCullers was held.

Services were by the writer, assisted by Rev. J. Lee Johnson and J. A. Denton. Peace to his dust and sympathy to his loved ones.

J. L. FOSTER.

WINNER.

Our Heavenly Father in His infinite love and wisdom called from among us on March 24, 1939, a beloved and faithful member, Mrs. Berthania F. Winner.

Therefore, we, the Ladies Benevolent Social Union, the Woman's Missionary Society, and members of the Berea Christian Church (Nansemond), have resolved as follows:

1. That we have been blessed by having such a good Christian woman with us, and we will always cherish the memory of her personality.
2. That remembrance of her life should be a comfort to her loved ones in their assurance that she is safe in the arms of Jesus.
3. That we extend to her family our deepest sympathy, realizing that they have lost a good, kind, and loving mother.
4. That copies of these resolutions be sent to the family, one spread on the minutes of our Ladies Benevolent and Social Union, one on our Woman's Missionary Society, one on our church minutes, and one published in "The Christian Sun."

Mrs. R. T. BRADFORD,
Mrs. R. A. SAVAGE,
Mrs. W. B. WARRINGTON,
Committee.

THE UPPER-ALAMANCE FELLOWSHIP.

(Continued from page 6.)

Strader, superintendent of the Alamance District of the North Carolina Woman's Missionary Conference; treasurer, Rev. Melvin Dollar, student pastor of the Carolina Church of the Fellowship.

The Pleasant Hill Church is extended an invitation to join the Fellowship, this church being a member of the Western Conference.

The outstanding and gratifying feature of the sessions was the large number of ministers present—eight.

A NEW GROUP ORGANIZED.

A new spirit is beginning to dawn upon a group of churches near Franklinton, N. C. Twelve churches were represented at an all-day rally, which met at Pope's Chapel the fifth Sunday in April. The churches represented were as follows: Beulah, Good Hope, Fuller's Chapel, Henderson, Liberty, Mt. Carmel, Mt. Gilead, New Hope, Oak Level, Pope's Chapel, Raleigh, and Youngsville.

The assembly was called to order at 10:30 A. M. by Rev. J. E. Neese. A brief business period followed, after which the audience entered into the morning hour of worship. Rev. S. E. Madren delivered the sermon, using as his theme, "Anxiety and Care for the Churches."

At 12:30 all who were present shared in the fellowship of the lunch, which was spread in the grove.

In the afternoon, following the worship service, Rev. E. M. Carter spoke on "What We Propose to Do In the Fifth Sunday Rally." Rev. J. E. Neese presented the plans of "Our Sunday School and Christian Endeavor Convention." Rev. Allyn P. Robinson spoke on "Increasing Church Attendance." Rev. W. J. Andes discussed "The Problems of Evangelism."

There were present 150 representatives from the churches, 6 ministers, and 25 visitors from other denominations. Special music was an added feature to both the morning and afternoon sessions.

The following officers were elected: president, Rev. E. M. Powell, Henderson; vice-president, Miss Nell Holmes, Franklinton; secretary-treasurer, Rev. S. E. Madren, Henderson.

DO YOU KNOW?

By CARL R. KEY.

Do you know that the Christian Church is one of the oldest truly democratic spiritual organizations in America, and that it was organized at Lebanon Church, Surry County, Va., August 5, 1794?

Do you know that this Church has six principles for our guidance in Christian living? Five of them are often printed in "The Christian Sun." In W. E. MacClenny's "Life of Rev. James O'Kelly" we read the sixth principle on page 122, thus: "The union of all the followers of Christ, to the end that the world may believe."

Do you know that this principle of unity was put into practice in 1931 when the union of the Congregational and Christian churches was consummated at the Seattle Council?

Do you know that "The Herald of Gospel Liberty" was the first religious newspaper or journal of its kind to be published in this country; that our church led in the field of religious journalism? Do you know that this magazine and the former "Congregationalist" are now published as a monthly publication for our United Church under the name of "Advance?"

Do you know that the Christian Church was the first to re-unite, both North and South, about twenty years after the close of the Civil War?

Do you know that "The Christian Sun" is the only remaining weekly paper of our denomination published in America?

Do you know that Elon College might actually trace its history further back than the charter date of 1889 to the beginning of the Graham Insitute in 1859?

Do you know that a number of interesting things about Christian Church history can be discovered by reading W. T. Morrill's "History of the Christian Denomination in America," P. J. Kernodle's "Lives of Christian Ministers," W. E. MacClenny's "Life of Rev. James O'Kelly," "The Principles and Government of the Christian Church," "The Christian Annual," "Advance," and "The Christian Sun?" The first book named can be found in any good library in this country. All these materials can be found in Dr. W. W. Staley's library in the Suffolk Christian Church and the Carlton Library of Elon College.

Do you know your Church? Do your children know about your Church? Do your friends know about your Church? If you do not tell them, who will?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, MAY 25, 1939. No. 21.

Congratulations to Graduates

From High Schools to Colleges all over the country there are fine young men and women graduating about this season of the year. To each of you "The Christian Sun" offers its sincere congratulations and good wishes.

You are congratulated because you have attained. Your industry and study have sent you beyond the average person in the field of education. It takes much work to learn enough to pass the examinations of High School or College. You have kept to the path of knowledge until you have succeeded in attaining graduation. For this you are to be congratulated.

You have had friends and you made friends. Without friends no one could get knowledge or do any other worthy thing. Without friends there would be no schools. Parents, teachers, school-mates and others are to be listed among your friends. Those who have twenty friends are twenty times as rich as those who have only one friend. Because you have friends you are congratulated.

Your graduation is the opening door to greater opportunities. College and University invite you. Libraries, scientific laboratories, or travel may intrigue you. Business bids you enter and bear your part of its responsibility. Literature, art, or music enchant you. The heights and depths of life await you and beckon you on. The world needs your talents.

Those of us who are a bit older have not done an extra good job with making the world a wholesome place in which to live, even though God has been good to us. We need your help. In the language of a very wise man of long ago, "Come, and be eyes for us." We need your vision, your courage, your wisdom.

Because you have shown your high quality by graduation, because you have friends, and because the world awaits your help, you are offered the congratulations of your Church friends.

OUR WORK AND WORKERS

You are cordially invited to attend the Forty-Ninth Commencement of Elon College next Sunday, Monday, and Tuesday. Your college invites you.

Prospects are excellent for the organization of a church at Hope Mills, N. C., within a few weeks, perhaps on next Sunday. The building will be dedicated soon.

Rev. Roy D. Coulter was the speaker at the seventy-fifth anniversary of the Battle of New Market (Va.) recently. The newspapers report a crowd of 2,000 to 2,500 people, and speak well of Mr. Coulter's address.

The Sunday School and Christian Endeavor Convention of the Valley of Virginia Conference will meet at Winchester, Va., on June 14, 1939. A good program is in preparation for this convention, and delegates from all Sunday schools in the Conference are expected.

Hank's Chapel Christian Church, Pittsboro, N. C., invites friends to share in the Memorial Day services on next Sunday. The program begins at ten in the morning, and the afternoon service will close at three. Dinner will be served on the grounds (by those who take a basket).

The label on your paper tells when your subscription expires. If it embarrasses you, please send sufficient money to pay your subscription in advance to THE CHRISTIAN SUN office at Elon College, N. C. The amount is only a little less than four cents per week, but it does have a way of mounting up if you let it run behind.

Rev. Aubrey C. Todd, pastor-elect at Jonesboro and Sanford, N. C. has been serving one of our churches at South Pekin, Ill., while in Chicago Theological Seminary. A beautiful church has been erected in place of the one destroyed by a hurricane last year. Twenty-eight new members were received into the church at Easter, and perhaps as many more will join at Pentecost.

Rev. B. J. Earp reports a fine day at our mountain churches last Sunday. Services were held at all three churches, and one new member was received. In the evening about 150 people stood to see pictures of our work in China and other religious pictures presented by Mr. W. E. Walker of Shallow Ford Church. Vacation Bible Schools and revivals are being planned for the first three weeks in August.

Sixty-eight people attended an evening service in Park Street School, Asheboro, N. C., on last Sunday evening, and remained for a discussion concerning the establishment of a Congregational-Christian Church in that city. The opinion was unanimous that a church should be established there. A committee was appointed to arrange for other meetings and to see how many people can be secured as charter members.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

May 28-June 3, 1939.

PAUL WRITES TO A CHURCH.

Sun.—Greetings and Thanksgiving — Col. 1: 1-8.
Mon.—Purposeful Prayer—Col. 1: 9-12.
Tues.—The Image of the Invincible—Col. 1: 13-17.
Wed.—The Head of the Church, in Whom Is Salvation—Col. 1: 18-23.
Thurs.—Christ in You, the Hope of Glory—Col. 1: 24-29.
Fri.—Apostolic Anxiety—Col. 2: 1-7.
Sat.—Shadow and Substance—Col. 2: 8-23.

JOIN WITH US IN READING THE BIBLE.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention will meet at Third Avenue Christian Church, Danville, Va., on June 15, 1939. The Pilgrim Fellowship will meet at the same place on the evening of the same day. Rev. Millard Stephens is president of the Convention, and has plans well under way for a good program. It is important for every pastor, Sunday school superintendent, Sunday school teacher, and many others to be present for this day of study and inspiration.

MOTHER'S DAY AT REIDSVILLE.

The local newspaper from Reidsville, N. C., carried a long item telling of the Mother's Day service at the Christian Church there. It is reported that about four hundred people were in Sunday school and that there was an overflow congregation for the eleven o'clock service at which time the pastor Rev. J. E. Neese preached on "The Love of Mother."

Three lovely gifts were presented: one to "Grandma" Clapp, 78, the oldest mother present; Mrs. Frances Jackson, 19, the youngest mother present; Mrs. Mullen Moricle, mother of the largest family, who attended church with her husband and ten children.

Several appropriate selections were rendered by the choir and the altar was banked with flowers in memory of mothers.

The evening service was of the evangelistic type based on Luke 1: 19. Many visitors attended the services.

THORSBY INSTITUTE NEWS.

Miss Kathryn Foss, teacher of music at Thorsby Institute, Thorsby, Alabama, presented her piano and voice pupils in a recital on Friday night, May 19, at 7: 30 in Thorsby Institute Auditorium.

The Senior Class of Thorsby Institute will present a three act play entitled "A Little Clodhopper" by Walter Ben Hare on Friday evening, May 26, 1939, at 7: 30, in the Helen Jenkins Hall.

The alumni of Thorsby Institute will entertain the members of the Senior Class at the dining hall on Saturday night, May 27.

The Thorsby Institute Baccalaureate Services will be held in the Thorsby Institute Auditorium at 11 o'clock on Sunday morning, May 28. Rev. F. P. Ensminger, D. D., of Birmingham, Ala., will give the sermon.

Commencement Exercises of Thorsby Institute will be held on Monday, May 29, at 10: 30 A. M. Rev. Oscar Davis, pastor of the First Baptist Church, Clanton, will give the address. There will be the usual community dinner after the exercises, under the auspices of the Ladies Guild of Thorsby.

RELIGIOUS LEADERS HAVE BIG PART IN DUKE CENTENNIAL CELEBRATION.

Evidence that the modern university puts due emphasis on the contribution that religious thought can make in the solution of modern world problems is shown by the impressive list of religious leaders who had a part in the extensive Duke University Centennial Program just closed. Throughout the year, in observance of the 100 years of its history, the university conducted a series of symposia on modern problems. Religious leaders were prominently featured on many public occasions. More than

(Continued on page 6.)

OUR TYPE OF CHURCH.

In these days of world-wide disturbance, terrific human need, and increasing pressure on the Church, it becomes necessary for those who love the Church universal and the particular branch to which they offer allegiance to do some rather careful thinking about the church of which one is part. It seems to be important for those of us who share the name Congregational-Christian to re-think our place in "the body of Christ."

We can be justly proud of our forefathers who have made a name for themselves, and us, by establishing churches on broad Christian principles, churches that give liberty to all in the matter of Biblical interpretation, and require nothing but Christian character for fellowship and church membership.

But we can no more live on our heritage than we can last year's food. The Church of today faces different conditions. Democracy in Church and State are today under pressure. It remains to be seen whether the democratic principle can survive in the midst of dictators both in Church and State. Reason is on the side of personal liberty, but reason is not always allowed to live in human relations.

If we have any one contribution to make as a Church it is in the field of democratic freedom. Those who would close the doors of the Church to people who cannot repeat certain dogmatic doctrines are far removed from the spirit of James O'Kelly and the other founders of the Christian Church as well as all that long line of illustrious leaders of Congregationalism. A religion as broad as the Bible, as inclusive as the love of God, and as kindly as Jesus of Nazareth is our heritage, the need of the present world, and our responsibility to promote.

MEMORIAL DAY.

Many of our churches are now holding Memorial Day services. It has become quite an occasion. People who have moved away return to the old home church for the services of this day. Sacred memories are recalled, old acquaintances renewed, the cemetery is decorated, and a new understanding of the old church is developed. In many ways this memorial day has value.

On the other hand it may easily degenerate into a very unworthy affair. Memories of the past may aid us to be better in the future, but a cemetery should never bind the living about it in such a way as to hinder full and free service in the church wherever one may live. To hold as a sacred trust the heritage of the past and the memory of the departed is an obligation resting upon all, but to live in the past and fear the future is unworthy of those who call themselves Christian. To catch a glimpse once in a while of the "house not made with hands, eternal in the heavens" is a stimulating experience, but to fail to live at our best in the house we now have is shoddy preparation to live with God in a realm beyond the sky.

It is important for pastors and people to watch the tendencies of memorial occasions and to see that wholesome sentiment is cultivated, that life is "richer, fuller, deeper" because of this fine service.

HOW BIG ARE WE?

Two men were recently talking about another fine, Christian gentleman. One said to the other:

"He is a very fine man, if we could just get him out of our county."

No discourtesy was intended. This good churchman had built a wall about himself that was no bigger than his county. He had some vague vision of his state, but his view was far too small.

The old walls are crumbling. China once had a wall about her that could keep the enemy away. That day is gone. Once there was a line that divided the North from the South in our own country. Travelers now go from one area to the other without ever knowing the historic background and enjoy living beyond the borders that once divided. Denominations that once fought each other are now joining hands in a crusade for Christ. Whether we like it or not, the veil of the temple has been rent in twain and human beings of every race and clime are meeting at the foot of the Cross as brothers.

Are we big enough for the next day? We measure ourselves by the attitudes we take. The man who is no bigger than his county is not big enough. A Christian who stands on the mountain with Jesus sees unfold before his view the whole world, the world for which Christ died. A preacher who sees nothing bigger than his local congregation (or one that he hopes to have) has not looked high enough yet nor seen the face of his Lord in the agony of the world. A local church that thinks that it can live alone is destined to defeat and will soon be assigned to the limbo of forgotten things. A conference or convention that tries to be a lone wolf will soon find itself stranded on a lonely mountain side. Unless we can visualize our place in the world-wide kingdom of God we will soon lose our vision entirely and will stagger to our destruction.

"Where there is no vision, the people perish." Selfishness never pays. "The liberal soul shall grow fat." "To him that hath shall be given, and from him that hath not shall be taken even the little that is his."

Are the leaders, the members, the churches which call themselves Congregational and Christian big enough for the God and Father of all mankind to use them? This is not a rhetorical question. It is an important matter for us to consider in the light of our activities, our gifts, and our interests. If the answer is in the negative, we must mend our ways or be lost in the onward march of progress. If we can honestly answer in the affirmative, we may expect a bright, happy, useful future.

CONTRIBUTIONS

SUFFOLK LETTER.

Thursday, May 18, at 3:00 P. M., a memorial service was held at Mt. Carmel Church, in Isle of Wight County, Va. Rev. H. E. Crutchfield is pastor of the church. A very timely and helpful address was delivered by Dr. Elwood W. Jones, pastor of the Franklin Christian Church.

It was a privilege to attend this service in the church of our childhood days. Of course the old house of worwas torn down in 1905, when the present beautiful building was erected. There is a great deal of sentiment associated with a building in which one attended Sunday school, confessed Christ as Savior and united with the church. Not only is the old building one of the memories of the long ago, but many of the active workers, of thirty-four years ago, have been laid to rest in the cemetery near the church.

What memories pass through the mind when one returns to the old church after so many years in the work elsewhere! Faces of familiar friends and acquaintances seem to appear like pictures in an old album. New voices sing in the choir, while memory recalls the old familiar songs of the long ago. A multitude of young people occupy the pews where the saints of other days rejoiced in the worship of God. And if one could return thirty-four years hence, many of the people who were present for this annual memorial service on last Thursday will be gone and their places will be filled by people who are yet unborn.

Twelve members of this church passed away during the past year. The list was read by Mr. Otis V. Joyner. That means twelve families came to that service with a fresh bereavement in their hearts. Twelve vacant seats. An unusual number of deaths for a church less than three hundred members. This great loss by death is a challenge to the church to make a strenuous effort to find new members to fill their places. This church should have a membership numbering between three and four hundred.

Two life size pictures hang upon the walls of Mt. Carmel Church. A likeness of Rev. Mills B. Barrett, the first pastor, hangs on the wall in the rear of the pulpit, and those who remember him can recall the flash of his eyes as his eloquence thrilled his congregation. He was a powerful pulpit orator at his best. His sermons were usually deeply moving and it was his custom to preach for an hour. He was especially gifted in his ability to read church hymns effectively. The picture of Major I. W. Duck hangs over the door beside the pulpit. He was the leading layman in founding the church, and was for many years the superintendent of the Sunday school. He assisted Rev. H. H. Butler and the writer in preparing themselves for the ministry. It was a pleasure to see his daughter, Mrs. Nannive V. Bradshaw, present for this annual memorial service. She is well advanced in years, but takes a deep interest in the church of her distinguished father.

It is eminently fitting for local churches to observe a memorial day for their departed members. The dead should not be forgotten. Their works follow them. They made their contribution to the religious and moral standards of their community. The living worship in churches erected by people who have passed on to their reward. History is more profitable than philosophy. Facts have more value than fiction.

I. W. JOHNSON.

SUNDAY SCHOOL CONVENTIONS.

In a few weeks the annual assemblies of the Sunday School Conventions of our several conferences will be convening. These are most important gatherings. They should be taken seriously by everyone earnestly interested in the status and progress of our church. In the past the Sunday school has in a large measure been the mother of our churches. Through a Sunday school organization however small, many of our churches have had their beginning. As a mother the Sunday school has nursed and nurtured the church, bringing under the influence of the church children of the community and eventually the families from which these children have come. The Sunday school still is the strong arm of the church and can be made a much greater asset than it now is. Unchurched people in a community will become a part of a Sunday school more readily than they will a part of the church. To become a member of the Sunday school, the conditions are simply a willingness to unite and cooperate. To become a member of the church, the question of individual salvation enters, personal consecration and definite obligations are requisites. If we could re-discover the purpose and possibilities of the Sunday school and effect a closer and a more helpful alignment with the church itself, the entire church program would be revitalized and become far more productive.

In our Sunday School Conventions the question of program and policy for the Convention is vital. In addition to receiving reports, contributions and addresses on these annual occasions, there should be a very serious program of study and plans having to do definitely with Sunday school work. In these annual meetings, we should face the question of officers and teachers for the school, their duties and responsibilities. The average Sunday school is anxious to know the type of teacher to be secured. We certainly need to face the question of a more efficient organization for our Sunday school and to consider how to make our regular sessions of Sunday school in the local church more interesting, more helpful, and more beneficial. The question of materials and methods needs always to be presented in an enlightening way. We need to know the materials to be taught and the best plans of teaching whereby the members of their several classes and departments may receive the greatest possible benefit. It might be well to consider the technique of a real Sunday School Convention. There is a possibility of overlooking the more essential features of a Sunday School Convention and the things most vital to the efficiency and progress of the Sunday school in the local church. It is all right to talk about the church's institutions in our Sunday School Conventions, but more profitable I think to seek to improve the local Sunday school, and as our Sunday schools are improved, their value to the institutions of the church will be accordingly increased.

This is simply a suggestion to those responsible for the program of our Sunday School Conventions to have utmost in their minds the Sunday school and the local church as they plan their program. Lest we forget, the Sunday school offers the most productive field for evangelistic endeavor of any department of our church's life.

Would it be possible, my Brother Pastor and Superintendent, to determine a Sunday School Day for every local church constituting our Southern Convention of Congregational and Christian Churches. On this day, special emphasis would be put on the value of the Sunday school

(Continued on page 14.)

FOR THE CHILDREN

THE LITTLEST LEAF.

By Eleanor Hammond.

The little leaves were all whispering in the wind.

"Isn't it a fine world we've come into?" one little elm leaf whispered to the others. "I'm going to have a lot of fun! I'm going to play with the breezes and the sunbeams! I'm going to grow to be the biggest leaf on my bough and get the best place in the light!"

"I'm going to dance all spring and summer and hop and turn somersaults!" another leaf whispered. "And when autumn comes I'm going to fly right away! I'll fly in through Robbie's window and tickle his nose when he's asleep."

"I'm going to be the most beautiful leaf on the whole tree," a third little leaf said. "I'm going to have the finest green color and the prettiest scalloped edges and the most graceful veins. I'm going to be so beautiful that even the people on the ground under me are going to look up and admire me."

The wind laughed as he ran past. He gave the littlest leaf of all a little shake. "What are you going to do, you funny little bit of leaf?" he asked.

"I'm going to try to make people happy," the littlest leaf whispered. "I'm going to grow so that I will make nice shade for children to play in on hot days."

"You! You little bit of green foolishness!" And all the other young elm leaves laughed a rustly little laugh. "You aren't big enough to make shade. You couldn't shelter even a mouse from the sun."

The littlest leaf sighed. "I'm going to try, anyhow!" it said.

Every day the littlest leaf did its best to grow. It didn't spend time playing with the breezes nor dancing with the moonbeams. It didn't bother about whether its edges were perfectly scalloped or whether its veins were the most graceful. It just tried to grow convenient and shady.

But it was so high up on the tree that nobody ever noticed it. Robbie played in the yard below, but he didn't need the littlest leaf's shade. There were plenty of bigger leaves on the maple trees to shade his toys on a hot day. The littlest leaf gave a rustly little sigh. It wanted so much to be kind to somebody—and there was nobody who wanted it to be kind to him and he did feel bad.

"I wonder if there is any use trying to be good," the littlest leaf sighed. "Anyhow, I suppose I'll have to keep on trying—it's grown to be a habit now."

Just as he was saying it, the littlest leaf heard a chirping little voice in the tree. It was Mrs. Brown Wren and she was looking for a very good place to build her tiny nest.

"Just the leaf to build it under," Mrs. Wren chirped, when she caught sight of the littlest leaf. "It's so big and shady. It will keep the hot sun off my eggs and the rain off my babies." And she went to work at once building under the leaf—which wasn't really a little leaf at all any more, but a fine big shady leaf.

The leaf felt very, very proud and all the other leaves looked up at him enviously. "I guess it does pay to keep on being good," the leaf whispered. And think of a family of wrens—all my own."—*North Carolina Christian Advocate.*

THE SEED AND THE SOUL.

By Margaret E. Sangster.

God dropped a seed in the ground on day,
A brown little seed in a far-off spot,
Where the mud was thick and the sun so hot
That it blasted life with its scorching ray.
But the seed took hold on a sullen stone,
With roots as fine and as soft as lace;
And it struggled up toward the sky alone,
Until it bloomed in that far-off place!

God sent a soul to the earth one night,
And set it deep in a crippled frame;
A golden soul in a body lame
And racked with pain; but the morning light
Found faith and hope in a pair of eyes
And a heart that was sweet with trust and whole.
And through the dark of the crippled frame,
A song sprang out of that buried soul!
And as folk marveling, stand apart,
I whisper, "God," in my inmost heart.

—"The Christian Herald."

QUESTION BOX.

WHO WERE THE FOUNDERS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES IN AMERICA?

The founders of the Congregational Church in America came over on the *Mayflower.* As you probably know from your study of American history in school, this little boatload of Pilgrims landed at Plymouth Rock in 1620. This group had been forced to leave Scrooby, England, because of their religious beliefs. They went to Leyden, Holland, and from there came to the New World. The leaders on this adventurous trip across the little-known Atlantic were William Brewster, William Bradford, and Edward Winslow. Soon other Congregationalists came to this country and founded the colonies of Massachusetts Bay, Connecticut, and New Haven.

There are three men who are credited with the founding of the Christian Church. In 1794 Rev. James O'Kelly and a group of his followers withdrew from the Methodist Church, because they did not agree with its form of government. Rev. O'Kelly organized this group at Old Lebanon Church, Surry County, Va., where they took the name "Christian." A monument erected in memory of him stands on the Elon College campus. In 1801 a similar group under Rev. Elias Smith separated from the Baptists in Vermont. The same year another group in Kentucky left the Presbyterian Church under the leadership of Rev. Barton W. Stone. These three separate groups had similar ideas about religion and their followers finally united under the name of the Christian Church.

Next Week: How did it happen that the Congregational and Christian Churches united?

DUKE CENTENNIAL.

(Continued from page 2.)

1,000 persons attended the symposium on "Modern Religious Problems."

Among the speakers were: Dr. Allan Knight Chambers, pastor of Broadway Tabernacle, New York; Dr. Edward D. Grant, of Richmond, of the Presbyterian Church of the United States; Dr. George A. Buttrick, president of the Federal Council of Churches of Christ in America; Canon Charles Earle Raven, of the University of Cambridge; Dr. Charles C. Morrison, editor of *The Christian Century;* Dr. H. Paul Douglass, editor of *Christendom*; Bishop Ivan Lee Holt, of the Methodist Episcopal Church, South; Bishop William W. Peele, of the Methodist Episcopal Church, South; Dr. Robert L. Calhoun, of the Yale Divinity School; Dr. Emil Brunner, visiting professor of Christian Doctrine, Princeton Theological School; Dr. Rowena Morse Mann, of Chicago; Dr. Georgia E. Harkness, of Mount Holyoke College; President Henry Sloan Coffin, of Union Theological Seminary, Richmond, Va.; Dr. Henry H. Crane, Detroit; Dr. Paul Scherer, New York; Dr. E. McNeill Poteat, Cleveland; Dean Willard L. Sperry, of the Harvard Divinity School; Bishop Clare Purcell, of the Methodist Episcopal Church, South; and others.—*Duke University News Service, A. A. Wilkinson, Director.*

SERMONS THAT ARE REMEMBERED.

"The Bible is always being re-discovered. Often has it been shoved aside as an obsolete antique to which our ancestors had a curious addiction; always men have returned with new interest to its pages. Each age brings new questions to this ancient book—and finds within its covers fresh and timely answers.

"The most effective writers and speakers have always found the Holy Writ a goldmine of figures and phrases with which to give their thoughts a cutting edge. We read that even Heywood Broun uses it as a source-book for style.

"The wise story tellers and preachers ultimately go back to the Bible. Fairy tales and nature stories have their places, but if you want to charm a group of little children, tell them about Baby Moses. Even the "squirmy age" will pay attention to the parable of the Good Samaritan. As for the preachers, it is their privilege to discuss the problems of the day without benefit of texts, but the sermons which the people remember are built around one of the definite human situations with which the Bible overflows. The pews are grateful when the man in the pulpit takes a text—and then sticks to it!

"But there are indications that we are going back to the Bible in a deeper sense than as an aid to effective self-expression. We seem to be on the verge of a re-discovery of its spiritual mountain peaks."

The above to which we give our most hearty approval and indorsement is taken from an editorial in *The New York Congregational-Christian State News*, being a part of an editorial "Once More the Bible Speaks to Us." We indulge the hope, and have evidences for the increasing belief, that many indeed are re-discovering the Bible and its invaluable aid in solving the human problems of our time.

More than once in late years we have been surprised that the minister at the regular eleven o'clock worship hour on Sunday would consume the period allotted for such service in discussing topics of the times, or what-not without choosing a text of Scripture as a basis for his so-called sermon. We wish to repeat that which this writer has often said before, that in his opinion the very best sermon any minister can preach is that sermon which gives emphasis and vitality to a text of Scripture in such wise as to make, not his sermon, but the text, stick in the minds of his congregation. "And the Word became flesh and dwelt among us." That is the specific task of the minister in his worship service to give flesh and blood to the Word of God, the text chosen for the occasion. If the preacher makes his text live in the minds of his hearers he need not fear as to result and outcome of efforts. But for the minister to ignore a text and not to stick to the text when it is taken, is to make a fatal blunder indeed.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 20, 1939.

Sunday Schools.

Berea, Altamahaw, N. C.	$	10.00
Linville, Va.		7.23
South Norfolk, Va.		5.00
Suffolk, Va.		50.00
Elon Community Bible Class, Elon College, N. C.		5.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.		1.00
Big Oak, Eagle Springs, N. C.		.50
Wake Chapel, Fuquay Springs, N. C.		4.93
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.		3.00
Total	$	86.66

Individuals and Churches.

First, Norfolk, Va.	$	28.61
Berea, Altamahaw, N. C.		4.40
Berea (Nans.), Driver, Va.		15.75
Mt. Olivet (G), March, Va.		4.48
Isle of Wight, Windsor, Va.		1.00
Mt. Auburn, Manson, N. C.		12.75
Burton's Grove, Wakefield, Va.		2.00
Total	$	68.99

Specials.

Mr. E. J. Cheatham, Franklinton, N. C., Parsonage Rent	$	15.20

Cent-A-Meal Boxes.

Pope's Chapel, Franklinton, N. C.	$	15.48
Mt. Carmel, Franklinton, N. C.		9.48
Total	$	24.96
Total for week	$	195.81
Previously acknowledged		13,688.94
Total since Sept. 1, 1938	$	13,884.75

The above is acknowledged with deep appreciation and gratitude. These offerings we know represent self-denial and thus carry their own reward to those who make them.

Gratefully,
J. O. Atkinson,
Mission Secretary.

THE TREND TOWARD CHURCH UNITY.

"A definite trend toward church unity has set in everywhere. North America shows the greatest number of denominational divisions; nevertheless, a former president of the Federal Council of Churches recently ventured the prophecy that in twenty-five years there will be only one church in all America.

From these recent ecumenical meetings has come a new understanding of the vitality and universality of Christianity. It is the most potent force on earth today. As one instance of its power, we recall that in Germany only the church has been able to withstand Hitler and the Nazi program. We have learned, too, of the recent large-scale acceptance of the Gospel in India and China and Africa. Deep-flowing in the world's democracies is a new understanding of the place of Christianity in practical affairs. Statesmen are foremost in recognizing the religious factor in the mood of mankind."—*Exchange.*

PROGRAM OF WORSHIP FOR THE MISSIONARY SOCIETIES OF THE SOUTHERN CONVENTION.

Prepared by
Mrs. J. Everette Neese,
Henderson, N. C.

Theme: *"Faith in Our Task."*

Instrumental Prelude.

Call to Worship: "Come unto me all ye that labor and are heavy laden . . . I am the Good Shepherd; and I know mine own, and mine own know me. . . . Other sheep I have, which are not of this fold: them also I must bring, and . . . they shall become one flock, one Shepherd."

Moment of Silent Meditation (After which the leader prays):

> Oh God, Thou who hast instilled into the hearts of men that without Faith in our task we labor in vain, instill within us today the realization of the city's need of Thee. Awaken us to what we can do to carry the Gospel to those parts. We ask in Thy Name. Amen.

Hymn: "My Faith Looks Up to Thee"— 498, Pilgrim Hymnal.

Scripture Lesson: Mark 1:32-42.

Prayer:

> Our Heavenly Father, help us that we may share with the needy, give aid

to the suffering, minister to the discouraged and do all within our power to lift the blight from the city. May we have faith in Thee and faith in our fellowman, which combined will help us combat the forces of evil. Make us to realize the avenues of life through which we may work, and in our work, share Christ with others. Let us never think of self nor work for selfish gain. Let us never be so exalted as to refuse to enter the city slums and through Faith in our task, serve those there. Guide, strengthen and help us, we pray, in Thy Name. Amen.

Poem:

Give me, O God, the understanding heart—
The quick discernment of the soul to see
Another's inner wish, the hidden part
Of him who, wordless, speaks for sympathy.
I would be kind, but kindness is not all:
In arid places may I find the wells,
The deeps within my neighbor's soul that call
To me, and lead me where his spirit dwells.
When Jesus lifted Mary Magdalene
And Mary came with alabaster cruse,
A deed was wrought—but more; and there was seen
The bond of holy love of which muse.
Give me, O God, the understanding heart,
Lit with the quickening flame thou dost impart.

—"The Christian Century."

Talk by Leader: Robert W. Searle in his book *City Shadows* deals with the most important part of the city — its people. He says: "Has not every city its lonely aged, its physically, socially, and economically handicapped, its neglected and delinquent children? Are there not in nearly every city one or more groups which suffer from prejudice and discrimination? It has been said that 'every American community has its slums or substandard area.' And every city has its impoverished families whose income is less than the amount necessary for the maintenance of healthy life. These then are neighbors to us all.

"While this suffering is more vast in extent than the average person realizes yet of course it is not a new development in our community life. It has always been present and thanks to the Church, there has always been an effort to minister to it.

"We live in a desperately confused and suffering world. Our happiness is bound up with that of our fellows; things will not right themselves. Hate and fear will not vanish automatically. What is needed is a Christian crusade in love to conquer the world for Christ, which is only another way of saying to bring in the reign of brotherhood. For you and for me that must begin in our community. We cannot achieve it by force or by regulation. We can achieve it if we seek to do so in the power and spirit of the Master.

"Will you enlist and dedicate your life to the task of dispelling the City Shadows by the Light of His Life?"

Hymn: "O Master, Let Me Walk With Thee"—291, Pilgrim Hymnal.

Closing Meditation:

My life shall touch a dozen lives before this day is done,
Leave countless marks for good or ill ere sets this evening sun.

My life shall touch a million lives in some way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it passes by the way.

—Anon.

ELON MINISTERS' CONFERENCE.

Elon College, N. C.,
June 19-24, 1939.

Teachers and courses are as follows:

8:00 "The Vocal Use of the Bible" —Dr. Ernest M. Halliday, New York City.

9:00 "Rural Sociology"—Dr. Selz C. Mayo, University of North Carolina.

10:00 "The Geographical Background of the Bible"—Rev. Jesse H. Dollar, Newport News, Va.

11:00 "Improving the Local Church" —Dr. Halliday.

2:00 "Expository Preaching"—Dr. C. Rexford Raymond, Sunbury, N. C.

Years of experience have taught the necessity of having our ministers at Elon in order to get the young people. During the past few years a definite program has been aranged for the ministers. This Conference is held jointly with the Elon Summer School of Leadership Training. A program covering the various phases of our church activities has been prepared. Competent instructors have been secured. Ministers need not only the instruction, but also the fellowship. Churches should insist that their minister attend and assist him financially if necessary. Many churches send a young person to Elon. How many send their minister? We would like to have every minister in the Southern Convention at Elon June 19-24. Let's make it unanimous!

Robert Lee House,
Director.

THE MISSION OF OUR CHURCH IN THE SOUTHEAST.

(Continued from page 5.)

With reference to a broad application of the gospel to contemporary life let it be understood that an era of social vision and prophetic preaching might produce a Jane Addams or a Graham Taylor for the South. Too long the power of the Gospel has been concentrated largely on incidental and relatively insignificant sins. Pathfinders in social relations are desperately needed in the South today. Fortified by a crusading spirit, our denomination may aspire to the role of supplying to a definite extent this pressing need.

As we face our complex task we seem to be caught between the proverbial *must* and *can't*. We do, however, have resources, coefficients which should give us courage.

1. Literature second to none—Yes, we have Programs of Progress, perfectly printed, promulgated and propigated at prolific pace for perspective patrons by the proper prelates of the Pilgrim Press, and palpable pamphlets by parcel post on parents, pacifism, pedagogy, pageants, parables, prophets, patriotism, posters and ping pong to provide perennial pedagogy from Pensacola to Pasadena and from Pennsylvania to Panama. With an abundance of literature educationally and theologically trustworthy we should truly "go to town."

2. An organization and form of government lacking the Machivellian tendecies of the Episcopacy and yet strengthened by the guidance and inspiration of superintendents and extension workers. We have probably clung to antique techniques, but fortunately we are not historically encumbered and presently embarrased by narrow creeds and outmoded dogmas. Such a background and organization should facilitate progress.

3. An expectant, susceptible, rejuvinated, contemporary South. The South may indeed be the land with a future. The nation's number one problem may prove to be the nation's first asset. Here is an area for concentration and expansion. The experience of the race, the heritage of the ages, the imperishable Word, and the Eternal Spirit of the living God are available resources for building the Kingdom in the Southeast.

I close with the words of Leopold the III of Belgium: "To be *able* to serve, one must *know;* to be *willing* to serve, one must *love.*

"Say preachers, when you rise to the occasion, please learn to sit down."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MISSIONARY COMMITTEE.

At the meeting of the Southeast Pilgrim Fellowship held recently in Norfolk, Va., the question of doing something definite for missions was discussed. It was decided to have a committee appointed for the purpose of investigating such a project and the possibilities for carrying it out. This committee is composed of: Miss Frances Everett, Holland, Va., Chairman; Miss Elizabeth Newton, Jupiter, Fla., and Elon College, N. C.; Rev. Melvin Dollar, representing Alabama, Elon College, N. C.; Miss Dorothy Truitt, Greensboro, N. C.; and Raymond Andes, Harrisonburg, Va.

WHAT THE CROSS MEANS TO ME.

[Prize-winning essay by Ray Day, of First Church, Norfolk, Va.]

As I gaze off into space, I see a vision of a great event which occurred in the year 33 A. D. What is happening? My heart aches, my eyes fill with tears, and my mind is bewildered because my Saviour is being crucified.

"And they spit upon Him, and took the reed, and smote Him on the head." They spit upon Him, but He forgave. They smote Him, but He forgave. He, our King of kings, suffered that we might live.

While Jesus was carrying the cross on His way to Calvary, Simon the Cyrenean took the cross for our Lord. Simon was a compassionate man.

On the cross He was placed. Cruel nails were driven through His beloved hands and feet. A spear was thrust into His side. The precious blood of our Savior's body was spilled. All this He suffered for you and for me.

The cross is a sacred emblem of the death of Jesus Christ. As I think of the cross, I not only see a wooden structure, but I see a guide which leads me to the way of eternity. Down the path of life we journey. We should not mind our cross, because He carried His cross in our behalf.

Upon the cross He was placed one day,
And for our sins He did pay.
Willingly He His life did give,
In order that we might live.

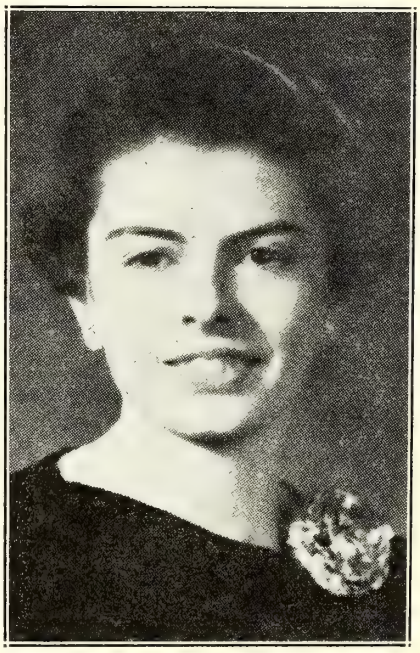
To the cross He was led,
Upon Calvary He bled.
Carry your cross as He did that day,
And be not a Judas who would betray.

THE RESPONSIBILITY OF OUR CHURCH TO YOUTH.

[This article is part of a paper read at the Mid-Year Conference in the Valley of Virginia by Miss Louise Bowman. Editor.]

Our Church of today is confronted with grave perils and inspiring challenges such as:

The great continuing problem of giving youth its opportunity to serve, and inspiring them to greater ideals in a changing world. Youth today is not satisfied to do the same things in the same way as our forefathers did them fifty, or even twenty-five years ago.



MISS FRANCES FOSTER.

Miss Frances Foster, 614 Arlington St., Greensboro, N. C., has recently been elected as president of the Southeast Pilgrim Fellowship. Frances is also the superintendent for the department of personal religious living of the North Carolina and Virginia Conference Pilgrim Fellowship.

The Church should concern itself with the upbuilding and maintaining of new churches and younger churches as a part of the world-wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with transforming power?

We are still laboring under the impression that a small church building set far back into the woods, difficult to reach in bad weather, ought to be made to stand, and worship ought to

(Continued on page 15.)

SOURCES OF SPIRITUAL POWER.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 28, 1939.
SCRIPTURE: Acts 2:1-12.
(PENTECOST.)

Daily Readings—

Monday—the Secret Presence—Ps. 31: 19-20.

Tuesday—Belief in Christ—John 14: 10-12.

Wednesday—Fellowship in Worship—Heb. 10: 19-25.

Thursday—The Source of Prayer—Matt. 6: 5-8.

Friday—The Holy Spirit's Power—Acts 1: 4-8.

Saturday — Abiding in Christ — John 15: 1-8.

Pentecost means fifty days. It carries us back to the scene where Peter spoke out of the boldness of his heart when the Holy Spirit had come upon the disciples. They were assembled in an upper room fifty days after Easter and ten days after the Ascension of Christ. We are told that three thousand believed on Jesus Christ. These people had communion with God. Their lives were stirred to the depths of their souls.

This meeting should help young people discover these sources of spiritual power: Prayer, the Bible, Church Worship, Meditation, Sacrifice, and Music.

Let each person make some contribution to this meeting. Plan together a schedule for daily worship. What would you include in a daily plan? Now make a schedule for a month.

Give some time to the discussion of things which should be included in a yearly schedule of sources of spiritual power.

In this hurried age is it possible to use sources of spiritual power regularly? Moses, Isaiah, Jeremiah, and Paul are illustrations of people who found a cause to which they gave their lives. What were their convictions?

For Discussion—

1. Why is prayer so often a matter of asking God for something, and so seldom a fellowship with Him?
2. How can Christian Endeavor direct the efforts of its members so that there may develop a sense of partnership with God?
3. Is our hurried age responsible for our lack of spiritual growth?
4. Should we slow down the era in which we live? Or is there some other solution?

Suggested Hymns—

"This Is My Father's World."
"Jesus Calls Us."
"Open Mine Eyes That I May See."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL THINKS IN WORLD TERMS.

Lesson IX—May 28, 1939.

Golden Text: *I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth.* Romans 1:16.

Lesson: Romans 1:1-17; 3:21-30; 5:1-11; 10:11-15.

In his second letter to first century Christians Peter says that "Brother Paul hath written unto you in all his epistles, speaking of these things; in which are *some things hard to be understood.*" II Peter 3:16. He must have been referring to some parts of Paul's letter to the Romans. In any event there are some things hard to be understood in that letter. It is one of the most profound things ever written. It is high and deep.

But there are some parts of that profound letter which we can understand. There is light enough to walk by, which will bring us into more light. A survey of the several passages included in today's lesson text reveals several plain and practical truths and principles. They can be only hinted at, for space forbids an extended treatment of them.

The Gospel Is for All.

Again and again in these passages of Scripture Paul writes in terms of the universal aspects of the gospel of Christ. It is for all men of all colors and creeds and cultures. All men have sinned and come short of the glory of God. Christ died for all. The gospel is for all. "Whosoever" —Paul thinks in world terms. One of the tragedies of modern Christianity is that it has lost its world vision and its world passion. The churches need to re-read Paul's letter to the Romans to get a world view again. Christ died for all. Christ can save all. This is the central message of true Christianity.

We Are Heirs of All the Ages.

Paul frankly acknowledged that he was "debtor both to Greeks and Barbarians." No man can cut himself off from the past. No man has anything that he did not receive. We are in debt both to the cultured and the uncultured for what we have and are. In recent years men of spiritual insight are discovering that Christianity itself will never become full-orbed and rounded until other races and other cultures make their contribution to it. A great deal of the best in our civilization and our culture came to us from those who were not "of the household of faith."

The Gospel Is Power.

"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile or Greek." The word translated power is the word "dunamis" from which we get our English word "dynamite." The gospel is the "dynamite of God." We need not defend it; we need simply to proclaim it, and to incarnate it. We need to keep in mind that the magic word in Rome was power. Rome was the proud mistress of the world. She ruled supreme. She had all power of a kind. Paul was talking in terms they could understand when he talked about power. But what was the power of Rome as compared with the power of the gospel? And today the gospel is power.

We Need Not Be Ashamed of the Gospel.

"I am not ashamed of the gospel." Some of us would have been. If we had been an humble and hated Jew, going into the capital of the world, representing a small religious group, we would have been ashamed. At least many of us today are half-way apologetic about our religion and our church membership. But Paul had a sense of values. He was not ashamed of Christ or Christ's gospel. He made no apology for it. Nor do we need to apologize for it, as we do not need to defend it. Proclaim it, live it, and it will vindicate itself.

Salvation Is By Faith.

Several times Paul insists that salvation is not a matter of doing good works, or by performing certain ceremonies, or even of believing certain dogmas, but of personal, sincere faith in Christ, in personal trust, in taking God at his word. Faith is a matter of personal relationship. Faith brings a man into a relationship with God which is salvation. We are saved by faith. We are saved by faith through the grace of God in Christ. It is not of ourselves; it is not of works, even good works.

We Are Reconciled to God Through Christ.

"God commended his love toward us, in that while we were yet sinners, Christ died for us . . . for if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by his life." The preaching which implies that God needed to be reconciled to man is false. Man needed to be reconciled to God. And when men see the Cross as the extent to which God in Christ will go to redeem them, they become reconciled to God through Christ. If that will not produce a change of heart in man, nothing else will.

Peace and Joy in Believing.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." This peace does not come from the absence of trial and trouble. Paul frankly says that the believer will have tribulations. But in the heart of the man who has been justified by faith in Christ there is a peace of God which passeth all understandings, and a joy which the world cannot give or take away. Even in the surface storms of life, there is an abiding peace and joy in the depths of the soul or heart.

We Have a Common Humanity.

"For there is no difference between the Jew and the Greek." The idea of such a thing! Who could not tell a Jew from a Greek just by looking at them? But Paul is right. Fundamentally mankind is one. Under all superficial and outward differences of race and color and custom, men are one. They have the same hungers, the same fears, the same hopes, the same temptations, the same sins. God hath made of one blood all nations of men on the earth. Fundamentally we are all brothers for we are the children of the same Father God. And because we are all alike all men need the gospel. The red man and the yellow men and the brown man and the black man have the same need of, and the same capacity for the gospel as does the white man. "The same Lord is rich unto all that call upon him." And "whosoever shall call upon the name of the Lord shall be saved."

We Must Send the Gospel to Others.

The gospel cannot be preached through abstract mediums. It must become incarnate. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? God could have converted the so called heathen by a direct act. He chose, however, to do it through human coperation. And God will not and cannot make his salvation known unto the ends of the earth until he finds enough men and women to go to the ends of the earth to proclaim and to incarnate his gospel of love. The day of missions is not done. It is hardly begun. The church which refuses to lose its life for those abroad will lose its life at home.

By Chaplain H. E. Rountree

MONDAY.

"If It's Kind, Jot It Down."

"If thou doeth not well, sin lieth at the door."—Gen. 4:7.

The above was the title of an editorial in a recent nursing journal. The suggestion was that if anything kind in the nursing profession was heard, it should be jotted down and sent to the Journal.

Should this be so only in the nursing profession? Shouldn't it be so with every one in every walk of life? Yea, verily, and not necessary to jot it down but just remember it; and then for the happiness and encouragement of others, repeat it.

Prayer—Our Father, it is not the easiest thing to forget the unkind and the bad. We need Thy grace and Thy power within us to give us the thought and desire to do so and to pass on the good for the good of the world. O Lord help us. *Amen.*

TUESDAY.

"The Converse."

"Forgetting those things that are behind . . ."—Phil. 3:13.

"If it isn't kind, do not jot it down. Just forget it." This is just as religious as our prayers, and it is apt to contribute as much good as if we went about doing good. It is not the easiest thing in the world to do. There was a poet who said:

The ill-timed truth we might have kept—
Who knows how sharp and pierced and stung!
The word we had not sense to say—
Who knows how grandly it rung!

We go along in this world so engrossed in ourselves, and priding so well in what we think and say, that we little realize how other people are going to be affected by it.

Prayer—Our Father, teach us how to govern our tongues, control our tempers, and direct our spirit so that we may cause no hurt, bitterness, sting nor sorrow to friend or others. In Jesus' name we ask it. *Amen.*

WEDNESDAY.

A Helpful Soul.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

How often we fail to say the little word or give the sympathetic smile that helps some struggling one along the way, makes his load lighter, and his way happier!

There was a young man who, after much struggle, gave his heart and life to the Lord Jesus Christ. He was happy and his parents were happy. The day was perfect but for one thing: A well meaning friend said "Well—I am glad you were baptized. Even though you aren't a Christian, you may be some day." That thrust at a time when encouragement was needed most left a sore that was never healed. Tragic!

Prayer—(Pray as you feel.)

THURSDAY.

Who Is Guiltless?

"He that overcometh shall inherit all things."—Rev. 21:7.

I wonder if we are not all guilty of saying unkind things. Isn't it true that in our homes and most intimate relations we are continually hurting those whom we love best by letting go our words and saying what we think. Many have company manners. Well—let's let love wipe this disgrace out. Some one has wisely said:

"Don' speak all yo' knows; but be sho' yo' knows all yo' speak."

Prayer—Dear Father, forgive us our sins and make us willing to be endowed by Thy spirit so that we can be sweet all the time."—*Amen.*

FRIDAY.

"Possessed of a Purpose."

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."—Ps. 121:1.

There come days when we are sorry for all of our bad speeches. It may be the day when we are sending flowers and we wish we had long before sent a visit. We may prevent such sorrows, at least reduce them, by looking to Him who overcame all sin, of whom it is said, "He was possessed of one purpose; He lived to bless others." With His spirit in us, things will be different. When we desire to speak, if we can reflect: "Would Jesus think this is kind? Would Jesus consider this a blessing?"

Prayer—Dear Father, we are humiliated to think of how weak we are. We would be like Jesus. Grant unto us submission of self so that we may have His spirit always. *Amen.*

SATURDAY.

"Remember."

"I will remember my covenant with Thee."—Ezek 16:60.

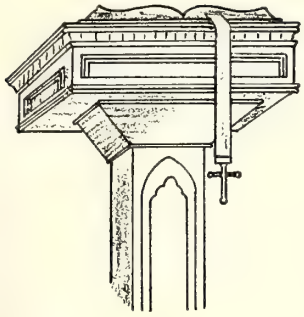
When we remember God's promise in Jeremiah 31:34, that He will remember our sins no more, and that He will forgive our iniquities and make us clean, it will be easier for us to remember that if a thing is not kind, forget it; and if it is kind, remember it, and tell it, and leave it with someone who appreciates it; it will be easier for us to know that "there's miles and miles of smiles, and life's worthwhile if you smile." It will be easier to say, or do something kind.

Prayer—O Lord, Our Lord, how excellent is Thy name in all the earth." Thy very spirit throbs our thoughts and passions now. O God, may we think enough every day to bring us into the mood and spirit of our Lord Jesus Christ, and be His children forever. *Amen.*

SUNDAY.

Dear Father, we cross the threshold of this day to do Thy will. Help us to do it in lowliness of mind and

(Continued on page 14.)



"THY SANCTUARY THAT IS DESOLATE."

(DANIEL 9: 17.)

By VICTOR B. CHICOINE,
Winter Park, Florida.

It is not the exact truth that all the sanctuaries of the land are desolate, but it is so very nearly true in many places that they who are the most interested are greatly disturbed. People will travel in hords to entertainments that are bawdy, pugilistic combats that are fraudulent, but the sanctuaries are often desolate. So once more, as in ancient Israel, there is the cry, "O God, hear the prayer of Thy servant, and cause Thy face to shine upon Thy sanctuary that is desolate."

I.

Now what is the truth? Why is the sanctuary desolate? Is it because the majority of men and women do not care to be associated with those who continue to have, as they call it, an outmoded attitude towards the universe? Is it sheer thoughtlessness and selfishness, and every minister of the sanctuary knows who have come to him in deep need, asking for the service of the sanctuary, and then having received that aid, have gone away, ignoring the sanctuary, leaving it desolate as far as they were concerned until the next time? Is it that the sanctuary being a quiet place, removed from the crowds, unadvertised by blaring posters, catchy slogans over the radio, is fading from the thinking of the people and is therefore unattended? Or is the reason that they who have ministered in the sanctuaries having been false, and the hungry, unfed sheep, disillusioned have gone elsewhere for sustenance? Can it be that science, education, philosophy, mechanical toys are now satisfying the inner needs completely? Or is it possible that too rugged a truth is being heard from the sanctuaries and a people grown soft, and loving now, easy going cults, and fads, have drifted away?

II.

Whatever the cause the fact remains that many sanctuaries are well nigh desolate and that there is a cry in the land unto God that His face may shine upon the houses of worship. One can ask the above questions but who has the answer? However this much is observed to take place wherever the sanctuary is forsaken and true worship neglected. There, men and women are also desolate itself! There, true community spirit always lags. There, such words as nobleness, and generosity are almost empty terms!

There are communities where the desolation of the sanctuary and of the people do not at first appear to be converging; but they will meet. Even where there is great wealth, and houses are beautiful, temples grand, if the sanctuary is desolate, so the lives are, or will be desolate in that community. Such desolation may not come with a pounce, nay it will not come that way, but if the sanctuary remains desolate—it will come! There is no corollary in all life that is more certain!

III.

I ask you to have a sanctuary, a place to which you deliberately go for regular appointments with God. If you are far from the great temples of the cities you need not feel that you are bereft of a place in which to worship. Allow no one to tell you that one church or one group has the only sanctuary or the one way of worship. It is the hearts of men and women that make or unmake a sanctuary.

Make sure of a place of worship. True sanctuaries, and there are such, are waiting for men and women that may help them to stand, to give them inner buttresses that nothing in this world can crack! There is power to be had in the sanctuary, power to save every last one of us from ourselves; to redeem the race; to challenged youth to give up inhabiting the slimy places; and in its place to attempt the heights of noble and great experiences.

However certain requirements must be met before such things can even begin to happen. One cannot enter the sanctuary, be it even a simple, plain, country chapel, with a jaunty or flippant air, laughing at the ancient customs that men have learned not only to love but to call holy, and expect a blessing. Neither will a blessing come to anyone who enters with a shallow spirit and a carping attitude; but an honest, searching mind entering the sanctuary will find welcome, peace, and power.

Therefore the first attitude must be that of honesty. There is no other way to begin. We must understand that, "The Lord is in His holy temple," and that He is reached only through a spirit that is seeking the truth. There must be the deep desire to be real and utterly sincere, or else there is not even a beginning to the worship. Douglas Steers says, "A friend who is the most effective clergyman in the middle-west has told me that, without entering into this silence each day of his life and opening up every pore of his life before God, the praise and eulogy and adulation which he as a clergyman is subject to would make a play-actor of him within a month." Now that, I submit, is a startling quotation; but it is the attitude which every person must have, in the sanctuary, if their worship is to reach its true culmination.

IV.

We need a place, and moments, into which we dare not enter with a scintilla of sham or acting in our souls—a place where other men and women are meeting with the same spirit upon them. The theatres are drawing their multitudes. But not even the greatest dramas will do for them or for us what the sanctuary can do. I do love the drama, the truly great drama; but it is only acting. That is the subtle psychology which will keep the stage forever from suplanting the sanctuary. Let any man or woman imitate vicarious suffering as dramatically and as gripping as it is possible for any human being to do—and it will still be acting. And they who see and listen will know and feel that it is acting.

There can only be acting on the stage. It never can be real. But on the other hand, in the sanctuary, no matter how clever it may be, we must be real, there never can be anything else but reality in the sanctuary! If there be acting in the sanctuary, then indeed, it is a desolate place! Calvary was no stage with a vivid set of scenery and many extras for the mob, and highly priced actors for the main parts! That is why men and women turn to it again and again. It was life, it was real. It happened once, only once, but it was enough for all eternity!

And if they who worship in the sanctuary, and they who minister, tell that tale well, tell it out of full hearts, and then live it out in life gloriously, the sanctuaries of the land, I believe, will again be crowded with seeking men and women!

"Give not, from the top of your purse, but from the bottom of your heart."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It took faith; but by having faith we won. More than a year ago our well that furnished the orphanage plant with water failed to furnish as much water as we needed. To be short of water supply in an orphanage with nearly a hundred children is a serious matter. It takes lots of water for such a large family. The question came to us as to how to get a water supply. We first undertook to drill our old well deeper. That proved to be a failure. The Board instructed us to select a new location, and drill a new well. We carried out their instructions. We had a geologist from the State Department to come and select the location. We started the drill and had gone about 40 feet when we encountered quick sand. If you ever had any dealings with quick sand in a well, you have some idea as to what we had to contend with. We lined the well as we drilled on down through sand and slush until the pipe would drive no further. Still the sand and slush ran in. It was then necessary to drive a smaller lining inside the first lining in order to cut out the quick sand. Finally at the depth of two hundred feet we cut out the sand and slush, but had no water left. Spending such an outlay of money and getting no water was heartbreaking. On the advice of the man who drilled the well and several others we decided to stop and spend no more money. Then what to do next was the question. A number of suggestions were made, but when we would figure the cost it was out of the question to undertake it. The writer still had faith to believe we could find water in the well we had abandoned if we would go deep enough in the rock. We finally decided to drill fifty more feet. We made a new contract and started the drive. After drilling about forty feet, we struck water and at a depth of seventy feet we found that we had a water supply which we think is ample. Our well is 270 feet deep and the water is clear and pure.

Our next trouble is to get a pump in the well and pipe the water to the buildings. Drilling deep wells through rock and buying and installing a pump costs money. When the income is barely enough to run on, it is hard to meet such an emergency as this. But we rejoice that we have water in sight.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 25, 1939.

Amount brought forward		$6,445.68
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Belew Creek	$ 3.05	
Community Bible Class, Elon College	5.00	
		$ 8.05
Eastern N. C. Conference:		
Christian Light	2.80	
Raleigh	6.50	
Wentworth	11.01	
Youngsville	2.00	
Oakwood	5.00	
		27.31
Western N. C. Conference:		
High Point, 1st	3.91	
Pleasant Cross	2.05	
Ether	1.00	
		6.96
Eastern Va. Conference:		
Elm Avenue	$ 4.46	
Suffolk	50.00	
First, Norfolk	8.00	
South Norfolk	5.00	
		67.46
Valley Va. Central Conference:		
Mt. Olivet (G)	$ 3.17	
Antioch	4.16	
Mayland	1.00	
		8.33
Ala. Conference:		
Pisgah		.93
Special Offerings.		
Lawrence S. Holt Endowment	$150.00	
Mr. May	6.00	
Mrs. Dalton	12.50	
O. H. Lambert	25.00	
Mrs. Hamilton	16.00	
		209.50
Total for week		$ 328.54
Grand total		$6,774.22

THE SUNDAY SCHOOL CONVENTIONS.

(Continued from page 4.)

as a religious factor and divine institution of the church itself, and to think of this day as an occasion for rallying at the church all who are interested in the church and in the Sunday school. If we are accustomed to have one hundred and fifty in regular attendance, set a goal for two hundred and fifty. Whatever our regular attendance is, set a goal of considerable increase and strive to reach that goal. The Board of Christian Education will give some token of recognition to the Sunday school registering the largest increase in attendance on such a day. It will also give some special token of recognition to the school in each conference that makes the best record of attendance. These recognitions of award will be given on the point of attendance only. The object is to turn the attention of every community toward the church through the Sunday school. Here is a magnificent field for progress if we could only realize the opportunity and in the name of Christ and for the sake of His church grasp that opportunity.

L. E. SMITH.

FAMILY ALTAR.

(Continued from page 12.)

heart that, whatever may come, Thy will may be done. When we meet temptations, give us strength to overcome them. When we meet people whom we do not understand and who do not understand us, give us the mind of Christ and the spirit to see and understand, and endeavor to help them to bear their crosses in a dying world. Make Thy will our objective and yearning. Make in us the continual strain of obedience our greatest joy. And thus we shall find Thee an ever-present joy and blessing. *Amen.*

Mrs. S. C. Whitehurst of Berea (Norfolk) Christian Church has read THE CHRISTIAN SUN for more than forty years. Mrs. Whitehurst is very complimentary concerning the present paper.

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - - $ 2.00
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A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
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A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

WHITLOW - WELCH.

On Thursday evening, May 4, 1939, in Virgilina, Va., Mr. Jick Hugel Whitlow of Virgilina and Miss Bettie Mae Welch of Timberlake, N. C., were united in marriage. The groom is a skilled mechanic and the son of Mr. and Mrs. Henry Whitlow. The bride is the daughter of Mr. and Mrs. Henry Thomas Welch of Timberlake, N. C. They will reside near Virgilina. Their many friends wish for them lives of happiness and usefulness.

C. E. NEWMAN.

In Memoriam

TUCK.

Nathan Tuck, son of Nathan Tuck (deceased), was born April 27, 1920, and was killed in an automobile accident near South Boston, Va., on Saturday, May 5, 1939. He is survived by his mother, Mrs. Nathan Tuck of Virgilina, Va., and four sisters. The funeral was conducted by the writer at Union Christian Church on Tuesday, May 9. The entire community was shocked by the sad accident that so suddenly ended the life of this young man. A large crowd of sorrowing and sympathetic people attended the funeral and burial. The latter was in the family plot in the town cemetery. Nathan had many friends. The sympathy of the community goes out to his mother, for he was the only son and she, a widow.

C. E. NEWMAN.

RESPONSIBILITY TO YOUTH.

(Continued from page 10.)

continue because our parents and forefathers' names were written on that particular church record. It is a nice thing to be sentimental about such things. We sing with much feeling, "The Church in the Wildwood." But I am thinking that if the church is to be true to its responsibility to youth, if the church is to be an agent for God and His Kingdom on earth, we must forget sentiment and think of the Cross of Christ. Good, honest thinking in this regard will include the youth of our day.

The churches are leaving youth out of planning. The churches are leaving youth out of objectives. Jesus Christ said: "Suffer the children to come unto me," but our church seems to be saying by its actions, "We forbid you take an active part in our programs, or our business administration. Our church should awake to its responsibilities to youth and give them a chance to modernize and streamline its program. Let's forget "The Church in the Wildwood" and build churches in the towns where the youth of our day gather for purposes that are worldly. We need churches in our cities. We, and when I say we I am speaking of the youth in our churches, are walking miles to churches and riding a few hundred yards to the pleasures of the world in our cities. Other denominations are getting our members who are fast moving to the more congested centers. It is time we forget our sentiment about the old home church building and think of the children of tomorrow, if we are to exist as a denomination and as a church. The Church's responsibility to youth is for better educational equipment, and better leaders and teachers in the Sunday school, for better Sunday school rooms. The Church should see to it that youth has trained teachers.

There is grave danger lest Christianity become diluted by superstition and sub-Christian conceptions of God. There are also to be met ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

There is need of realistic thinking ang sacrificial action with reference to the development of a sound financial basis for the churches. The Church should teach youth to give, and youth will give. The Church is responsible if youth does not give.

The hour has come to sound out a strong recall to evangelism—the larger evangelism. This is absolutely necessary to all we have at heart.

The last place where we of the Congregational - Christian denomination should permit ourselves to think of limitations is in the realm of our youth. For youth is the natural resources of the Church life.

In view of the alarming state of the world, in view of the so largely unfinished task, in view of the great designs of our ever-living and ever-creative Lord, our attitude and our spirit should be one of adventure—forward-looking and forward-moving—if we are to live as a Church of Jesus Christ in the world and in the Valley of Virginia.

DANVILLE.

We have just closed another great Sabbath day at Danville, Va. We had 710 present at Sunday school on Mother's Day, the average for the past two months being about 750. The attendance for morning worship was six hundred, while the evening attendance was about nine hundred. The great auditorium was filled almost to capacity. A wonderful spirit prevailed throughout the day. The evening service was a special young people's service, a pageant being given followed by a brief message from one of our young boys. At the close of the service twelve young people came to the altar acknowledging their definite call to a specific work for the Lord—some missionaries, some evangelists, and others to the work of pastors. It was a great scene, and now the task lies before us of getting them prepared for this great work. All of them are working on meager incomes, but are willing to launch out on the promises of God. It is with them just as it was when we built our Faith Home for under-privileged children; and again our large tabernacle. We do not know how we are going to send them to school, but we are sure God will provide. We invite you to join us with your prayers that God will help us to carry on. He has been wonderful this year, giving us to date seventy-four additions to the church.

M. T. SORRELL.

The Time Is At Hand

The months of May and June have been designated by the Convention Committee on Publications as a time to secure subscriptions for "The Chritsian Sun." The Convention voted "that we endeavor to secure 3,000 subscriptions within the Convention." It further recommended that each church have a standing committee on Publications and that subscriptions become a definite part of our Conference apportionments. Quotas have been determined for the churches, and those securing their apportionment during this period should appear in "The Christian Sun" as Banner Churches. While we have the entire Conference year, it would be far better to check up on renewals and secure the necessary new subscriptions at once.

The spring and summer are the seasons to secure several sane, stalwart, scientific, smooth-sailing super-salesmen to sell "Sun" subscriptions to the scholars and the skeptics, the self-indulgent and the self-righteous, the secular and the sacred; to circulate a select section of sensational Samaritans who sustain sentiment, stampede the sanctimonious, salve the sensitive, and survey the street, school, and sanctuary in a spontaneous scramble to salvage the savings, stipulate the stipends, secure the silver, and supply the sheckles to stimulate the "Sun"; who successfully sing their swan song by signing a substantial succession of superior subscribers throughout the spacious South from Shenandoah to the salty sea breeze of Saint Simon's. The time is at hand!

ROBERT LEE HOUSE, Chairman,
Convention Committee on Publications.

Propective Subscribers

1. All pastors—Believe it or not, sixteen of the eighty-four active pastors in the Southern Convention do not subscribe to "The Christian Sun."
2. All Deacons and other Officers of the Churches.
3. Sunday School Teachers and other Church Leaders.
4. Young People who are leaders or expect to be.
5. Children who like to read good stories and other religious material and who will become the the leaders of our churches soon.
6. People who cannot attend churches services and who like to read sermons and who want to know about the church work.
7. All who want devotional material for personal religious development.
8. Leaders of Missionary Societies, and those interested in world-wide Christianity.
9. Those who have recently joined the church.
10. All who are members of Congregational and Christian Churches.

A Reading Church Becomes a Wise Church, and a Wise Church Becomes a Growing Church

Get Subscribers for THE CHRISTIAN SUN and Help Your Church to Grow

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, JUNE 1, 1939. No. 22.

Requirements for Real Citizenship

IF I WANT TO BE A HAPPY, USEFUL CITIZEN I MUST HAVE:

Courage and Hope—I must be brave—This means I must be brave enough to control what I think, and what I say and what I do, and I must always be hopeful because hope is power for improvement.

Wisdom—I must act wisely—In school, at home, playing, working, reading or talking, I must learn how to choose the good, and how to avoid the bad.

Industry and Good Habits—I must make my character strong—My character is what I am, if not in the eyes of others, then in the eyes of my own conscience. Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits.

Knowledge and Usefulness—I must make my mind strong—The better I know myself, my fellows and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

Truth and Honesty—I must be truthful and honest—I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in all my thoughts. Unless I am honest I cannot have self-respect.

Healthfulness and Cleanliness—I must make my body strong—My eyes, my teeth, my heart, my whole body must be healthful so that my mind can work properly. I must keep physically and morally clean.

Helpfulness and Unselfishness—I must use my strength to help others who need help—If I am strong, I can help others. I can be kind, I can forgive those who hurt me and I can help and protect the weak, the suffering, the young and the old, and dumb animals.

Charity—I must love—I must love God, who created not only this earth but also all men of all races, nations and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country, and be loyal to all these.

Humility and Reverence—I must know that there are always more things to learn—What I may know is small compared to what can be known. I must respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

Faith and Responsibility—I must do all these things because I am accountable to God and to humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

—Exchange.

OUR WORK AND WORKERS

Rev. Robert Kimball of Everett, Pa., was among the visitors at the Elon College commencement.

If you need help in conducting a Vacation Bible School this summer, ask aid of the Board of Christian Education at Elon College, N. C.

Mt. Bethel and Hine's Chapel will observe next Sunday as Memorial and Home-Coming Day at their respective churches. Rev. C. L. Moody is the pastor of these churches.

Howard's Chapel Church, near Reidsville, N. C. Will observe Memorial Day on next Sunday, June 4, with an all day meeting. Rev. Melvin Dollar is the pastor of this group.

Ministers of our church graduating at Elon Tuesday were Melvin Dollar of Alabama, Emmanuel Hedgebeth of Virginia, and E. J. Sanderson of Canada. All of them expect to enter university next fall.

An offering for the Board of Christian Education when you have the Children's Day service will do much towards making it possible for the Board and the Promotional Secretary to keep at work for the churches.

The dedicatory service for Kallam Grove Christian Church, near Madison, N. C., was held May 21. The service was led by Rev. T. J. Green of Ramseur, N. C., who is a former pastor. Rev. LeGrand Moody is the pastor.

The Promotional Secretary will be the speaker at the annual Memorial Day service at Providence Memorial Church in Graham, N. C., on next Sunday morning. Former members, and friends are invited to spend the day at this famous old church.

Rev. W. Millard Stephens, pastor of Union Christian Church, near Burlington, N. C., spent the past week with his people in Alabama and preached the baccalaureate sermon at his home high school. Service was conducted at Union by Kenneth Register of Grace's Chapel, near Sanford, N. C., who has just completed the Sophomore year at Elon College.

Congratulations to Rev. Melvin Dollar who, on last Thursday evening, took to be his wife Miss Gwendolyn Strickland of Royston, Ga. The marriage took place in the home of the bride, who is a graduate of Piedmont College, Demorest, Ga. The happy couple are making their home in the new parsonage at Carolina, N. C., where Mr. Dollar is the minister. THE CHRISTIAN SUN family wishes them much happiness.

The Western North Carolina Sunday School and Christian Endeavor Convention is scheduled for its annual meeting at Randleman the last Thursday in July, the 27th. Mr. George T. Gunter is president of this group, and Mr. W. G. Lamb of Randleman is the secretary.

Memorial and Home-Coming services will be held at the First Christian Church, Reidsville, N. C., Sunday, June 4, at 11 A. M. and 2 P. M. Basket dinner will be served at 12:30 on the parsonage lawn. The former pastors, members, and friends of the church are invited to be present. Rev. J. H. Dollar of Newport News, Va., will bring the morning message, and Rev. R. A. Whitten of Winchester, Va., will bring the afternoon message.

Members and friends of Congregational and Christian Churches in and near Asheboro, N. C., are invited to meet at the Park Street School building in that city on next Sunday night to continue the processes of starting a church. A committee was appointed two weeks ago to arrange for other meeting and to solicit membership for Sunday school and church. The committee is composed of M. F. Wright, James Truitt, George T. Gunter, Mrs. Sybrant Pell, and Mrs. Paul Craven. The service will open at eight o'clock.

On last Sunday evening, after a brief worship service and sermon led by Rev. F. C. Lester, twenty-one people in Hope Mills, N. C., gave their names for charter members in a new church there. Prospects are good for that many more to join with the charter member list on the second Sunday in June when communion will be observed and the church building dedicated. The name for the group is First Congregational-Christian Church of Hope Mills, N. C.

Within a few weeks three of our Southern Convention ministers will graduate from seminary. Aubrey C. Todd will finish at Chicago and will go at once to a pastorate at Sanford and Jonesboro, N. C. Herbert Council, Jr., and A. Lanson Granger, Jr., graduate from Yale. Latest news from them indicates that they would like to return South but that no definite call has been extended. Here is a wonderfully good opportunity for some churches that may be in need of ministerial service.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

June 4-10, 1939.

Sun.—Christ Is All, and in All—Col. 3: 1-11.
Mon.—The Bond of Perfect Union—Col. 3: 12-17.
Tues.—Summum Bonum—I Cor. 13.
Wed.—How Much Do You Love?—John 21: 15-17.
Thurs.—Admonitions—Col. 3: 18; 4: 6.
Fri.—Salutations—Col. 4: 7-18.
Sat.—Be in Earnest—Rev. 3: 14-22.

JOIN WITH US IN READING THE BIBLE.

NORTH CARLINA PASTORS' SCHOOL AND RURAL CHURCH INSTITUTE.

(INTERDENOMINATIONAL.)

TIME: June 5-10, 1939. (8:00 A. M.—Noon—8:00 P. M.)

PLACE: Duke University, Durham, N. C.

COST: Registration fee, $1.00 (includes room). Meals, College Dining Room, 85c per day; or at other places.

COURSES:

"Present Day Evangelism"—Dr. A. J. Walton.
"The Fourth Gospel"—Dr. Clarence T. Craig.
"Music in the Small Church"—Dr. O. W. Moerner.
"Children in the Small Church"—Miss Barnett Spratt.
"The Need for a More Adequate Philosophy of Rural Life"—Dr. A. H. Rapking.
"The Program of the Country Church"—Dr. D. B. Walthall.
"The Rural Church and International Relations"—Dr. Ralph Felton.
"The Church and Rural Migration"—Rev. W. F. Allison.
"The World Mission of the Christian Church"—Dr. R. E. Diffendorfer.
"The Financial Program of the Church"—Mr. Boyd McKeown.

PANEL DISCUSSIONS:

"The Ministry of Public Worship."
"The Minister in the Homes of His People."
"The Church and the Unreached People."
"The Vacation Church School."
"The Local Church and the Church Universal."
"Church Architecture."
"The Attitude of the Church Toward War."
"Evangelism."
"The Church and State Today."
"A Constructive Community Program."

CHURCH MEMBERSHIP.

"How can we keep our church members? People join our church, but they seem to get lost and never return."

Such statements as this can be heard in many, probably most, of our churches. The back door of the church seems to be about as large as the front door, and people can get out as rapidly as they come in. What can be done about this? Here are a few things that can be done which may help to change a very bad situation into a more wholesome one.

1. Make church membership mean something important.—Train those who are considering membership. Make clear the meaning of "the Church is the Body of Christ." Teach the prospects that the reason for joining the Church is to serve, and not to be served. Discuss the rights and duties of membership. Get the candidate to write down the reasons why he wants to join. Use a meaningful ceremony in inducting people into membership of the Church. After the name is added to the roll, be sure that the new member finds real friendship and fellowship.

2. Keep an accurate roll of membership.—This should be done both by the secretary (clerk) and the pastor. There may be a card file for use in church work, but there should be a full record kept of each member in a book (not a loose-leaf book either). The report to Conference should correspond with the exact count on the book. When a new minister arrives, give him a complete list of members with addresses so he can find those with whom he is supposed to work. A printed (mimeographed) list each year given to each family will do much towards keeping the record up to date, and will help to make the members feel proud of their church.

3. Give new members literature concerning their Church.—Since the Bible is our rule of faith and practice, give them a copy of the Book. If you expect them to be informed concerning the work, present them with a subscription to the Church Paper and Missionary Magazine. After a year, or even six months, ask the member to renew the subscription. Start the new members to reading about the Church they have joined.

4. Make the Church a fellowship of workers as well as believers.—It is very important to believe, but it is equally (or more) important to work. Every local church should have a definite schedule of things it is trying to accomplish. Every member should have a part in deciding what is to be done, how it is to be done, and in the actual work. Give every member something definite to do—else wherefore solicit members? The "yoke" about which Jesus spoke in inviting followers was made for labor. A cross is to be carried. The Kingdom is to be builded. Unless we are about our Father's business, there is little excuse for a Church. New members should be received into a fine fellowship of those who care and work in the name of Christ for the bringing of His love into all human relations.

If these four simple things are done, there is reasonable assurance that membership in the Church will become more permanent. Three-fifths of those who join such a church as this will never be lost to its membership. If members are lost from your church other than by death or transfer to some other church, it is partly your fault, and something should be done about it by you.

REVIVAL MEETINGS.

Plans are now well under way for many revival meetings in our churches this summer. It is an old custom, and may become just a custom. It may have very great value. The value will depend upon the leaders.

Did you ever think seriously about what you want to revive? Has the fire of Christian fervor burned low in your own heart? Is that what you want to revive? It is not necessary to await a week's meeting of the church for that fire to be rekindled. God is now brooding over your spirit and breathing into your heart the breath of life insofar as you will let him. Go to some secluded beauty spot, or even close your eyes where you are, and say sincerely, "breathe on me, breath of God" and see what will happen. A revival for you can begin now, and will begin whenever you relax into the hands of God to be used by Him.

There are some things that should not be revived. Among these are family feuds, church disputes, and, if you will understand my meaning, over-zealous emotional religion. By the latter is meant that type of religion that depends upon swing music, exciting stories, and loud and long prayers for its life. Those who come into the church under this sort of hypnotism in the name of religion are likely to need conversion at the next revival. In fact, it too often happens that a revival is simply the bringing back of those who moved to the front under some emotional appeal at the last revival. Why not honestly think through the experiences of your church before you sit down and write the editor your heated opinion of this article and demand that he discontinue your subscription? You might even be surprised at just what you do really mean when you speak of a revival.

If the revival you think of and plan for means the stimulation of your own soul and the souls of others in the Church as you worship God, prayer for yourselves and the lost, and work for the redemption of the community and the world, then such a revival is worthy of your best effort. And may the God of all grace (graciousness) bless you as you join heart to heart with your fellow-churchmen in such a heart-warming that will set you aflame for right in all areas of life and in all of the earth.

CONTRIBUTIONS

SUFFOLK LETTER.

Sirs, what must I do to be saved?" That is a great question. One answer is: become a Christian. How may I become a Christian? "Believe on the Lord Jesus Christ and thou shalt be saved." That was the answer of Paul and Silas. It is the answer of Gospel preachers today. But there are some steps to this saving faith which should be carefully considered. Let us consider them briefly.

Every one who desires to become a Christian must begin with a faith in the existence of a personal God. No human eye has seen God. No infinite mind can comprehend Him. But the heart can believe the evidences of His existence which are daily submitted to the mind. And having accepted this great truth it naturally follows that God, the Creator, the Father, is also the Author of the moral and spiritual laws operative in the society of mankind. When a person discovers these laws he finds that he has broken them. His conscience verifies the condemnation of the Word of God. He realizes that he is a sinner. "Sin, when it is finished (full-grown) bringeth forth death." The discovery of sin follows the discovery of God.

At this point conviction of sin becomes the bitter experience of every seeking soul. There is no escape from this verdict at the bar of God. Under the power of the Holy Spirit and the Word of God the sense of personal guilt is intensified. There is hope for every one who deeply realizes the inevitable penalty of personal sin. Pilate may wash his hands but they are not clean. The red blood stains haunt the guilty murderer. "Guilty or not guilty?" is the question of the court. "Guilty"—is the reply of the soul.

Shall the guilty be punishedd or saved? "Repent, for the kingdom of heaven is at hand." Repentance, godly sorrow for sin, is the hope of one under condemnation. This is another step in the direction of salvation from sin. It is a great privilege to repent. It breaks the heart, but it mends the bruised and broken soul. Tears of penitence freely flow and the broken heart finds relief after the storm.

Faith in Jesus Christ, as a personal Savior, is one of the essentials in the plan of salvation. It satisfies the soul of man and the demands of a righteous God. It is glorious news that every one, who desires to enter into the joys of the Christian life, may come without money and without price. Money cannot buy faith, for it is a priceless treasure and possession. Jesus Christ is able to save unto the uttermost all who come unto God by Him. Acceptance of His mercy by faith, is the high privilege of penitent believers.

Faith brings justification before God. "The just shall live by faith." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is something that God does for a penitent, who has no merit to commend him. This is a part of God's work in the redemption of fallen man. No man can justify his sin, and faith in Jesus is his only hope of being justified by God.

Regeneration, a new life within, is the redemptive work of God in man. Jesus said to Nicodemus: "Ye must be born again." The new birth comes by an act of Divine Grace. Man can reform, that is, he can change his conduct; but he cannot change his heart. Only God can do that miraculous work. He is calling lost sinners to come to Him that they may have new life.

I. W. Johnson.

THE BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education is endeavoring to do a good job. It is doing about as well as could be expected with available resources. There is a tremendous amount of work to be done in the field of religious education work that would be profitable and enduring. The lack of funds often times hinders progress, even in the work of the Kingdom. Paul said, "I can do all things through Him who strengtheneth me." This is eternally true, but where funds are necessary for certain achievements, it often takes longer to get them done than it should.

At present our Board is putting all of its resources into the work done by and through our Promotional Secretary. Funds are insufficient to carry our share of this undertaking. Money received for this year's work has about been exhausted. We have barely enough to meet the requirements for the month of May. Our only sources of income are conference apportionments and Sunday School Conventions. If we could realize the full amount apportioned to the churches for the Board of Christian Education, this together with contributions from the Sunday schools through their Conventions would be sufficient to meet our obligations and make our program for the church a bit more thorough and inclusive.

For 1937-38 the Board received about fifty per cent of its apportionments. This makes it necessary to appeal to the churches to make advance payments on 1938-39 apportionments; that is, if your church has on hand or can raise money to send to the Board now, you will receive credit on your 1938-39 apportionments. This will be borrowing against future assets. If we cannot secure funds from this source, it will be necessary either to borrow money or to halt our program entirely.

During the month of June all Sunday schools are asked to observe Children's Day. A program has been prepared by the office of the Promotional Secretary and distributed to our Sunday schools for this purpose. You are asked to observe Children's Day and receive an offering for the Board of Christian Education. Please forward this offering to the writer at your earliest convenience. Your cooperation will not only be greatly appreciated but will be of effective assistance in carrying out the church's program. May we hear from your Sunday school?

L. E. Smith.

DR. JOHN KEITH BENTON NAMED DEAN OF VANDERBILT SCHOOL OF RELIGION.

Dr. John Keith Benton, Professor of Philosophy and Psychology at Drew University, Madison, N. J., has been named Dean of the Vanderbilt School of Religion, according to an announcement just made by Chancellor O. C. Carmichael. Until recently Dr. Benton was Visiting Professor of Christian Doctrine at Duke University. He will succeed Dr. Umphrey Lee, who resigned as Dean of the School of Religion to accept the presidency of Southern Methodist University.

Dr. Benton received his A. B. degree from Birmingham-Southern College, his B. D. from Yale University, and his Ph. D. from the University of Edinburg. He has had wide educational experience, having served as Professor of Philosophy and Religion at Southern College, Lakeland, Fla., and Professor of Philosophy and Psychology at Drew University. In 1937 he was Lecturer in Philosophy of Religion, Pendle Hill Summer Ses-

(Continued on next page.)

"Every Person Can Be An Assistant to God"

By Dr. R. C. Helfenstein.

The Old Testament lays great emphasis on the help which is available for mankind from the Lord, little reference being made to the human equation by the Lord. Jesus and His disciples gave a new emphasis on the need which God has of human help. Throughout the New Testament, we find the idea that God depends upon men and women like ourselves to be assistants to Him. God has no other minds but human minds to think His thoughts, no other hearts but human hearts to be motivated by His love, no other lips but human lips to speak His truths, no other hands but human hands to do His work. God depends upon us as definitely as we depend upon Him. Neither can get along without the other.

It is a great privilege to be an assistant to some great official in public life, or to some great leader in church or civic life. Think of the privilege of being an assistant to God Himself! That is the privilege that God offers to everyone of us. He wants men and women to be His fellow helpers in promoting the truth. How sadly the world needs to know the truth about human life, the truth about God, the truth about our obligations to God, the truth about the Bible, the truth about our responsibilities to our day and generation and to the generations yet unborn.

As disciples of Jesus, we are committed to the proposition of finding the truth at any price, because we have the responsibility of being God's assistants in the interest of discovering and promoting truth.

The highest privilege which life affords us that of being an assistant to God in opposing the wrong and in promoting the right. Society is divided into three classes—those who abhor evil and seek the good; those who despise the good and seek the evil; and those who assume an attitude of absolute indifference to either. No language is adequate to express the baseness of the ingratitude of those who refuse to assist God in opposing the wrong and promoting the good. Cooperation with God in this, His supreme concern, is the least one can do in appreciation of life.

Jesus, as "God's First Assistant" in the long ago, went about his homeland seeking to enlist others to follow him in helping God to realize a better world for their generation and the generation to follow. The men and women who responded to the call of Jesus and followed him as assistants to God made their names and deeds immortal in the records of the ages. Those who refused to accept Christ's invitation went away sorrowful and their lives have long since been forgotten.

Jesus of Galilee, the risen Christ, is still passing by. He is calling to men and women today to join with him in helping God, his Heavenly Father and our Heavenly Father, to realize a world freed from injustice, from crime and sin—world freed from war and the fear of war—a world characterized by brotherhood, good-will and peace for all mankind. For the sake of our children and of all youth, every man and woman ought to accept Christ's invitation to become "an assistant to God" in this divine task.

TODAY.

Fifteen minutes with the morning paper. Another fifteen in the flower garden. Breakfast. Thirty minutes with a devotional study of Matthew 18:1-6, and a daily page in my book of daily devotions, then an hour and a half of study, followed by thirty minutes of planning of next Sunday's two worship services.

At this point my friend, Dr. I. W. Johnson, paid me a very pleasant call in my study. That is always a joy. I do not know of a faster and finer sermonic mind than his. "What will you preach on Sunday?" And I read Matthew 18:1-6, telling him I wanted to give encouragement and strength in my morning message to our Sunday school. I told him I would talk on the church teaching the child. He listened respectfully and remarked: "Different minds work in different ways; I would call that the child teaching the church. Those disciples were not teaching the child; through Jesus the child was teaching them the gateway to the Kingdom of heaven." Dr. Johnson is really a great sermonizer. Valedictorian of his class in college, he has always been a clear thinker. One of the joys of my experience in Suffolk has been his friendship. For forty years he has given the highest type of pastoral leadership to the churches of his pastorate.

Out of the study at noon to call on the sick. Lunch. A bit of rest. And to see a number of high school boys and girls about their part in Sunday's programs. Then a pastoral call that won a new member. Another call on a man who has been sick for several years, and who waits eagerly, he tells me, for my visits. From there to see a woman above eighty, bed-fast and blind, who calls out from her bed as I enter. I know that voice, and I'm glad to hear it. I wish I could call on her, and more than a score of others, each week, for they bless my soul, but I go sometimes several weeks without getting around to see them.

Back home. A peep into the garden. While there two men call, one begging for a pair of discarded shoes. He gets them. The "lady of the manse" and I plant some pansies. A meeting with our boy scout troop. In for the night. A man at the door begging for something to eat. I gave him the food, and instead of returning to the book I was reading, I have written these lines.

During the first moments in my study this morning, I set free a mother bird which had imprisoned herself by dropping down the chimney. Perhaps the Heavenly Father has helped me to open the window of the soul for some man or woman, or boy or girl today. At least my own spirit sings in these commonplace efforts.

John G. Truitt.

DR. BENTON NAMED DEAN OF VANDERBILT SCHOOL OF RELIGION.

(Continued from preceding page.)

sion. In that year he was also Lecturer at the National Conference on Religion and Mental Hygiene.

He is a member of the Board of Directors and Chairman of the Central Committee of the National Council on Religion in Higher Education from 1935 to 1937. He is a Fellow of the National Council on Religion in Higher Education, a member of the American Philosophical Association, Phi Beta Kappa, Pi Gamma Mu, Pi Kappa Alpha, a Mason, Rotarian, and Honorary Texas Ranger, appointed in 1936. During the World War he served as cadet and pilot in the Air Service of the U. S. Army from 1917 to 1919. Dr. Benton has traveled widely abroad, having visited Great Britain, France, Italy, Germany, Holland, and Switzerland.

It is first of all a duty a man owes to God, the duty regularly to offer himself to the Highest. It is a duty a man owes the community, the duty to do his part to maintain Christian teaching and Christian faith therein. It is a duty he owes the Church, the duty he owes to add his increment of spiritual energy to the healing and illuminating and converting power of worship,

Elon College Golden Anniversary

We have had a little better luck this week, but not as good as we had hoped for. We are reporting five additional memberships with three paid in cash. Three-fifths cash is fine if the total amount were just large enough.

Tomorrow the forty-ninth annual commencement of the college will be initiated. Before the week is over, we hope to have a large number of new members for our club. Just one year from now we hope and not without reason that the club will have three thousand members and the creditors of the college will have full and complete payment of all obligations. That will be a grand and glorious day, and happy will be every individual who has done his share—his full share—to make these ideals a reality.

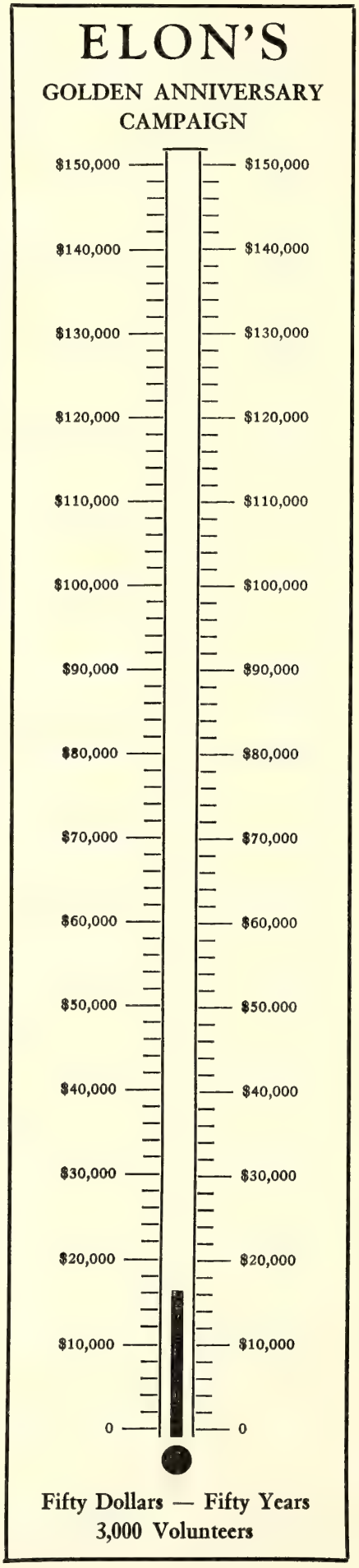
The report for the week is as follows:

Name	Pledged	Paid
Mrs. Elizabeth J. Lester, Elon College, N. C.	$ 50.00	$ 50.00
Mrs. J. A. Williams, Franklin, Va.	50.00	50.00
Mr. Jack Eley, P. O. Box 122, Greensboro, N. C.	50.00	
A Friend	50.00	50.00
Miss Julia Mae Oxford, Elon College, N. C.	50.00	
Totals for week	$ 250.00	$ 150.00

Total for week	$ 250.00
Previously reported	16,550.00
Grand total	$16,800.00

OFFERINGS FROM CHURCHES AND SUNDAY SCHOOLS.

The total amount received on conference apportionments for 1938-39 continues to increase a bit every week. A larger number of Sunday schools are beginning to make fifth Sunday offerings to the college, and more of our churches are making advanced payments on their apportionments. These facts are encouraging and helpful. Contributions at this season of the year mean a great deal to us in our determination to pay for what we get as we get it and balance our current budget at stated periods throughout the year. I am sure that the church at large appreciates the fact that we are endeavoring to live within our income. Often times this is difficult and the work is compelled to suffer. We cannot do what we should do for the lack of funds. However, we feel that it is a good policy to be paying our debts rather than creating new ones. Every time you make a contribution to the college, you make one to a worthy cause, one that endures, and one that shall continue to endure because of your assistance.



The report for the week is as follows:

CHURCHES.

N. C. & Va. Conference:	
First Church, Greensboro	$ 200.00

SUNDAY SCHOOLS.

N. C. & Va. Conference:	
Elon College	3.22
Durham	14.73
Eastern Va. Conference:	
Centerville	6.25
Holland	6.26
Eastern N. C. Conference:	
Mt. Auburn	5.30
Total for week	$ 235.76
Previously reported	2,218.39
Grand total	$2,454.15

NEWS FROM THE HILLS.

This is my second time to write from the mountains. I would like to tell you about an old lady, ninety-three years of age, who came to church Sunday at Elk Spur. She climbed four miles of mountains in order to attend this service. She brought her crippled granddaughter with her. They arrived about eight o'clock for the service which began at ten.

Mr. Walker and Mr. Pitts, from the Shallow Ford Church attended all three services Sunday. Mr. Walker was deeply impressed by the attendance at Ivy Hill.

Stones are being spread on the Skyline Drive. This means that Mr. Earp will not get stuck going to Ivy Hill any more.

Miss Orine Tate was the new member received at the Rocky Ford Church. She was given the hand of fellowship by the members of the church.

Mr. Walker showed pictures of our work in China and of the Christian Orphanage. These pictures were sent out by our General Board.

Mr. Walker made pictures of the deacons' homes in these mountains. Our pastor distributed books and pamphlets to be read and returned in two weeks.

After the picture of China had been shown on Sunday night, Mr. Earp wore a smile as he shook hands with the two hundred people who were present.

We people in the hills appreciate very much what you people of THE SUN family and our Mission Board do for us. We are always glad to have you pay us a visit.

NELLIE HORTON,
Fancy Gap, Va.

NEWS AND VIEWS

NEWS FROM WINCHESTER.

Not long ago our Winchester (Va.) Church purchased a house and lot adjoining the church property for the sum of $1,205.00. The Ladies' Aid Society paid $405.00 and began immediately to work for money with which to pay the remainder. In a letter from the pastor, Rev. R. A. Whitten, the following paragraphs are of interest:

"In addition to the substantial contribution of $405.00 on the new lot, the Ladies Aid Society since October 1, 1936, hs paid $1,200.00 on the parsonage debt, spent a considerable sum in improvements to the parsonage, such as papering, painting and new steps to the stairway, raised about $140.00 with which they paid for and installed a high grade carpet for the pulpit and choir platform, and sponsored the campaign to purchase new hymnals for the church.

"Within the same period the church has removed the old worn carpet from the floor, having the beginners and primary department floor covered with inlaid lineoleum and the remainder of the floors—including the main auditorium—sanded, varnished, and runners placed in the aisles, all at a total cost of about three hundred dollars and paid when the work was done.

"At a special business session of the church it was voted to tear down the old building now standing on the lot recently acquired, after the church gets possession about June 1. This will very greatly add to the appearance of our beautiful church building and everyone is rejoicing that this is to be done. The church voted to sell the parsonage and the trustees are offering this property for sale. It is the hope of the entire membership that this can be accomplished and a new parsonage built on the west side of the church.

"We badly need Sunday school rooms, recreational hall, and other conveniences, and we are hoping and working to the end that one day our dreams shall come true.

"The last gift to the church, made on Easter Sunday morning, was a lovely Bible marker for the pulpit Bible and a lecturn scarf, which were presented by the Intermediate Department of the Sunday school. These boys and girls earned the money after school hours for the beautiful and useful gift."

HAPPY HOME, RUFFIN, N. C.

Yesterday I went to church. I love my church and Sunday school. Our pastor, Rev. W. J. Andes, spoke at the Memorial Service on "Memories." This has been a custom in our church for many years. Always it is a special day; but never do I remember a more beautiful and inspirational Memorial Service at Happy Home.

Last night the Pilgrim Fellowship of the Greensboro Church had charge of the church service. These people have a worthwhile message. We are grateful to them for their visit to us.

Happy Home Church is growing both in numbers and in things accomplished. Recently shrubs and concrete walks have been placed on the grounds. An effort is being made to finish the floors and to get new pews.

Our pastor is a student at Duke University. His presence among us has caused us to discover that there is a task to do and to realize our responsibility.

The revival starts on July 10. We are looking forward to having the pastor's mother with us to help in the work of a Bible School.

Rev. Mr. Andes is a young man, but he is "about his Father's business." We feel that our church is growing much better because he is passing this way.

A Member.

LIBERTY, VIRGINIA.

Liberty, Va., Church is fifty miles south of Lynchburg, and was organized by the present pastor in 1910. The building was erected in 1911, consisting of one auditorium seating two hundred. It has recently been remodeled by changing the roof covering to galvanized tin, adding four Sunday school classrooms, and painting the entire building on the outside. The entire cost was twelve hundred dollars. The grounds surrounding the building have also been considerably improved.

This community is composed of small farmers. Never have I known eople to be more united and interested in improving their church property. Much of the work was done by the members, some giving several week's labor. Brother Burnette Bray, chairman of the committee on improvements, and his helpers are to be commended. The church has a lively Sunday school, Christian Endeavor, and woman's missionary society. The membership has increased from sixteen to about two hundred.

C. E. Newman,
Pastor.

CAMPS, CONFERENCES, SCHOOLS FOR LEADERSHIP EDUCATION IN THE SOUTHEAST.

Purpose.

Effective leaders must be trained. In these days church people need to be leaders. This means that church people should be trained. Many of them cannot attend college or university and have to be content with short courses. The church is undertaking to fulfill this need and give an opportunity for study to all who want it.

In the Southeast, Congregational and Christian Church people have a wide variety of opportunities. Training schools, conferences, or camps are within the reach of all. It is the hope of those who invest time and money in this work that leaders from every church will enlist in the schools and take training, so they may do a better service wherever the Lord may want to use them.

A partial list of such events follows. Further information will be given from time to time.

Events.

June 8-16—King's Mountain Conference—King's Mountain, N. C.

June 10-17—Florida Young People's Conference—Camp O'Leno, High Springs, Fla.

June 15-23—Senior Leadership Training School (Alabama, Tennessee, Kentucky)—Pleasant Hill Academy, Pleasant Hill, Tenn.

June 19-24—Elon Summer School of Leadership Training (North Carolina and Virginia)—Elon College, N. C.

June 19-24—Florida Junior High Camp—Byrd Lodge, Avon Park, Fla.

June 26-30—Franklinton Summer School of Leadership Training—Franklinton, N. C.

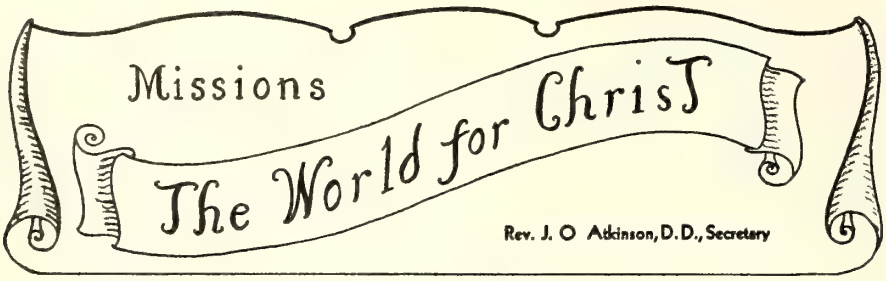
July 10-15—Georgia Young People's Conference—Camp Viola, Mountville, Ga.

July 10-16—Alabama Training School—Southern Union College, Wadley, Ala.

July 31-Aug. 5—Sealacon Conference (South Alabama and West Florida)—Camp Sealacon, Route 2, Skipperville, Ala.

Sept. 1-4—Florida Young Adult Conference—Crystal Springs, Clearwater Beach, Fla.

The Rev. F. E. Hyde, former president of the E. N. C. Conference, who is now the pastor at Cortland, N. Y., seems to have been busy since going to his new home. Thirty-three new members have been received since February, six memorial windows dedicated, a flower garden planted by the church, and new hymn books purchased. His friends hereabouts will wish for him continued success.



IN THE NAME OF RELIGION.

Let one with zeal, or deep seated prejudice, start out with any dogma, or doctrine, and he is sure to have followers. While there is in our day, as stated in this column previously, a definite trend in the direction of church union (the uniting of real Christian forces to combat a world of sin), there is at the same time an increasing number of cults, divisions and schisms clamering for hearing and all of them enlisting followers and adherents. Recently, according to reports in the daily press, the Mormoms, "Latter Day Saints," are gaining a foothold and numbers and were holding a State Convention of various districts in which this church (?) had gained a footing and a following. Many complimentary things have appeared in the papers from about the membership of this cult. Possibly CHRISTIAN SUN readers noted accounts of this State Convention of Mormoms and would appreciate some actual facts about this church and its doctrine. On this account we give to our readers a statement from *The Missionary Review of the World* for April, the facts of which, of course, can be verified by any who may desire. *The Review* article, titled "Why Work Among Mormoms" is as follows:

"Recently a contributor to Westminster College in Utah wrote Hans P. Freece, a representative of this College, and a former Mormom: 'As Mormoms no longer practice polygamy, and we are led to believe they are highly educated, with a great deal of culture and refinement, just what is the purpose of missionary work among them?' To which Mr. Freece replies: 'It is true that polygamy is not now openly practiced, but Mormoms say the Lord has only suspended it for the time being and that He will restore it in His own time. God Himself has many wives, they say, and polygamy is practiced in heaven.'

" 'Refinement and culture' are below the average in Utah. Some better class Mormoms send their young people to Westminster College to get 'refinement and culture'; also, high scholastic attainments. Mormoms do not know God nor trust in Jesus Christ, and Christian workers are needed in Utah for the same reason they are needed in China, India and Africa."

These facts seem revolting enough in themselves for any right thinking people who desire to know and worship the true and living God and Jesus Christ His Son, whom He sent into the world to redeem the world. We repeat that any dogma, or doctrine, seemingly which is taught in the name of religion can get some following in our day. On this account it behooves the true followers of Christ to seek with more zeal to live the life of humility and service that He lived and to be guided by His teaching and His example.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 27, 1939.

Sunday Schools.

Damascus, Chapel Hill, N. C.	$ 4.00
Pleasant Hill, Liberty, N. C.	4.50
Mt. Carmel, Zuni, Va.	11.49
Happy Home, Ruffin, N. C.	5.48
Shiloh, Ramseur, N. C.	2.00
Oak Grove, Sunbury, N. C.	2.10
Flint Hill (M), Biscoe, N. C.	.37
Oak Level, Youngsville, N. C.	1.00
Smithwood, Liberty, N. C.	1.70
Total	$ 32.64

Individuals and Churches.

Bethel, Elkton, Va.	$ 5.55
Wake Chapel, Fuquay Springs, N. C.	28.82
Lebanon, Semora, N. C.	13.88
Randleman, N. C.	5.00
Centerville, Disputanta, Va.	1.95
Rosemont, Norfolk, Va.	69.05
Pleasant Cross, Asheboro, N. C.	2.00
First, Richmond, Va.	50.00
Ocean View, Va.	12.00
Shiloh, Ramseur, N. C.	4.40
Total	$ 192.65

Specials.

Burlington S. S., Burlington, N. C.	$ 33.04
Class No. 2, Rosemont S. S., Norfolk, Va.	12.50
Total	$ 45.54
Total for the week	$ 270.83
Previously acknowledged	13,884.75
Total since Sept. 1, 1938	$14,155.58

The Annual (Easter) Offering for missions from churches are still coming in and some Sunday schools are being added to the growing list of those taking the monthly offering, for all of which we are profoundly grateful. Our Richmond church, itself struggling toward becoming self-supporting, gives a splendid example in its liberality in sharing with others. The Ancient Greek philosophy was "Know thyself." The Romans said, "Control thyself." The Christian philosophy, given by Christ Himself, is "Deny thyself." As we deny ourselves for His sake we enter into the fellowship of that philosophy and teaching that is to save mankind.

J. O. ATKINSON,
Mission Secretary.

ROCKINGHAM DISTRICT MISSIONARY RALLY.

The Rockingham District Missionary Rally was held May 14, 1939, at Beulah Christian Church near Keezletown, Va. The superintendent, Mrs. J. E. Bryant, presided. The program was as follows:

Hymn: "Tell Me the Story of Jesus."

Worship Service by Mt. Olivet (R) Society:

Hymn: "We've a Story to Tell to the Nations."

Prayer: Mrs. A. B. Lam.

Hymn: "Rescue the Perishing."

Poem: Miss Irene Hensley.

Hymn: "Bringing in the Sheaves."

Welcome: Mrs. A. S. Jenking.

Response: Mrs. M. W. Mann.

Talk on Missions—Dr. M. L. Weekley.

Our Young People: Mrs. A. W. Andes.

Quartette: "When Mother Prays" —New Hope Society.

"Thy Servant Busy Here and There" Mrs. E. M. Spitzer.

"The Church's Chance in China"—Anna Lou Showalter.

Address: "The Unfolding Power of Christ"—Rev. M. W. Mann.

Offering and Hymn: "Jesus Saves."

Election of Officers as follows: Mrs. A. B. Lam, superintendent, Audrey Armentrout, secretary.

Pantomime: "O Zion Haste"—New Hope Society.

Benediction.

ANNA LOU SHOWALTER,
Secretary.

A church member may be a stumbling block sometimes, but an outsider is a stumbling block all the time. His whole life is an argument for everybody to defy God, ignore the church, and have his own way.—*Selected.*

THE POWER OF THE GOSPEL.

How the Word of God under Varied Conditions Changes the Lives of Individuals and Builds Up Groups of Believers in Manchukuo (Manchuria).

I have yet to find during observation and experiences of nearly thirty years of missionary work here in the Far East and travels in other lands a single missionary in evangelistic work who has been, or is, discouraged. Rather are we much *encouraged.* And were God's people in the homelands able to see what we see, hear what we hear and feel what we feel, funds needed from abroad would not be lacking.

Taking the missionary's hand with a warm grasp in both of his, with real earnestness and feeling, the leading man in the village, a stalwart Chinese of forty years, said: "Pastor, we have been looking forward for days to your visit!" He and others were waiting in the cold outside the village to receive us, for two men on horseback had passed our cart and carried news ahead. Others were awaiting us in the house and hastened out into the yard with expressions of welcome when they heard the cart's approach on the frozen yard and the happy voices of those traveling with us.

Until a few years ago large numbers of Chinese Christians met us in the same spirit at the railway stations here in Manchuria, but to avoid abuse and intimidation they do this no more, for policing of the railways is now in different hands. But in their hearts there is the same appreciation and, we believe, a better understanding among the non-Christians as to our purpose and work.

Our first visit to this village, ten miles out from an outstation on the railway, was three years ago, along with a lay evangelist. On account of banditry the landowners had to flee to the railway for protection, while many of their homes were looted and burned. Among these was Mr. Hwa, the most influential, to whom was presented a Bible by a Christian while he was patiently waiting at Anganghsi for better days. It was then, during days of adversity and a realization of man's depravity and injustice, that he became a Christian. Later we had the pleasure of baptizing him and other members of his family.

Mr. Hwa is one of those who show real appreciation of the missionary and his message and an understanding of what it has meant for us to leave homeland, parents and others that he and his might have salvation, and deep gratification for Christ's great sacrifice. Such Christians always make rapid progress. On the cart with Evangelist Ku and myself were a dear old man, his daughter-in-law, his son's daughter and three small children. They had come from a distant place to join others in the opening up of uncultivated land belonging to Mr. Hwa, and had never before heard the unsearchable riches of Christ. Bumping of the heavy wheels on the rough frozen road, with only a thin layer of straw between us and the floor of the heavy springless cart was hard on the women and children. These people were so impressed with our concern for their comfort and saving the children from frozen feet, ears and hands by sharing our bedding with them that they not only heard the Word willingly but with great reluctance saw us leave the village of their adoption.

On our first visit to Peitachiai more than fifty men and women enrolled as esquires. Some did so because of Mr. Hwa, the head of the village. Among these was a man who tore down his private heathen temple. But soon afterwards a cow died. Later members of his family became ill. He was frightened, and hastened to Anganghsi, where he was told by a soothsayer that he had offended the idols, foxes and other animals whom he had formerly worshipped. He was told to warn the people against becoming Christians, to rebuild the temple and restore worship of the animals which are supposed to embody the spirits of devils. By the time he did this his family had recovered from their sickness.

This gave a setback to the gospel, others also turning in fear to their old gods. But recently Miss Liu, the Bible woman, and Mr. Cheng, the lay evangelist, held ten days of meetings in the villages. The Christians were enabled to see the Truth in a better light and to find just where they stood. It seemed a fitting time for Evangelist Ku and the missionary to make a visit. I wanted especially to help them get a reading class started, using a primer of one thousand characters which makes possible reading of the New Testament. Regular weekly worship was organized, to be held in the Hwa home, and the reading class enthusiastically instituted, fourteen enrolling, Mr. Hwa teaching this six nights in the week. The roll of inquirers was revised. There are now forty-two who give evidence of being born again. These are to be prepared for baptism. They have now been formed into a regular organized group, and later will grow into a church with their own place of meeting.

Thus the work begins and develops at these places, each in a different way, but ultimately to the same end. The genuine love and appreciation of these people at such places is an inspiration. We are made to feel so unworthy, and yet so grateful, as the children crowd around to hold our hands, to ask that we prolong our visit, and the older people expressing a desire to do anything in their power for us. It was possible to be there only two days and three nights. On the last night the meeting continued until long after twelve o'clock. As the babies went to sleep the mothers put them down upon the hard, warm brick "kang," covered with a thin, hard mat, but the boys and girls remained on wide awake until 12:30.

At another place, Toutzan, visited on our way back to the railway, we advised with the group of some twenty Christians there regarding the building of a place of worship this spring. An earnest Christian has given for this a most desirable large lot in the center of the little town. At this place a reading class was also organized, twelve enquirers who cannot read enrolling for this. A Mr. Wang (King), who gave the lot, will teach the class. This work is largely the outgrowth of the Anganghsi Church, members of this group going to Toutzan, six miles distant, on their bicycles Sunday afternoons to preach.

At an important city, Antachan, one of our outstations, we responded to a request to assist them in selection and purchase of better buildings to be used as a church and evangelistic center. This, a leading soya bean center, has gone down commercially in recent years, but business has now improved since the advance in the price of grain. The Lord's work there is also going forward.

The writer is fond of hunting and fishing, but finds little time for this. Besides, usually where there is good fishing or hunting bandits are too plentiful. I have, however, bagged several wild boar and deer during these fifteen years here in Northern Manchuria, and have caught beautiful trout and big land-locked salmon. Our most famous game is the savage, well-known Manchurian tiger. Of the smaller game the Manchurian pheasant is the best known. We have bagged a number of these, but never a bustard, the large, brown bird, as large as the American wild turkey, well-known in Europe, and considered "big game" because of its size. These wonderful big birds now feed on soya beans in this part of the world, and

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

(Annual Meeting.)

Youngsville Christian Church, June 10, 1939.

PROGRAM.

2:30 Worship Service.

2:45 Discussion Groups:
1. Planning Weekley Programs —Rev. J. E. Neese.
2. Missions—Mrs. F. C. Lester.
3. Youth at Work in the Church —Rev. F. C. Lester.

3:30 Recreation.

4:30 Discussion Groups continued.

5:15 Report of findings and discussion.

5:30 Open forum. Local Problems in Organization — Rev. S. E. Madren.

6:00 Business.

6:30 Supper (Each one is asked to bring a picnic basket).

7:45 Worship Service.

8:00 Address—Rev. F. C. Lester.

8:30 Pageant — Pope's Chapel Church.

8:45 Closing Meditation.

MT. OLIVET (R) PILGRIM FELLOWSHIP.

Members of the Pilgrim Fellowship of Mt. Olivet (R) Church were divided into two groups to contest for the largest sum of money raised to send delegates to the Elon Leadership Training School. The winning side will be entertained by the losing side. The group of which Miss Margaretta Hammer is chairman has been named "Go-Getters." On May 19 they held a Mothers, Fathers, and Friends Banquet, which was attended by over sixty guests. Our pastor, Rev. M. W. Mann was the toastmaster; Rev. W. H. Smith of the Elkton U. B. Church gave the invocation; the welcome was given by Miss Irene Hensley; recitation by Miss Ruth Strickler; Roll Call of Fellowship members by the secretary, Miss Fern Hensley. The guest speaker for the evening was Rev. R. D. Coulter of New Market, a former pastor of the church. Music was furnished by Misses Ruth and Ruby Harlow of McGaheysville. The other group led by Miss Frances Michael will hold a social on the lawn of the church June 3, 1939. Here's hoping for their success.

Irene Hensley,
Reporter.

FLORIDA YOUNG PEOPLE'S CONFERENCE.

Time: June 10-17, 1939.

Place: Camp O'Leno, High Springs, Fla.

Cost: $10.00; which includes registration fee, room and board, and 25c for the Florida Fellowship.

Dean: Rev. V. B. Chicoine, Winter Park, Fla.

Who May Attend: Tenth graders and older.

What to Bring: Bible, notebook, pencil, blanket, towels, soap, bathing suit, and clothes for play.

EURE.

The young people of the Eure Christian Church of Gates County, N. C., are doing a splendid piece of work in the young people's missionary society. Miss Louise Eure is the efficient superintendent and sponsor of the society and is proving to be a helpful guide to the youth of this community. They have a membership of fifty and the attendance at the regular monthly meetings has been more than fifty per cent. They have met all requirements on the Standard of Excellence and the goal for foreign missions is $16.00 per year.

The officers for the year are as follows: Miss Barsha Howell, president; Mrs. Clarence Eure, secretary; Mr. Curtis Green treasurer.

Dr. Rexford Raymond, Sunbury, N. C., is the pastor of Eure Church and lends his support and aid to this fine group which in turn is a strength to him and the church. Many acts of kindness are done in the community and through these, the members are kept busy for others.

The best monument that a child can raise to her mother's memory is that of a clean, upright life such as she would have rejoiced to see her daughter live.

FINDING MY PLACE OF CHRISTIAN SERVICE.

Christian Endeavor Topic for June 11, 1939.

Scripture: Isa. 6:8; Matt. 4:18-20.

Daily Readings—

Monday—A Call to Service—Exodus 3:9-12.

Tuesday—Called to Special Duty—Judges—6:11-16.

Wednesday—Faithfulness of Christ (prophetic)—Psalm 40:7-10.

Thursday—Peter's Commission — John 21:15-19.

Friday—Each in His Own Place—John 3:22-30.

Saturday—A Question of Submission—Acts 9:1-6.

The summer is a good time for young people to think seriously about their future and make important decisions. The summer is a time of change of occupation and for varied interests.

Some will attend summer conferences and conventions. They should grasp the opportunities offered there for studying vocations, and for trying various kinds of Christian service.

Others will have leisure time at home. They should contact local agencies which offer them the help and counsel they need — libraries, summer schools, and the like.

When young people make plans for the future, it is important to seek vocations in which they will be able to work out the principles of their religion. They should give a large part of themselves to the church regardless of their calling. The church needs strong men and women in her service.

Someone should make a strong appeal for decisions for full-time Christian service. More young people need to consider this as a life work.

Let another speak on the opportunities in the church lay-leaders to render Christian service.

For Discussion—

1. Is the field for Christian service over crowded?
2. Why do we not have more decisions among young people for full-time Christian service?
3. Has the church placed enough stress on the "opportunities for Christian service?"
4. Do we look at Christian service as a work which may or may not be of vital importance?

Suggested Hymns—

"Day Is Dying in the West."
"Jesus Calls Us."
"A Charge to Keep I Have."

S. E. M.

"A brass foot-rail, a gas-filled automobile, and a grass-topped grave."

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL PLEADS HIS OWN CASE.

Lesson X—June 4, 1939.

Golden Text: *I have lived before God in all good conscience until this day.*—Acts 23 : 1.

Lesson: Acts 21 : 27 - 23 : 11.

One hardly knows how to go about writing comments on a Sunday school lesson that covers nearly six chapters of the most thrilling events in a great man's life. The best that the writer of these *Notes*, and the teacher of this lesson can do, is to touch the "high spots."

A Costly Compromise.

The trouble really started in a compromise which Paul made as a concession to Jewish prejudices. Because false reports had been brought back to Jerusalem about Paul's work in other places, James and the elders suggested that Paul might take upon himself a vow and enter into a period of "purification" designed to soothe the feelings of his critics. Paul obligingly did this, at no small expense to himself, and with what turned out to be a immense amount of trouble. For when he was seen in the temple later, he was falsely charged with having taken into the temple a Gentile, Trophimus and Ephesian. And things began to happen thick and fast.

It is interesting to note that much of the trouble was due to a false supposition on the part of the Jews. "They supposed" Paul had taken Trophimus into the temple. How much of the world woe and how much of heartaches and heartbreaks of people are caused by people supposing things that are not true.

A Religious Riot.

A riot broke out within the precincts of the Temple area. The aroused Jews laid hold of Paul and were about to tear him to pieces. In fact they probably would have done him to death right then and there if the Roman guard had not rescued him. People in a mob will do things that they would not dare to do as individuals. A lynching is an instance in point. And perhaps of all the things that arouse the passions of people are the religious factors. Witness the unrest and the bitterness and the fighting in the Holy Land.

A Personal Testimony.

Paul was given an opportunity by the captain to speak for himself. Standing on the stairs or the steps of the castle, and speaking in his native Hebrew tongue he made his defense, which was really the giving of a personal testimony. He tells how he himself was a Jew, brought up after the strictest sect of the Jews, and trained in Jerusalem itself under a great Jewish teacher. He reminds his hearers of his great zeal for the ancient faith, calling the priests themselves to witness to his zeal in persecuting "those of the way" even unto death. He tells how when on an errand of persecution he was brought face to face with Christ and how in Him he had found a new meaning to religion and to life, and how he had set out on a new career as an apostle. He mentions, undoubtedly with great humiliation how he had given consent to Stephens death, and how in a moment of uncertainty, and perhaps of discouragement, there had come a vision that made it clear that he was to go to the Gentiles. It is a great testimony, an epitome in a sense of Paul's religious career, and it ought to be read carefully and prayerfully. It must have been tremendously effective to hear Paul give it.

A Narrow Sectarianism.

The people listended attentively until Paul said that God had ordained him to go to the Gentiles. But they could not stand that. To think that God would send his gospel to the Gentiles! The idea of such a thing. "Away with such a fellow from the earth; for it is not fit that he should live" they said. Evidently the folks who do not believe in foreign missions have some ancestors. There are those today who do not believe in missions, who believe that God wants them to have the gospel, but that He does not care about the heathen. These folks of that far-away day have had a large number of descendents who persist until this modern day.

An Appeal to Partisanship.

Perhaps Paul should not have done it. But it was a shrewd and clever thing to do. Again he was called upon to defend himself and to give an account of his work. This time he was before the "Council" or the Sanhedrin, the supreme religious court of the Jewish nation. Quickly discerning that for the most part the council was made up of Pharisees and Sadducees, and knowing that the former believed in angels and spirit, while the latter believed in neither, he made capital of this point, and soon had these staid, dignified, ossified religious stalwarts figuratively going at each others throats. How Paul must have chuckled to himself when he saw these old fellows getting heated up and scrapping like school boys. The thing became so serious that again the chief captain was forced to intervene and put Paul in the castle for safe keeping.

An Assurance of Divine Help.

When the going was roughtest, God did not leave himself without witness. On that very night the Lord stood by him and said "Be of good cheer, Paul; for as thou hast borne witness of me in Jerusalem so must thou bear witness also at Rome." Those who do God's will, will have God's help. They that are for us are more than they that be against us. He will never leave us nor forsake us.

On to Rome.

For years Paul had had a great ambition and a passion to go to Rome. And here was the assurance that he was to go to Rome. But how mysterious is the strange providence of God. When later he went to Rome he trudged into the city chained to a Roman soldier as a prisoner. But God can make all things to work together for good to those who love Him, to those who are called according to his purpose.

An Impassioned Appeal.

Paul gives another stirring personal testimony before Festus, and before Agrippa and Bernice, the king and queen respectively. Here again he tells of his conversion and of his ministry. And he tells it with such power of appeal that even this hard-headed, hard-hearted king confesses that almost he is persuaded to be a Christian. Folks will listen to our testimony about Christ if we have anything to say.

RADIO MISSION PROGRAMS.

FRONTIERS OF AMERICAN LIFE. THE STORY OF HOME MISSIONS.

Every Thursday,
June, July and August,
12 : 30 - 12 : 45 P. M., E. D. S. T.
Dr. Mark A. Dawber.

June 1—America's New Frontiers—A Challenge to Religion.
June 8—The American Indian.
June 15—Our Rural Heritage.
June 22—Pioneers in the Southern Highlands.
June 29—Pioneering in Puerto Rico.
July 6—Frontiers of City Life.
July 13—Life in the Mining Towns.
July 20—Our Negro Neighbors.
July 27—Strangers Within Our Gates.
Aug. 3—Fields White Unto Harvest.
Aug. 10—Alaska—America's Responsibility.
Aug. 17—The Church Cooperates With Uncle Sam.
Aug. 24—The Last Great Migration.
Aug. 31—Frontiers of America's Future.

By Chaplain H. E. Rountree

MONDAY.

Mortality.

"Work while it is day for night cometh when no man can work."—John 9:4.

People die little by little all their lives it seems to me—
A little part cries out and dies away
A sudden hurt
A broken word
A breath that never should be heard
A little laugh that came awhile
And could not—
Could not—stay,
People die all their lives I think
And not in just a day.
—Kathleen Millay.

TUESDAY.

God Not Far Away.

"Ask and it shall be given you." "If ye, being evil know how to give good gifts unto your children; how much shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke 11:9, 13.

By the new equipment now being installed in hospitals a patient too weak to lift his arms may touch a button just at hand, and instantly four lights flash on—one in the office, one in the great hall, the two others in different parts of the building; and it is impossible for any one to turn them out until that call has been answered—that room visited.

Shall human skill and pity devise such things as these, and yet we question that our Heavenly Father has any system by which He can hear the cry of His children in need?

Prayer—O Lord, help us to live so close to Thee that we can talk to Thee at any time and feel Thy answering presence. *Amen.*

WEDNESDAY.

Appreciation and Encouragement.

"Were there not ten cleansed? But where are the nine?"—Luke 17:17.

Of the ten lepers whom Jesus cleansed only one returned to show his appreciation. Where were the nine? Is it possible that the others were not grateful? They must have been, in a way, and yet they did not show it.

Expression of appreciation is said to be a rare virtue. All of us are apt to take things as a matter of course. Count your blessings, count your loved ones; count your friends; count the good things and the kindnesses done to you. How oft have you returned thanks? It must seem strange to God that we keep on asking for more and never return thanks.

Prayer—Our Father, Thou hast been good to us. We are sinners in ingratitude. Forgive us. Make us grateful children all along the way. *Amen.*

THURSDAY.

Better Than Savages.

"And in process of time it came to pass that Cain brought . . . an offering. . . . And Abel, he also brought . . ."—Gen. 4:3, 4.

Adam and Eve taught their children tribute due the Maker. We are told that this is a rightful ceremony and custom of savages from earliest times; and woe unto him who failed to pay the proper tribute.

God remonstrated with Cain not because he failed to make an offering; but because of the quality of that offering. It was a spirit of "Any old thing will do." It was a case of not doing well. "If thou doest well, shalt thou not be accepted." Shall we do better than savages?

Prayer—Our Father, teach us through the spirit of Thy Son how to give cheerfully and gladly what savages did readily through fear. In Jesus name we ask it. *Amen.*

FRIDAY.

The Rainbow On Thy Face.

"Rejoice at all times."—I Thess. 5:16.

We are told of a little lad attending a motion picture with his mother, suddenly turned to her and said: "I have both laughed and cried over this picture, was there a rainbow on my face?"

Another lad upon being reproved for laughing in school replied by saying. "I was just smiling and it busted."

The Christian soul is a shining soul, and the glow shines on midst the mixture of sorrows and smiles. Since God keeps us, what can affright us? Let us be overcomers, and because of His Indwelling Presence, shed joy as roses shed fragrance.

Prayer—Oh Our Father, saturate our spirits with perennial good cheer—the good cheer of Christ, of Christianity, and of God. *Amen.*

SATURDAY.

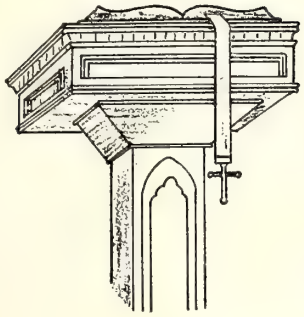
We Sing.

"How shall we sing the Lord's song in a strange land?"—Ps. 137:4.

Three Sundays ago, while in Shanghai, China, it was our privilege and pleasure to sing a concert to an audience of over fifteen hundred people, at the Metropole Theatre. Nearly every nationality on the globe was represented there, and yet there was not one who did not understand the English. Despite the strangeness of the situation, we sang the Lord's songs to them. All nature seemed to sing, and round us rang the music of spheres. God was very near and there was a sense of His power. Let us sing now and always the songs of Zion.

Prayer—O Lord, truly all Thy works praise Thee. We confess that we are often grouchy and there is no song in our souls. But Thou dost take all this away. Do, Lord, and we will sing forever. *Amen.*

(Continued on page 14.)



THE INCOMPARABLE PERSON: JESUS CHRIST.

By Dr. Elisha A. King.

"This is my beloved Son in whom I am well pleased."—Matthew 3:17; also Matthew 17:5.

I am not concerned today with Jesus' birth, nor with the prophecies announcing his coming, nor with the land He lived in, nor with any special part of his words or deeds. My interest centered upon His Person as revealed in the Scriptures and as noted in the light of His unparalleled influence in the world.

It would be easy enough to fill the hour with estimates of the character of Jesus from the pens of countless scholars, historians, and poets. This I do not wish to do because all my life I have read the story of Jesus in the Gospels and have studied that story word by word and phrase. I have read many lives of Jesus by friend and by foe, but best of all I gave myself to Him when I was a boy and have ever been glad of the decision.

After these many years I had the privilege of seeing the land where Jesus lived and I walked the streets of Bethlehem and Nazareth and if Jerusalem and I felt much as Richard Watson Gilder felt when he wrote:

This is the earth He walked on; not alone
That Asian country keeps the sacred stain;
Ah, not alone the far Judean plain,
Mountain and river! Lo, the sun that shone
On Him, shines now on us; when day is gone
The moon of Galilee comes forth again
And lights our path as His; an endless chain
Of years and sorrows makes the round world one.
The air we breathe, He breathed—the very air
That took the mold and music of His high
And godlike speech.

The effect of my visit to the Holy Land was a confirmation of my faith. I now know that the outlines of the Bible are true to fact, I discovered what many others have done, that the land fits the Bible and the Bible fits the land. It does not take much imagination to see Jesus in His own country living as the Gospels say. Thus it is, the historical Jesus is real to me.

The life of Jesus, the Christ, is so interwoven with the pages of the whole Bible that one should look upon the book as the golden casket in which is enshrined the precious life of Jesus. Turn back the pages to the early chapters and you will read the sublime story of creation. The Creator characterized it as being very good. And when man, made a little less than divine (in the very image of God) appeared, the Scripture says, "And God saw all that He had made and very good it was."

We are all quite familiar with the story of man's first disobedience and sin, sorrow and confusion that followed. We have read, I doubt not, the story of man's miserable condition in those early strivings, but I wonder if we have all read with understanding what God is accredited with saying regarding it. "When the Eternal saw that the wickedness of man on earth was great, and that man's mind was never bent on anything but evil, the Eternal was sorry that He had ever made man on earth; it was a grief to Him." So the Eternal said, "I will blot him off the earth, this man that I have formed—man and beast and reptile and bird; I am sorry that I ever made them."—(Gen. 6:5-8.)

These seem to me to be the saddest words ever spoken by God or man! But the whole Bible seems to be concerned with them, for the Bible is the record of how God went to work almost immediately to redeem man and endow him with eternal life. In brief, Abraham was the progenitor of the numerous race that Moses sought to train into national consciousness. The Prophets of Jehovah sought to warn, to plead and to inspire this growing nation through whom, after all, the world was to be blessed.

Isaiah sought to develop the idea of spiritual worship, Jeremiah taught the meaning of personal responsibility. Amos, the layman prophet, scolds, and Hosea, that lovely spirit, pleads with man in the name of God. He represents God as greatly moved to compassion and pleads earnestly with the sin-weary people to return to Him.—(Hos. 11:8, 9.) The Old Testament is the story of how God disciplined His chosen people, of how He plead with them, of His efforts for their salvation. It is the parable of the Vineyard over again (Matt. 21:33-46) and the New Testament is the sending of the Father's beloved Son to make one more final appeal to sinful man to return to God and to his better self. So Jesus is born into a world that is sick and sorrowful unto death, sick of its sins and sorrowful for its futility. Thus we see Jesus a part of the world movement emanating from God and culminating in man's redemption.

Now we ask, *On what do we base our claim that Jesus is the Incomparable Person?*

I. *He Was Incomparable in His Character.*

The divinity of Jesus rests upon what He was, what He said, and what He did. A philosopher once said there are three steps to character, viz.: acts, habits and character itself. Character may be good or bad according to one's acts that grow into habits, for habits finally produce what man is or becomes. In Jesus we see a consistent series of acts growing from youth into habits of manhood and making a whole that is as perfect as any of us can comprehend. In Him we see certain ideal elements which mark His supremacy among men.

He was, first of all perhaps, a perfect gentleman—not by study or imitation, but by inner, innate quality. Jesus was never boorish, rude, needlessly contentious. All that is reported of Him shows nothing wrong in His social contacts. This was not due entirely to home training; it was an inner quality of souls which found outward expression in life.

II. *He Had An Innate Sincerity.*

He was not crafty, or artful, and yet no one was able to deceive Him or best Him. He was so frank and open-minded that He outwitted all who sought to entangle Him. He gave His opponents full credit and played fair with them. He was inherently sincere. Sincerity is a quality of character that gives men strength and power. The insincere man is to be dreaded and shunned. Insincerity is a sort of theatrical quality that causes men to pose, to pretend for the sake of gaining an end. In reality it vitiates life, disfigures the soul, and makes men contemptible. Sincerity is one of the first foundation stones of a perfect character. Sincerity makes men dependable, always loyal, and constant.

III. *He Had An Innate Nobility.*

My friend, Dr. J. D. Kuykendall, once wrote these words about nobility of Jesus.

"There was something great, something stupendous about Him. He was sure of Himself. He gave the impression of power. He had a regal bearing. No one could overlook Him. Among the poor of earth He stood forth as the symbol of healing and help. Among the great earth He spoke with compelling authority. He needed no royal name or title and yet He accepted kingship as His right—the kingship of noble character. He

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The orphanage children are now enjoying strawberry short cake. The berries have been ripe for more than a week. Our patch of strawberries has made a good yield this spring and the children have had all they wanted to eat.

Our garden peas are also in full swing, and fresh peas right from the garden are greatly relished by our children. It won't be long now before we will have onions, beets, cabbage, and Irish potatoes right out of our own garden.

The seasons have been fine on gardens this spring and our vegetables are doing very nicely. We are always glad when we have plenty of vegetables for the children, for they enjoy them, and they are a healthy food.

We are also enjoying a good supply of good, wholesome sweet milk. We have the required amount of one quart per day for children—for those who will drink it. Some of them just don't want sweet milk to drink, but they get it in cooked food and on cereals.

Our farm boys have been very busy getting the corn planted and beans sowed. They are now making up ground and planting sweet potatoes. Then it will be time to plant the tomato crop, and that will about end the planting for this spring.

The wheat and oats are beginning to take on a golden shade and about the tenth of June harvest will be in full blast. Work on a farm never ceases. When one job is finished another confronts us.

We had a little boy who fell out of a small tree and broke his arm this week. I understand he was playing Tarzan and was jumping from limb to limb and failed to catch the limb. Boys will be boys. It is just nature for them to climb trees and throw rocks. Whoever saw one who didn't? But who would take that joy from him? They pass that period in life only once.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 1, 1939.

Amount brought forward		$6,774.22
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge	$ 4.90	
Reidsville	8.00	
Pleasant Ridge	5.00	
Mt. Zion	1.55	
		$ 19.45
Eastern N. C. Confreence:		
Wake Chapel		8.54
Western N. C. Conference:		
Needham's Grove	$ 1.20	
Shiloh	3.00	
Randleman	8.69	
		12.89
Eastern Va. Conference:		
Holland	$ 6.77	
Cypress Chapel	4.90	
Oakland, I. W. Johnson Bible Class	3.00	
		14.67
Valley Va. Central Conference:		
Newport	2.57	
Winchester	4.85	
		7.42
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Men's Bible Class, Rosemont S. S., support of Robert Currin	$ 12.50	
Mr. May	3.00	
Mr. Stout	18.00	
		33.50
Total for week		$ 97.47
Grand total		$6,871.69

FROM THE VIRGINIA VALLEY.

WHEREAS, Group No. 2 has had the services of Rev. M. W. Mann, as pastor since November 1, 1938, and

WHEREAS, he has given to the Group invaluable service both as a preacher and also as a pastor, so much so that we regard his work as of a very high quality, and

WHEREAS, we have this day reelected him to serve our Group another year; be it therefore

RESOLVED, that we do as a church group pledge to our pastor and to our Heavenly Father our best efforts in promoting the Kingdom's interest.

That we request and urge the Virginia Valley Central Conference to give early favorable consideration to the recognition of Mr. Mann's orders and that he be given full membership in said Conference.

That a copy of this resolution become a part of the minutes of the Group Committee; a copy be sent to Mr. R. A. Larrick, president of the conference; and a copy be sent to THE CHRISTIAN SUN for publication.

(Signed) W. C. WAMPLER,
ELPHIS MORRIS,
W. K. HENSLEY,
KINSEY DOFFLEMYER,
Pastoral Committee for Group No. 2.

THE POWER OF THE GOSPEL.

(Continued from page 9.)

are excellent eating. Knowing that we would likely see some bustards along the way on this trip, I took my rifle with me. Three of these big birds were taken as we followed the cart, this to the delight of us all—regarded as a great feat by our Christian friends—and another was bagged just back of the village. This means that we shall have a dinner together with our Manchurian colleagues and others when we reach Harbin.

CHARLES A. LEONARD, SR.

Harbin, Manchuria,

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

"FIELDS AND FENCES."

"He that cometh to me shall never hunger and he that believeth on me shall never thirst."

Some one has said, "The man who takes care of God's fields will find God taking care of his fences." All hungers and thirsts are satisfied through Jesus Christ.

Prayer—Our Father, we have arrived at another day of life's journey. May we seek that which is true, and run life according to Thy requirements. This we ask for Jesus' sake. *Amen.*

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"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

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"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

KING.

We, the members of the Woman's Missionary Society of the First Christian Church in Burlington, N. C., offer this tribute of love and respect to the memory of Mrs. M. A. King, one of our most loyal and beloved members, who lived a long and useful life.

Therefore, be it resolved:

1. That the Burlington Christian Church has lost one whom they loved.
2. That we extend to the family our deepest sympathy.
3. That we strive to put Christ in our lives, following her example.
4. That a copy of these resolutions be placed on our records, that a copy be sent to the family, and one to "The Christian Sun" for publication.

Mrs. J. R. FOSTER,
Mrs. J. W. HOLT,
TORA RUDD,
Committee.

SUN'S PULPIT.

(Continued from page 13.)

could not have made the impression on His age that He did, and He could not have come down the ages with so convincing a display of power, if there had not been born in Him true nobility, real greatness, and the self-assurance of one who thought greatly, felt greatly, and who consequently did greatly."

IV. *Jesus Was Incomparable in His Teachings.*

There is hardly any necessity of saying this because it is generally conceded by the world's best critics. Those who have tried to belittle Jesus have boldly attacked this statement. They say that what Jesus said was not new, not original, and they ransacked the writings of Confucius, Mohammed, Buddha, and other ancient teachers to prove their case. In answer, one great critical scholar said, "I do not ask whether in Jesus' faith and ethical system what He had to offer was new. Was it able to give something that could warm my heart and strengthen my life?—that is all I ask. What we ought to feel grateful to Jesus for is that He was destined for the first time to make the ideas take effect and influence the lives of mankind in general." Even admitting that others had given expression to some of the things Jesus said, it still remains true that He set forth the best of all other teachers in an appealing way that has never been surpassed. As a matter of fact, Jesus' teachings are admitted to be ideal and it is quite generally agreed that His way of life, set forth in His teachings, holds the key to the happy solution of the world's perplexing problems.

V. *Jesus Was Incomparable in His Greatness.*

Any one of us could name fifteen or twenty great men without any hesitation. We could tell also, what made them great. Great men are those who have achieved something worthwhile and have made a mark on the mind of the world. In the light of the above, what did Jesus achieve? Dr. Jefferson says, "Jesus never chiseled a statue, or painted a picture, or wrote a poem, or composed a piece of music, or published a book, or led an army, or controlled a senate, or framed a law, or made a discovery, or contrived an invention, or did any one of the things that have made the names of other men illustrious. Jesus never wore a crown or held a sceptre, and yet everybody calls Jesus great!"

The true greatness of Jesus was in His soul. He had insight, power, genius, a nature that distinguished Him from all others. The secret of greatness is incommunicable. It is hidden in the abysmal deeps of personality. Other men may be great poets, inventors, and musicians; Jesus was a great Man. A great Soul! No matter how far back or how far down the critics go, they find a Crystal Christ. He had no sordid motives, no selfish ends. He is everything that men and women and little children love. He is the leader of strong men and thoughtful men and good men. He is the world's guide into a new spirit. He remains for humanity an inexhaustible source of moral new birth. He calls us still to follow Him. And we feel that we would be infinitely better if we would follow Him more closely. There is nothing incongruous about it.

We cannot think of Him as never living, as some have suggested. No human mind could have invented such a person as Jesus. There was no model from which to copy such a life.

We cannot think of Him as an impostor, or self-deluded or mentally deranged as some have suggested. We agree with Walter Bundy who says, "The mind of Jesus thought more correctly, clearly, strongly and profoundly than any human mind has ever thought."

We cannot think of Him as an accident, or just an extraordinary man who happened to live at an opportune time in the world's history. His life fits into the Biblical setting too perfectly for that.

How can we think of Him? There seems to be no other way than to believe Him to be the Son of God in a unique sense. He was the Word made flesh, the Messenger of Love and Forgiveness for God the Creator and the Father. "God was in Christ reconciling the world unto Himself," as St. Paul said. The Message is to sinning men living upon the earth. He is the revelation of God in character and life, a veritable language that we can all understand.

He is the concern of everyone of us. Long ago I came to the conclusion that Gilder came to while visiting the Holy Land:

If Jesus Christ is a man,
And only a man—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a God,
And the only God—I swear
I will follow Him through heaven and hell
The earth, the sea and the air.

We Need Your Help Now

This Message Is Directed to Pastors, Sunday School Leaders, Young People, Missionary Leaders, Church Officials, and Present Subscribers.

Dear Friends:

The Southern Convention at its last session tied up the success of "The Christian Sun" with the new office of Promotional Secretary. The same person is Editor, Managing Editor, and Promotional Secretary. If one fails, the other must fail also.

I am desperately trying to fulfill my part of the contract. Much more needs to be done than one person can possibly do, even with office help. I join with you in wanting our Church to succeed.

The Convention, and the Conferences, made the local churches responsible for securing subscriptions to "The Christian Sun." If you will do this part of our united task, we can certainly succeed. If you fail, we all fail. But you will not fail. I believe that you will do your best.

Your help in the immediate future will mean more than it will next fall. We need money to pay a long past due account with the printer, and to keep the office open so materials can be prepared for publication. The people need to read the paper this summer so they will be ready for better work next fall.

Please give us a lift by sending new and renewal subscriptions equal to the quota for your church, and do it just as soon as possible. Thank you.

Cordially yours,

F. C. LESTER,
Managing Editor.

WHY WE SEEK NEW SUBSCRIBERS

I. The Church Needs the Paper:

1. We have a message worth publishing.
2. There is no other paper in our area to publish our message.
3. A Church without a Paper is like a Person without a Voice.
4. Our Institutions and Boards depend on this paper for publicity.
5. "The Christian Sun" is the greatest "Unifier" in our area.

II. Our Paper Needs Subscribers:

1. A Paper without Subscribers is like a Preacher without People.
2. The Subscribers help to make the paper a living organ of communication.
3. The more subscribers, the less the paper costs per subscriber.
4. Three thousand paid subscriptions will pay for the paper under present contract.
5. At present we are losing money in a big way—$2,000.00 or more annually.

III. Our People Need to Read the Paper:

1. News of our churches keep our people informed of our work.
2. Devotional materials help to develop Christian character.
3. Plans and programs tell how to improve our church work.
4. Missionary materials give a world-wide vision.
5. News, stories, poems, and constructive articles clarify thought and inspire to holy living and helpful service.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JUNE 8, 1939. No. 23.

Pointed Paragraphs

(Gleaned by the Editor.)

"No man will rise high who jeers at sacred things."

* * *

He that remembers not to keep the Christian Sabbath at the beginning of the week, will be in danger of forgetting, before the end of the week, that he is a Christian.—E. Turner.

* * *

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—Henry Ward Beecher.

* * *

If we make religion our business, God will make it our blessedness. —H. G. J. Adam.

* * *

Measure not men by Sundays, without regarding what they do all the week after.—Fuller.

* * *

A life that will bear the inspection of men and of God, is the only certificate of true religion.—Johnson.

* * *

It will cost something to be religious: it will cost more to be not so. —J. Mason.

* * *

There never was a good war, or a bad peace.—Benj. Franklin.

* * *

Men who have nice notions of religion have no business to be soldiers.—Wellington.

* * *

It is the business of the Church to make my business impossible.—General Haig.

* * *

What greater calamity can fall upon a nation than the loss of worship.—Carlyle.

* * *

A church-going people are apt to be a law-abiding people.—E. A. Park.

* * *

The only way to realize that we are God's children is to let Christ lead us to our Father.—Phillips Brooks.

OUR WORK AND WORKERS

You are cordially invited to share in the Dedication Services at Hope Mills, N. C., on next Sunday. There will be an all day service with lunch on the grounds. The dedication will be in the afternoon.

Children's Day is a fine time for your church to make a special offering to aid your Board of Christian Education. Please do not forget. Your workers want to serve. Your offering will make this possible. Thanks.

Thanks to Pleasant Hill Christian Church, Alamance County, N. C., for the first contribution from the Children's Day service. This fine response gives heart to the workers in the Board of Christian Education.

The Valley of Virginia Sunday School and Christian Endeavor Convention will meet at Winchester on Wednesday of next week. Every Sunday school and Christian Endeavor society in that conference should have representatives present with their dues.

If your church is expecting to need a new pastor next year, why not correspond with the Promotional Secretary? Part of his business is to aid the churches and preachers in making needed adjustments. Take him into your confidence. He may be able to help you. Just write to F. C. Lester, Elon College, N. C., and tell him of your needs.

See the program for the North Carolina and Virginia Sunday School and Christian Endeavor Convention elsewhere, and then be ready to start to Danville, Va., early Thursday morning of next week with the purpose of learning more about how to run your own religious educational program. Don't forget to take the dues from your school or society. That is very important, for it helps to carry our work forward.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTIONS.

June 14—Valley Virginia at Winchester.
June 15—North Carolina and Virginia at Danville, Va.
July 11—Eastern North Carolina.
July 18—Eastern Virginia.
July 27—Western North Carolina at Randleman.

MEMORIAL SERVICE AT PLEASANT RIDGE.

A large crowd attended the annual memorial day services on Sunday, May 28, at Pleasant Ridge Christian Church near Ramseur. The program for the day began at 10 o'clock with Sunday school under the direction of the superintendent, Sybrant Pell. The annual sermon was delivered by the pastor, Rev. J. F. Apple, of Elon College. Special music was furnished by a trio composed of Lawton Burgess and Lawrence Burgess, both of Ramseur, and Fred Allred, local choir director. Lawrence Burgess played the accompaniment on his accordion. Flowers had been placed in the church and were carried to the cemetery by members of the primary and junior classes under the supervision of Mrs. O. C. Brown and Miss Golda Pell. A short service was conducted in the cemetery and the graves were decorated.

At the noon hour a picnic dinner was served when visitors and "homecomers" renewed old acquaintances and made new ones.

The special speaker for the afternoon was Rev. Jimmie McDade, a ministerial student at Elon College. His subject was "Their Works Do Follow Them." Special tributes were paid to those gone on before by Glenn Craven, Rev. H. V. Cox, Rev. Robert York and Rev. M. A. Baldwin. Two members of the church, J. C. Allred and Deacon E. W. Brown, and former pastor, Rev. J. M. Allred, have passed away during the year. Special music was furnished by the Johnson family of Alamance County and a local duet composed of Misses Marie Pell and Mary Dean Brown.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of June 11, 1939.
Meeting Jonah.

Sun.—Rebellious Jonah—Jonah 1: 1-3.
Mon.—Sleeping Jonah—Jonah 1: 4-8.
Tues.—Abandoned Jonah—Jonah 1: 9-16.
Wed.—Praying Jonah—1: 17 - 2: 9.
Thurs.—Preaching Jonah—2: 10 - 3: 4.
Fri.—Astonished Jonah—Jonah 3: 5-10.
Sat.—Humbled Jonah—Jonah 4: 1-11.

JOIN WITH US IN READING THE BIBLE.

NEWS FROM ASHEBORO.

On last Sunday night the committee appointed two weeks ago to make plans for the work in Asheboro reported back to a goodly group who worshipped in the Park Street School at eight o'clock. The committee was of the opinion that there are good prospects for a Congregational-Christian Church in Asheboro. They had several names of those who are willing to become charter members, and a longer list of those who would share in a Sunday school.

The group voted to continue services through the summer on the first and third Sunday evenings at eight o'clock. The next service will be in the same school building. At that time announcement will be made concerning a regular place of meeting for the remainder of the summer.

While it did not seem opportune to organize a church as yet, it did seem advisable to form a temporary organization so the work may continue. Professor James S. Truitt, brother of Dr. J. G. Truitt of Suffolk, Va., was elected as chairman. It will be his business to think through plans, select leaders, and inspire those who may be leaders. The secretary is Mrs. Orva Brown, and the treasurer is Mr. George Gunter.

Several committee chairmen were elected as follows: Publicity, Mr. Sybrant Pell; Place of Meeting, Mr. F. M. Wright; Music, Mrs. Sybrant Pell; Finance, Mr. Hubert Beane; and Membership, Mrs. Paul Craven. These committees will be completed as the work moves forward, and the work will grow as they work.

It was also voted to purchase hymn books to be used for the worship services. The chairman of the music committee is responsible for this, and the books will likely be ready for the next service.

Interest in the work is illustrated by the fact that at least one person has already begun tithing for the new church.

The Promotional Secretary is leading in this new venture, but does not have the necessary time to press the work as it should be done. It is hoped that within a few weeks someone may be secured who will spend time in Asheboro and get a church organized. All interested people are invited to share in the services on the first and third Sunday nights, and in any other way.

"An automobile traveling at sixty miles an hour moves one-sixth of a city block before the average driver can even begin to stop."

SUMMER CONFERENCES.

"Thar's gold in them thar hills" but only those who dig find it. The best things are reserved for those who search. Without effort, attainment is impossible. The most difficult is often the most profitable. Golden opportunities usually lie beneath some hill.

Sunday school superintendents and teachers, pastors, missionary leaders, and many young people in our churches may feel that it is very difficult to attend a Summer Conference, Camp, or School, but those who attend will be the leaders in the days to come. Those who see only the hill (the difficulty) will not win. Down the toboggan they will slide. In the Valley of Despond they will some day regret lost opportunities. But those who make the needed sacrifice of time and money to share in the training program of the Church will find new opportunities opening before them.

Look again at the list of our schools in the Southeast as recorded in last week's issue of this paper. Select the place you want to attend. Dig into the mountain until you find the gold. There are golden treasuries in these Summer Conferences awaiting you. What they will mean to you and your church depends upon attendance.

WE NEED MINISTERS.

We need more and better ministers. Among our men are some who are capable and consecrated. As a group they stand well with people of other professions or with ministers in other denominations. Of course there are some who have not yet seen the broader vision, and some who are unwilling to make a complete sacrifice of self in order that the Kingdom may increase. But their number is small. Those who are the best are those who feel most keenly the necessity for better ministers for the churches.

The opportunities of our time demand better ministers. When the mail was delivered once a week in rural areas where there were bad roads, no electricity, little travel, few schools, and small churches, it was quite an event for the preacher to come once each month and preach. But that day is gone forever. Some people do not believe it. They cling to the ancient custom for the church. There must be more pastoral service or the churches will die. Many of them have already died, and many more are now going into a coma from which they will never revive unless the pastor comes to stay and gives a blood-transfusion of new life.

This means that we must have more ministers. The churches can get more service when ministers serve fewer churches and live with their church people. By the end of this Conference year we should have eight or ten new men at work in the Southern Convention. Unless we do, progress must continue to be slow. Some of these should be rural men who take newly formed pastorates. Others should be assistants in larger city churches. It is utterly impossible for one man to minister effectively to a thousand or fifteen hundred people. He may wish to do so, and there are some things that he can do, but he cannot do half the things that are needed in order for the church to grow as it should and for the members to get the leadership they need.

Where shall we get the men? Shall we take those others do not want? Shall we steal from other denominations? Or shall we develop them in our own churches? From whence shall they come? Why do we in Virginia and Carolina fail to furnish enough ministers to supply our churches? Without the aid of Georgia and Alabama the Southern Convention would hardly be able to continue. If you doubt that statement, call the roll of the ministers now serving the Convention and see where they came from.

Your church paper wants to urge that pastors and churches begin the process of developing future leaders that God can call into his divine fellowship and send into the churches to lead them successfully in this day of the world's great need.

OUR COLLEGE COMMENCEMENT.

For forty-nine successive and successful years Elon College, the child of the Christian Church of the South, has held commencement exercises. Last week sixty-eight young people, dressed in collegiate cap and gown, crossed the auditorium stage at the call of our college dean, and received from President Smith a diploma.

It was quite a thrill to see the procession enter that auditorium. While the organ sang sweet music they came marching, marching. First, the ushers in their regalia, followed by the black robed choir, the speakers ready to give thrilling messages, then the faculty clad in gay-colored professional hoods like sashes around their shoulders, the trustees on whom rests the responsibility of finances and faculty, and finally, the seniors who were about to graduate. When the last words were said and the benediction pronounced, the procession marched out and the multitude followed.

"Elon's benedictions are yours forever" said President Smith as his parting words to the graduates. Elon is our Church institution. It was our Church that raised a hand of blessing as these trained youths set sail on the high seas of life with the hope of making some new discovery before casting anchor on the distant shores of the celestial realm. Our Church is now inviting another class to receive its blessings and to join with others who train for Christian service in a non-Christian world. The benedictions of the Church may best be realized by those who study within its walls and achieve in its programs. Now is the time for others to step into the procession and be among the graduates four years hence. It was a great commencement this year. It will be better next year, and the next, and the next.

CONTRIBUTIONS

SUFFOLK LETTER.

A normal Christian will desire to become a member of the church. It is possible to be a Christian without uniting with the church, but it becomes more difficult to enjoy the deeper spiritual life. "We know we have passed from death unto life because we love the brethren." This test of Christianity will make it imperative for a convert to seek the fellowship of other "brethren" in some organized church. Jesus gave His unqualified approval to the building of the church. Paul, the great Apostle of the New Testament, recognized the Church as "the body of Christ." Jesus is the Head of the Church. The Church is a divinely appointed institution. Followers of Christ should recognize their duty in being loyal to this body of believers.

Joining the church is the sacred duty of converts to Christianity. In the Southern Convention there are Congregational Churches and Christian Churches. The term "Congregational-Christian Church" is not an official title of a local church in this Convention. There is no objection to the use of this title, or name, if the local church so desires, but the correct name of the local church is Congregational or Christian until the Convention changes the name. In the Christian Churches of this Convention three questions are asked persons who seek membership in the local church on profession of faith as follows: (1) "Have you heartily and sincerely repented of all your sins?" Answer: "I have." (2) "Do you believe in the Lord Jesus Christ as the Savior of the world, and as your personal Savior?" Answer: "I do." (3) "Is it your purpose, through grace, to live a godly life?" Answer: "It is." These questions being answered in the affirmative, there being no objection, the candidates are received as members of the church.

What does it mean to unite with a Christian Church? What are some of the distinctive principles of a Christian Church? There are Five Cardinal Principles of the Christian Churches, as stated by authority of the governing bodies many years ago, as follows:

1. The Lord Jesus Christ is the only Head of the Church. By this statement we are told that this church looks to Jesus Christ for authority and guidance in all the policies it adopts.

2. The name Christian is a sufficient name for the Church. The early disciples were called Christians first at Antioch. This name indicates a recognition of Christ.

3. The Holy Bible is a sufficient rule of faith and practice. Human interpretations of the Bible cannot be an adequate substitute for the Bible itself.

4. Christian character is a sufficient test of fellowship, and Church membership. People differ in their interpretations of faith, but Christian character should be the acid test of fellowship.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all. The right to worship God, the privilege of Christian liberty guided by Jesus Christ and the Bible should be counted a priceless heritage in this age of Dictators who would substitute the state for the Kingdom of God. Surely there is need to contend for this vital principle of the Church.

Membership in the Christian Church inducts one into that fellowship which purposes to be free from the tyranny of ecclesiasticism based upon personal interpretations not warranted by the Bible. This Church has had a wonderful history. It loses none of its vital doctrines and surrenders none of its principles by uniting mutually with the Congregational Church. Congregational Churches and Christian Churches were left free to continue their respective traditions, policies and faith, under the terms of the union. To be a member of either local church is a great privilege.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT.

The forty-ninth annual session of the Elon College commencement was held May 27-30 inclusive. All commencement exercises were of a very high order. Baccalaureate services were well attended, and Dr. Harrell delivered a very timely message to the graduating class and all present. The First Christian Church of Burlington, Rev. James H. Lightbourne, pastor, held a combination Sunday school and church service, dismissing in time for all who wished to attend the baccalaureate services at Elon College. Dr. Lightbourne assisted in the service, and a large number of his congregation was present. The Rev. F. C. Lester, Promotional Secretary of the Southern Convention, was present and assisted in the services.

The music students' recital in the afternoon was appreciate by those who attended. The musical Sunday night consisted of the rendering of "The Vision of Sir Launfal" by Leo Sowerby, by the Elon Singers under the direction of Professor Pratt. The soloists were Thomas Edwards, tenor; Walter Vassar, baritone; and Margaret Godwin, contralto. Mr. Robert Morgan accompanied at the organ. This was a most unusual and a most enjoyable program.

Monday was class and Alumni Day, with addresses by Mrs. E. R. Bryant and Mr. John J. Ingle. These programs were not as well attended as they should have been, but the addresses were thoughtful, appealing, and very helpful.

Commencement exercises on Tuesday were largely attended. The address was delivered by Mr. Jonathan Daniels of Raleigh, N. C., introduced by Senator Josiah W. Bailey, Senior Senator from North Carolina. There were sixty-eight in the graduating class. Five different individuals were awarded degrees. The following was President Smith's last word to the graduating class:

TO OUR SENIORS.
1939.

"For four brief years you have been on our campus. During this time, we have given you our best—our best thought, our best efforts, our best fruits. You have given your cooperation — cooperation in plan, purpose, and spirit. We have endeavored not only to acquaint you with the facts incident to human progress but to prepare you and inspire you to make a worthwhile contribution to society in this plastic age in which we live.

"Today you look out on a world fraught with greater possibilities than has any college generation since the "tragic '60's." The sciences in their aggressive programs, destined to conquer the air and the sea, further annihilate space, destroy disease, lengthen the span of life, and in a thousand ways better human conditions, are only in their infancy. Let no man tell you that the day of opportunity for college youth is no more. The best is yet to be, the best crop has not been grown, the best house has not been built, the best machine has not been patented, the best book has not been written, the best poem has not been penned, the best song has not been sung, the best sermon has

(Continued on page 9.)

Your Church Calls You to Leadership Training

Last week a list of training schools, camps, and conferences in the Southeast was given in this paper. This week additional information is presented with the sincere hope that leaders in every area will take seriously this matter and will see that representatives from all our churches are among those who this summer study, work, and worship, play and enjoy fellowship in order that they may the better serve the King of Kings and Lord of Lords.

FLORIDA JUNIOR HIGH CAMP.

TIME: June 19-24, 1939.

PLACE: Byrd Lodge, Avon Park, Fla.

COST: $7.25 (Includes registration, board and room, and 25c for the work of the Florida Pilgrim Fellow).

CAMP DIRECTOR: Rev. Everett B. Lesher, Jacksonville, Fla.

COUNSELOR FOR BOYS: Rev. George Penn, North Miami, Fla.

COUNSELOR FOR GIRLS: Mrs. George Penn, North Miami, Fla.

WHO MAY ATTEND: Seventh, eighth, and ninth graders (or twelve years old).

WHAT TO BRING: Bible, notebook, pencil, sheets, blankets, towels, soap, bathing suit, play clothes.

FLORIDA YOUNG ADULT CONFERENCE.

TIME: Labor Day Week-End, September 1-4, 1939.

PLACE: Crystal Springs, Clearwater Beach, Fla.

COST: This is a cooperative camp, and the cost will be divided among the number present. The rent will be 40c per person. Meals will be inexpensive but good!

CONFERENCE DIRECTOR: Mrs. John P. Jockinsen, St. Petersburg, Fla.

WHO MAY ATTEND: Eighteen years or older (or high school graduate).

SENIOR LEADERSHIP TRAINING SCHOOL.

TIME: June 15-23, 1939.

PLACE: Pleasant Hill Academy, Pleasant Hill, Tenn.

COST: $5.00, or its equivalent in provisions.

DEAN: Rev. A. W. Hurst, Chattanooga, Tenn.

WHAT TO BRING: Bedding, towels, napkins, Bible, notebook, pencils, pen, bathing suit, camp clothing.

COURSES AND TEACHERS:

"The Bible, How to Understand and Use It"—Rev. E. E. White.
"Missions"—Rev. Gladwyn Childs, West Africa.
"Finding a Religion to Live By"—Dr. W. A. Keith.
"Worship"—Rev. Edwin A. Ralph.
"Southern Problems" — Rev. R. Wiley Scott.
"Cooperatives"—Dr. Ellsworth Smith.
"Christian Patriotism" — Rev. A. W. Hurst.
"What My Sunday School Can Be"—Rev. L. L. Stanley.
"The Young People's Program in the Local Church"—Rev. Ross Ensminger.
"Recreation"—Rev. James Freer.
"Dramatics"—Miss Dorothy French.
"The Congregational-Christian Church—Past, Present, and Future"—Dr. F. P. Ensminger.
"Demonstration Vacation Church School" —Miss Annie Campbell, Miss Martha Williams.
"S. S. S. Training Class"—Mrs. Davison, Miss Campbell, Mr. Malcolm White.

INTEREST GROUPS:

Music—Rev. E. A. Ralph.
Handicrafts—Leather Craft, Stained Glass Windows, Copper, Pine Needle Work, etc.
Scouting—Rev. Harold W. Freer, Rev. L. L Stanley, Rev. Hubert Bahr.
Discussion Leadership—Rev. A. L. DeJarnette.

EVENING PROGRAMS:

"Book Review and Value of Reading"—Rev. Abram Nightingale.
"Church Buildings and Equipment"—Rev. J. W. Davenport.
Students.
Town Meeting—Rev. A. L. DeJarnette and his class.
Speaker.
Dramatics.
Candle Lighting Service with Pageant.

ELON SUMMER SCHOOL OF LEADERSHIP EDUCATION.

TIME: June 19-24, 1939.

PLACE: Elon College, N. C.

COST: $8.00.

DEAN: Rev. W. E. Wisseman, 315 N. Edgeworth, Greensboro, N. C.

COURSES FOR HIGH SCHOOL GROUP (FIRST SERIES):

"Old Testament Pioneers"—Dr. C. Rexford Raymond, Sunbury, N. C.
"Our Church at Work in Interesting Places"—A Missionary.
"The Church Through the Centuries"—Rev. V. O. Taylor, Southern Pines, N. C.
"Youth at Worship"—Rev. Aubrey Todd, Sanford, N. C.
"High School Problems"—Rev. F. C. Lester, Elon College, N. C.
"What Can We Believe?"—Rev. Arnold Slater, Holland, Va.
"Pilgrim Fellowship in Action"—Mrs. F. C. Lester, Elon College, N. C.
"Life and Teachings of Jesus"—Dr. H. S. Hardcastle, Norfolk, Va.

COURSES FOR OLDER YOUNG PEOPLE (FIRST SERIES):

"The Church Program for Older Young People"—Rev. O. D. Poythress, South Norfolk, Va.
"Ways of Teaching"—Rev. R. L. House, Portsmouth, Va.
"How to Understand and Use the Bible" —Rev. Arnold Slater.
"Helping Others to be Christian"—Dr. E. W. Jones, Franklin, Va.
"Prophets: Their Message for Today"—Dr. C. Rexford Raymond.
"The Place of the Church in the Life of Today"—Rev. Allyn P. Robinson, Raleigh, N. C.
"Our Task Abroad"—A Missionary.

SECOND SERIES COURSES FOR TEACHERS:

"Guiding the Religious Growth of Primaries"—Miss Tora Rudd, Burlington, N. C.
"Guiding the Religious Growth of Juniors" — Miss Priscilla Chase, New York, N. Y.
Daily Vacation Bible School conducted by students in these two classes.

ELON MINISTERS' CONFERENCE.

TIME: June 19-24, 1939.

PLACE: Elon College, N. C.

COST: $8.00.

DIRECTOR: Rev. R. L. House, Arlington Apartments, Portsmouth, Va.

COURSES:

"The Vocal Use of the Bible"—Dr. Ernest M. Halliday, New York, N. Y.
"Rural Sociology"—Dr. Selz C. Mayo, Chapel Hill, N. C.
"The Geographical Background of the Bible"—Rev. Jesse Dollar, Newport News, Va.
"Improving the Local Church—Dr. Ernest M. Halliday.
"Expository Preaching"—Dr. C. Rexford Raymond, Sunbury, N. C.

VIRGINIA RURAL MINISTERS SUMMER SCHOOL.

TIME: July 10-14, 1939.

PLACE: V. P. I., Blacksburg, Va.

DIRECTOR: Rev. W. F. Allison.

COURSES:

"Sociology A"—Dr. Mildren and Leland B. Tate.
"Sociology B"—Prof. B. L. Hummel.
"What Is Right With the Country Church"—Dr. W. H. Thompson.
"Amity Among Rural Churches"—Dr. F. W. Boatwright.
"Rehabilitation of Farm Families in Rural Communities"—Mr. Paul V. Maris.
"The Human Factor in the Rural Church Situation"—Dr. W. E. Garnett.
"Life and Work of Great Rural Pastors" —Dr. R. V. Harlan.

PANEL DISCUSSIONS:

"Current Rural Church Problems"—Led by Bishop F. D. Goodwin and Rev. R. W. Vanderberry.

INSPECTION TRIPS:

Field Crop Experiments.
Shops and Electrical Laboratory.
Experimental Dairy Barns.

SPECIAL ADDRESSES:

"Present Trends in Public Agricultural Programs"—Dr. J. R. Hutcheson.
"Madras Conference"—Dr. E. D. Grant.

Elon College Golden Anniversary

Commencement has come and gone. We were hoping that raft of pledges would be left on the desk by interested individuals in attendance at the commencement. Our hopes were not realized. Our expectations, however, are not cut off. There are plenty of people who have it in their minds to join the club and make their contributions, but how am I to know about it and how can I give these facts to the public unless these intentions are taken out of their minds and put on the cards? If you have been planning to do a generous thing, why delay? The quicker you do it, the quicker will be your own satisfaction and happiness and the quicker your example will have its effect upon others. When we give our subscription for membership in the club, we have two purposes in mind. The first is to become a member ourselves, and the second is that we may influence someone else to do as we have done. At any rate, we never get things moving until we begin to move, and when we begin to move, others will follow in our footsteps.

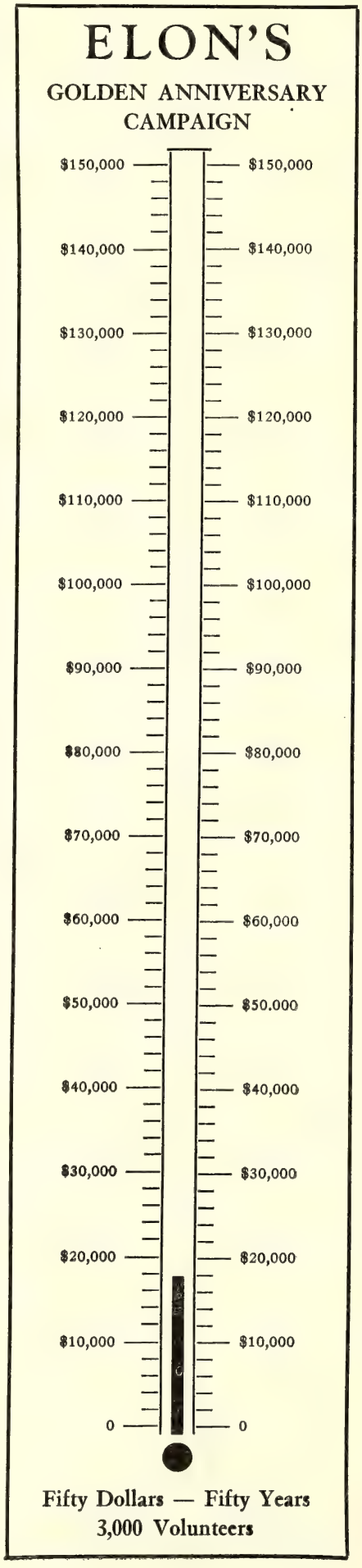
My dear reader, if you have not yet sent your subscription, won't you please do so now? If you can send cash, please send it. We must be able to make our regular monthly contribution curtailing our debt. Your contribution will help. If you cannot send cash, please send your pledge.

The following is the report for this week:

Name	Pledged	Paid
J. A. Kimball, Manson, N. C.	$ 50.00	$ 50.00
W. W. Howell, Elon College, N. C.	50.00	
Jennie Willis Bradford, R. 2, Suffolk, Va.	50.00	10.00
V. C. Pritchett, Maplewood, N. J.	50.00	
J. L. Farmer, Wilson, N. C.	50.00	
	$ 250.00	$ 60.00

Total for week	$ 250.00
Previously reported	16,800.00
Grand total	$17,050.00

L. E. Smith,
President.



CONFERENCE APPORTIONMENTS.

It is better late than never. When a contribution is being sent from the churches or Sunday schools to Elon College, that contribution is thankfully received, whether it be early or late, large or small. No doubt you have money in your treasury which eventually will come to the college. Why not forward it on? When it is received, it will be reported, and when it is reported those who have not contributed will be reminded of their neglect and opportunity.

We have had a few contributions during the past week. We have many other friends who intend to send. These contributions will be thankfully received at any time.

The following is the report for the week:

CHURCHES.	
Eastern N. C. Conference:	
Henderson	$ 9.00
SUNDAY SCHOOLS.	
Eastern Va. Conference:	
Suffolk	26.90
Western N. C. Conference:	
Seagrove	1.33
Total for week	$ 37.23
Previously reported	2,454.15
Grand total	$2,491.38

L. E. Smith,
President.

THE GOLDEN ANNIVERSARY.

With the opening of school in September, the fiftieth year of Elon College's existence will be inaugurated. The Board of Trustees, grateful for these years of service and history making and desirous of observing properly and within our means this historic occasion, referred suggestions regarding the proper observance of the anniversary by the president to a special committee.

These suggestions presented a program to begin early in September with the establishment and observance of Founder's Day at which time the beginnings of the institution would be properly recognized and the original faculty signally honored. It would be the purpose of Founder's Day not only to recognize and honor those who had to do with its beginnings but to inaugurate a program that would be observed annually for all time to come.

The second suggestion is that sometime near mid-season a program be executed recognizing the position and contribution of the church-related college to the cause of Christian education and higher education in general, at which time the college would propose to bring to her campus some of the outstanding leaders in the field of Christian education in this and other countries for the purpose of giving the church-related school its

(Continued on page 14.)

NEWS AND VIEWS

MEMORIAL SERVICE AT HANK'S CHAPEL.

Hank's Chapel had a full day of worship Sunday, May 28. Service started at ten o'clock. The choir furnished special music, and Mr. William Dan White, Jr., read the devotional Scripture. The prayer and welcome address were given by Mr. H. C. Farrell, superintendent of the Sunday School. After this our pastor, Rev. W. J. Andes, brought us a real memorial sermon, the subject being "Son, Remember." After the sermon the children marched out to the cemetery carrying flowers, followed by preachers, deacons, and the choir. The choir sang "Cover Them Over With Flowers" as the children placed the flowers on the graves. After the benediction, the good women placed a nice lunch on the table for everyone.

At the afternoon service the devotional was conducted by Rev. T. Y. Sycamore, the Baptist minister of Jonesboro, who read the Twenty-third Psalm. A visiting quartet from West Durham Baptist Church brought some beautiful selections of music, as did the home quartet. Dr. W. H. Boone of Durham brought an interesting talk. Rev. W. W. Finlator of the Baptist Church of Pittsboro made an interesting address. There were several others who made short talks, these being people who had come home for the memorial of some loved one who had gone before, and who had lived a good life here in this world. After the talks and addresses, the congregation sang "Blest Be the Tie." Benediction was given by Rev. W. W. Finlator. We hope to see all of our friends again next year.

CHURCH REPORTER.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will meet at Randleman Christian Church, Thursday, July 27, 1939.

The complete list of officers is as follows: President—Geo. T. Gunter, Asheboro; Vice-President—H. J. Overman, Liberty, Route 2; Secretary-Treasurer—W. G. Lamb Randleman; Assistant Secretary-Treasurer—Thomas Lowe, Liberty, Route 1.

The Departmental Secretaries: Elementary—Miss Lola Farlow, Sophia, Route 1; Young People—H. J. Overman, Liberty, Route 2; Adult—Rev. John Q. Pugh, Asheboro, Route 1; Teacher-Training—H. J. Cochrane, Ether; Christian Endeavor—Rev. M. A. Pollard, 1612 Buffalo St., Greensboro; Missions—Mrs. R. E. Caveness, Ramseur, Route 1; Orphanage—Rev. E. Carl Brady, Hemp; College—Miss Maple Lawrence, Seagrove.

The above officers, all pastors, Sunday school superintendents and secretaries, teachers, and Christian Endeavor presidents are urged to plan now to attend, to have all reports ready, and help make this convention a success.

GEO. T. GUNTER,
President.

CONCORD MEMORIAL SERVICE.

The annual Memorial Service was held at Concord Christian Church on Sunday, May 28. The floral offering, which was beautiful, was carried by the children and placed on the graves of the cemetery. The Memorial Address was delivered by Rev. J. S. Carden of Durham, N. C., to a large and appreciative audience. Following a sumptuous lunch served on the grounds, the afternoon service was conducted by the pastor, Rev. J. U. Fogleman.

FOR THE CHILDREN

THE GIRL WITH A SINGING HEART.

By GEORGE TUTTIE.

She has a very plain face, this girl with a singing heart. Freckles? Well, yes; come to think of it, she may have a few. Warts on her hands? Well, now, possibly they are warts, but they really seem like beauty marks to me! What are such trifles when Laura has a singing heart?

I know that she sings and makes melody in her heart—songs of thanksgiving and praise—because of her winsomeness, and because of the kind things that she does. There is that half-witted Joe, for instance. Her chums all dodge Joe, with his foolish remarks, but Laura stops and speaks so kindly to him. Why does she not look the other way, and pass Joe by? Do you suppose she thinks of these words: "And be ye kind one to another, tender-hearted. . . ."?

Will you tell me why every dog in the neighborhood looks up in Laura's face and seems to be trying to say, "You are my friend"? They cannot see Laura's heart, but they can see her face, and they like the feel of her hands as she pets them. Remember that it is worth while to make even a cat or a dog happy.

When this girl with a singing heart passes the poverty-stricken home of Mrs. Sobrowski, she often calls, "Good morning, Mrs. Sobrowski." Then the poor woman, who has such a hard time in life, says to herself, "Almost she makes me happy!" Laura's chum once said to her, "I believe you are on chummy terms with every old grandmother in town." To this Laura said: "I love everyone of them. Grandma Baker tells me bear stories, Grandma Harris is strong on Bible stories, and I love them all."

That heart of Laura's persists in singing on the dullest, gloomiest day. Her mother says, "What is a gloomy day outside when Laura is inside?" Her father says, "Laura is the best medicine for me; she rests me when I am tired and discouraged." Her brother Sam says, "Laura encourages a fellow instead of finding fault with him." Is not a girl with a singing heart bound to be an encourager?

Is there not a reason?

Yes, Laura said, "Come in," when Jesus knocked at the door of her heart. Did not her heart then sing for joy because Christ was within? Do you not remember what Jesus said to his disciples about his joy remaining in them, that their joy might be full?—*The Girl's Weekly.*

DO YOU LIKE TO READ?

The Board of Christian Education, Elon College, N. C., has some books that are interesting for you to read. We are listing some of them below. If you would like to have any of them to read, please write us a card and we will be glad to loan them to you. Then, when you have finished reading your book, you will send it back so that someone else can read it, too.

"Parties and Picnics"—Edna S. Tipton.

"The Life of Our Lord"—Charles Dickens (written for his own children, illustrated).

"The Little Children's Bible"—(illustrated).

"A Boy's Book of Prayers"—Robert Bartlett.

"Catechism for Young Children."

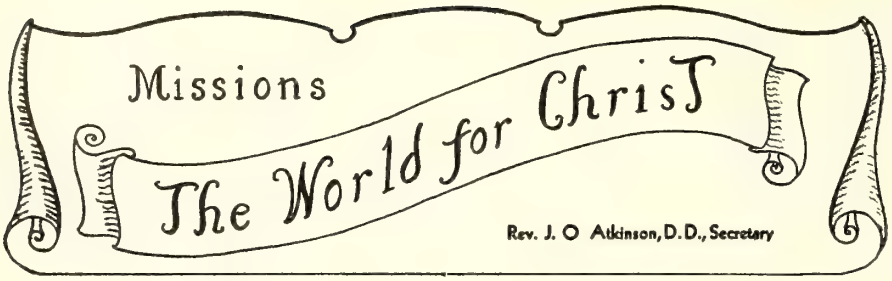
"Mrs. Mary's Go-Tell"—Mrs. S. R. Cook.

"In the African Bush"—Jewel Schwob.

"The Children of the Lighthouse"—Charles White.

"Hope House"—Anna St. John.

"Talking Silhouettes"—Burnett Thompson and Lois Alstine.



LOYALTY.

In some way loyalty is connected with and forms an integral part of life. The larger and deeper loyalties to institutions or to others than self constitute an essential part of the life of those who are loyal. Elon College has been fortunate enough through its history of forty-nine years to create loyalties and thus help to develop lives that count and are worthwhile. Every Elon commencement brings to the college at their own expense individuals who realize something of what the college has done for our church and for the world and they come to commencement out of sheer loyalty to the college for what it has done and with faith in what it will do. These visitors renew their old acquaintances and make new acquaintances and friends of those who like themselves are showing a loyalty and devotion to the college.

Then there are trustees of the college, whose loyalty and devotion, not only contribute to their own lives, but make them outstanding examples of what loyalty and devotion through thick and thin, dark days and good days, will do for a person. There are trustees who have been on the Board for twenty, some twenty-five, some thirty years and never missing a Board meeting unless hindered by obstacles they could not overcome. And of course these and all other members come at their own expense and give one or two, or three, days if necessary of their valuable time, counselling with other Board members and officials of the college as to the best interest of the institution.

It may interest CHRISTIAN SUN readers to know that there are two members of the original Board who were on the Board that located the college at its present site, Col. J. H. Hardin of Graham, N. C., and Col. E. E. Holland of Suffolk, Va. And of these two, Col. Holland has remained a member of the Board till this good hour, and while the college will not celebrate its fiftieth anniversary till a year hence, Col. Holland this week was congratulated on having served his fifty years continuously as a member of the Board, being unanimously elected to the Board over half a century ago and every sixth year since when the term of a member expires. Seldom has Col. Holland ever missed a Board meeting and the sessions that he did miss he was in Washington at the time of the Board meeting as a member of Congress. This is indeed a record, worthy of commendation and emulation, and while this writer feels that Col. Holland with his wise counsel has always been a very valuable and far-sighted advisor in Board sessions, the college in turn with its commencements and meetings has helped to contribute somewhat at least to the large heartedness and wisdom of this loyal and faithful member.

That is what loyalty and faithfulness do for a person. We have members, laymen and ministers, on other Boards of the church, who have been loyal through the years and with great cost to themselves and they are not the poorer today, but the richer in experience, in life and in friendship, because of this loyalty. Say what you will, loyalty and life are two currents of the same stream that run through the ocean of time and they are paralleled and are very close together and the one supports and contributes to the other. No one ever knew this more than our Lord Christ, who realized that if He could get a few men and women who were and would be loyal to Him through thick and thin His cause would win out and His church would triumph in the world. "I will build my church and the gates of hell shall not prevail against it," but He would build it on the loyalty and devotion of men and women true to Him and willing to forego their own conveniences that they might reveal Him to others as Savior and Redeemer of mankind.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 3, 1939.

Sunday Schools.

Seafood, N. C.	$	2.50
Ether, N. C.		1.63
Turner's Chapel, Sanford, N. C.		3.57
Bethlehem, Suffolk, Va.		2.57
Berea (Nans), Driver, Va.		3.30
Bethel, Elkton, Va.		1.00
Bethlehem, Broadway, Va.		2.45
First, Greensboro, N. C.		4.97
Mt. Bethel, Stokesdale, N. C.		2.10
Belew Creek, N. C.		2.20
Mt. Pleasant, Cameron, N. C.		3.20
Timber Ridge, High View, W. Va.		2.35
Pleasant Ridge, Ramseur, N. C.		4.25
First, High Point, N. C.		1.05
Total	$	37.14

Individuals and Churches.

Liberty (Vance), Henderson, N. C.	$	25.20
Mt. Carmel, Walters, Va.		19.05
Beulah, Keezletown, Va.		1.00
Total	$	45.25

Mountain Work.

Pleasant Hill, Benson, N. C.	$	2.10
Total for the week	$	84.49
Previously acknowledged		14,155.58
Total since Sept. 1, 1938		$14,240.07

We will very much appreciate it if the pastors who have taken the Annual (Easter) offering for missions will send the same in now. Some churches took the offering, but have not sent it in, hoping to increase the same. It will be very much appreciated as the funds are so much needed, if all offering taken may now be sent in. We deeply appreciate the continued interest in missions, especially on the part of the pastors and faithful and loyal Sunday school superintendents, who seek to do their full duty in contributing to, and cooperating with, our missionary work. We thus show, not only our interest in the welfare of our fellowman, but our devotion to our Lord in sharing His love and life and blessed gospel with others, which was His most emphatic command.

Gratefully and sincerely,

J. O. ATKINSON,
Mission Secretary.

WOMAN'S MISSIONARY SOCIETY OF ROANOKE, ALABAMA.

So far this conference year, we, the Woman's Missionary Society of the First Christian Church, Roanoke, Ala., have gained five new members, and lost one by death, Mrs. G. D. Hunt, whose influence is greatly missed. There are twenty members on roll.

Our society made a quilt and sent it to the Orphanage for Thanksgiving. We raised enough money by donations from our men to buy about thirty pieces of new shrubbery to put out in front of our church. We had our special Alabama Arbor Day program at the church on December 10 and dedicated our shrubbery to the church in memory of those who have, and are, and will make the mission work a success.

We sold Christmas cards and received $9.60 profit to go on pulpit

chairs for the church which we hope to purchase in the near future. Our New Year's program was the one that was prepared by our president and that appeared in *Down South News*. Names were drawn at the beginning of the year for our Forget-Me-Not—remembrance of each member throughout the year. The society and church together gave the blanket of flowers for Mrs. Hunt.

We observed the World Day of Prayer and completed our mission study book, *Dinabandhu*, all in one day at the church. The book was reveiwed by the president.

The society and church had a part in contributing to the box of clothing that was sent the Orphanage before Easter from the Roanoke District of East Alabama Woman's Work.

MRS. MERVIN HARPER, *President*.
MRS. JOHN SLEDGE, *Secretary*.

OPEN DOORS FOR THE GOSPEL.

A Young Bible Woman Rejoices in the Privileges of Giving the Word to men and Women in a Frontier Town of Manchuria.

The following letter is typical of correspondence that comes from our Manchurian Christian workers throughout this large field. It is from a young woman, Miss Chang Yan-Ching, a cultured, earnest, faithful Bible woman, who finished her Bible school training last year and is now preaching the Gospel at Hsinking, the new capital of Manchukuo. Miss Chang was asked to go to one of the smaller outstations to supply until an evangelist could be sent there. She writes:

"This being a frontier twon, the people here never heard of a woman preaching the Gospel. They thought this a strange thing at first, and because of this many came to see this unusual performance. I could readily see that a number of those in my audience had come not to hear my message but to see a woman standing before a public audience and speaking as a man. What rejoiced me most was that so many had come and that God had given me this opportunity to witness for Him in a strange place. Many were unable to find places to sit down, but they did not mind standing for this unusual occasion. My concern at the first was not so much whether they would believe me or not, but whether I was able to open up to them the Word of God in such a way that they could understand. Thanks be to God! Every day the people came. In the evening time the audiences went from thirty to a hundred and more. Twenty registered as inquirers, some accepting the Lord, others desiring only to study the way. Three families who became Christians destroyed their idols.

"The need for this place is that someone can work here permanently. Please pray for the people of Wukeshu for so many of them are in spiritual darkness, yet many showing a desire for the Light.

"The reason I am leaving at this time is because a revival meeting begins in a few days at Hsinking and I must be there to help prepare the women for these services. I have received much valuable help from my experience this month working here in this new place and have great occasion to thank God for His kindness during my stay, for, I feel sure, a number were saved and the few Christians whom I found here have been built up in the faith."

In the same mail a letter came from down at Laichowful, Shantung Province, where we labored for fourteen years, telling of the opening of a new preaching place there and of the readiness with which the people were receiving the Gospel. So throughout China and Manchuria word comes from many places telling of the large open doors for the preaching of the Gospel and of the ready reception in the hearts of many. Truly this is the time when we should press with all the force possible advancement of God's Kingdom in the hearts and lives of the people.

CHARLES A. LEONARD, SR.

AS PROFESSOR EINSTEIN NOW SEES THE WORLD.

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"*Only the Church stood squarely* across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."
—*Quoted in The Living Church.*

ELON COMMENCEMENT.

(Continued from page 4.)

not been preached, and the best life, save one, has not been lived.

"Let no son or daughter of Elon College stand on the threshold of this plastic world and in the morningtime of this day of golden opportunities whine out his song of disgust, discouragement and hate, but instead let everyone tune his heart, bear his arms, stir his soul, and beat the music of daring endeavor that national differences, racial prejudices, economic inequalities, social injustices, political and religious persecutions may disappear forever from the horizon of human possibilities. These are your opportunities and your responsibilities. We have done our best to make you equal to them. May I remind you, however, that in your own strength you cannot succeed, but that in the strength of Him whose we are and whom we serve, failure is impossible. In the conviction of the Apostle of the ages, you can do all things through Christ who strengtheneth you.

"Today we put the stamp of approval on your achievements. As you go out, you go as a representative of Elon College. Wherever you are, whatever you do, you are Elon College. Elon's benediction's are yours forever."

There were three members of the original faculty of Elon College in attendance at the commencement, Dr. J. O. Atkinson, Dr. E. L. Moffitt, and Prof. S. A. Holleman. All members with the exception of Dr. W. S. Long, president, are still living. It is hoped that by the grace of God they may all be with us at the beginning of our next session in September. Sometime during the month of September, special services honoring the original faculty will be held to which all will be invited.

"Religion is the conscious bond between man and God. The Christian goes to church carrying wood and a cup—the one to place on the altar as fuel for the fire of adoration, the other to fill at the Fountain of Life. In one sense he goes full and returns empty, having made anew the offering of self; in another sense he goes empty and returns filled with God's heavenly benediction and grace, having received afresh God's offering of Himself."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

ARE YOU GOING?

At this time of the year the thoughts of many of our young people are turning to the memories they have of summer conferences, camps, and training schools they have attended—and plans for going to similar meetings this year. We hope that you are among the latter group, even if you can't be among the former.

Elsewhere in this paper you will find a list of the different groups that meet this summer, along with some information regarding cost and courses. Most of you who read this live in North Carolina and Virginia and will probably go to Elon—though you might decide to take your vacation at the same time and go to the lake section of Florida, or the mountains of Tennessee! You will be most welcome wherever you choose to go, and will find there congenial people and interesting work and play.

In every church there are young people who are eligible to go—and who want to go. Some of them do not have the money necessary for these meetings. Each church would reap large benefits from sending these worthy young people, or at least paying part of their expenses. Many people think it better for the church to pay part, and the individuals part, rather than having the church pay the whole amount. If we have to sacrifice a little ourselves, in order to get the things we want, we will be more likely to appreciate them. Then, too, a church can help send more young people with the same amount of money they might spend on a few. Perhaps, if you cannot go because of work, you can see that some other young person has a chance to secure this training and thus become a more effective worker for Christ and His Church.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The following is the program of the North Carolina and Virginia Sunday School and Christian Endeavor Convention, which will be held at Third Avenue Community Christian Church, Danville, Va., on Thursday, June 15, 1939:

Morning Session.

10:00 Roll Call of Sunday Schools and Young People's Societies.
Appointment of Special Committees.
10:30 Worship Service led by Rev. D. N. Vore.
10:45 Address: "Sunday School Problems" —Rev. F. C. Lester.
11:30 Discussion Groups:
1. Children in the Sunday School—Miss Tora Rudd, leader.
2. Young People and Young People's Societies—Rev. W. E. Wisseman, leader.
3. Adults and the Sunday School—Rev. J. Howard Smith, leader.
4. The Sunday School and Institutions of the Church—Prof. A. L. Hook, leader.
12:30 Lunch.

Afternoon Session.

2:00 Hymn and Prayer.
2:05 Business.
2:20 President's Address: "The Long Arm of the Sunday School"—Rev. W. M. Stevens.
2:35 District Reports.
2:45 Address: "Problems Presented by Discussion Groups" — Rev. F. C. Lester.
3:30 Discussion Groups (Same as above).
4:30 Business Session.

Evening Session.

7:00 Program in charge of North Carolina and Virginia Pilgrim Fellowship, Miss Elberta Murray, president, presiding.

Dr. D. J. Bowden will be available during the entire session for private consultation. Anyone who wishes to discuss problems relative to their Sunday school may do with full freedom.

HAVE YOU READ THESE BOOKS?

You will notice that the Christian Endeavor notes recommend reading good books, and thus continuing your education. The following books are the property of the Board of Christian Education, Elon College, N. C., and can be secured by writing there. The only cost to you will be the postage when you return them—and now there is a very low postage rate on books! We will be only too glad to send you any of the following—and if you do not find just what you want on this list, write us about the things in which you are interested. This list

(Continued on page 15.)

LEARNING AFTER SCHOOL DAYS ARE OVER.

Christian Endeavor Topic for June 18, 1939.

Scripture: Prov. 2:1-9; 3:1-6.

Daily Readings—

Monday — Wisdom and Instruction—Prov. 4: 7-13.
Tuesday — Learning by Experience—Eccl. 2: 1-3; 10-13.
Wednesday—Reading for Correct Interpretation—Matt. 12: 1-8.
Thursday — Learning by Obedience—Jer. 42: 1-6.
Friday—Spiritual Perseverance—I Tim. 4: 12-16.
Saturday—Learning by Practice—Jas. 1:22-25.

Because we have graduated from high school or college, or because schools have closed for the summer months, should not mean the laying aside of books. Whatever use we do or do not make of books and study courses after graduation, we keep learning. Our education continues for a life time.

Here are some of the ways in which we may keep learning after school days are over: (1) reading selected books, making use of reading courses recommended by libraries and schools, acquiring an interest in a field of knowledge and reading all available literature on it; (2) attending night school, taking correspondence courses from reputable institutions; (3) attending lecture courses, conferences, forums, discussion groups and the like; (4) following up vocational interests, having interviews with leaders in the selected vocation; (5) traveling.

Several persons should be assigned to study the community in order to determine the opportunities which exist for education and learning beyond school days. These findings should be reported to the society and a discussion should follow.

Other Questions—

1. Does not Christian Endeavor have a real contribution to make to young adults whose formal schooling is over?
2. How can we make our meetings more helpful from a learner's standpoint?
3. Is it possible for a Christian to cease learning and yet continue to be a true Christian?
4. Can the constant search for new truth become a handicap to conviction?

Suggested Hymns—

"O Worship the King."
"Lord, Speak to Me That I May Speak."
"Sweet Hour of Prayer."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL SOLVES CHURCH PROBLEMS.

Lesson XI—June 11, 1939.

Golden Text: *Let your manner of life be worthy of the gospel of Christ.*—Phil. 1:27.

Lesson: I Cor. 1:1-3, 10; 4:14-21; Gal. 1:1-7; 3:1-29; I Thess. 1:1; 4:9-15, 22.

Paul's letters were practical. For the most part they were written to answer questions which had been asked him by the churches, or to instruct them in certain matters of faith and practice. And in the letters which are for the most part doctrinal, the ones which contain so much teaching material, there is a practical application. Paul is always putting a "wherefore" or a "therefore" in his letters. Because such and such a thing is true, there or wherefore, you ought to live in such a way, or serve in such a spirit. Thus it is that the sections of the scripture which form today's lesson are simply passages which deal with church problems in the respective churches to which Paul wrote. But they deal for the most part with universal or certainly general problems, and thus they are up to date and fresh.

The Problem of Divisions in the Church.

The section from First Corinthians deals primarily with the matter of divisions in the church. Members of the household of Chloe had told Paul that in Corinth the church was split up into several cliques or factions. One group followed Paul, another Apollos, another Peter, and another Christ. As a result, the church was disunited and ineffective. Paul takes these Corinthian Christians to task about these inexcusable factions. Who after all were Paul and Apollos and Peter except ministers through whom they had believed? Christ was the Head of the Church. Christ was not divided. Their divisions were a denial of the unity of the Spirit of Christ and a disgrace to the church. He urged them "to speak the same thing, that there be no divisions joined together in the same mind and the same judgment." Paul did not, he could not have meant that they were all to think exactly alike. To think is to differ. But he did mean that they were all to think exactly alike. To think is to differ. But he did mean that they should be united in a common loyalty to Christ, and that they should be of the same mind as concerning Christ. If Paul was scandalized and grieved by the four divisions in the church of his day, how much more would he be grieved at the more than two hundred divisions in the body of Christ today. But, thank God, there are signs that churches are at last beginning to face this scandal of Christianity, and a definite tendency toward union is at work.

The Problem of Salvation by Works Or by Faith.

Paul's letter to the Galatians dealt in large part with the matter of the essential nature of salvation. Paul, of course, preached that a man was saved through faith by the grace of the Lord Jesus Christ. Works had nothing to do with salvation, that is, so far as earning it or meriting it was concerned. They were an expression of salvation, not a means of it. But after Paul had left the Galatian churches, the Judaisers went there and insisted that man could not be saved unless he kept the words of the law. They put emphasis upon such things as circumcision and the observance of certain days and ceremonies. When Paul heard of this, he wrote at once his well-known letter to the Galatians. He said that he marvelled that they had so soon fallen away from the faith. He called them to witness as to how they had first found salvation—was it by works, or was it by simple faith in Christ? If they had originally been saved by faith, why should they revert to works as a means of being saved. Paul writes bluntly, even sharply. He exalts Christ. He denounces Judaism. He scolds the Galatians for their indifference and their weakness in being led so easily astray. He declares that "we are all sons of God through faith in Jesus Christ." And here again this letter deals with abiding principles which need re-emphasis in every age.

The Problems in the Church in Thessalonians.

The letter to the Thessalonians is filled with suggestions for Christian conduct in the church and the community. Paul exalts the church as a divine institution with a divine nature. He admonishes the brethren to love one another, to abound more and more in good works, to be quiet, that is to be orderly and peaceful, and especially to be diligent in their work.

There is an interesting fact in this connection. The early church confidently expected an immediate return of Christ. The hope was so real and so immediate that they had left off working. Paul enjoins them to labor, to be diligent, to work. He discusses the coming again of the Lord Jesus, and shows how comforting this is. But he urges his readers to sobriety, and watchfulness, and an earnest preparation just because of the fact that they are to live together with Christ.

The letter gives detailed instructions for the members of the church. They are to have respect for those who teach them, sympathy for the weak, a concern for the unintelligent. They are to warn and rebuke the unruly—in the spirit of love and tact—to support the weak, and to be patient toward all men. Under no circumstances are they to return evil for evil, but good for evil. And they are to follow that which is good, both among themselves, and to all men.

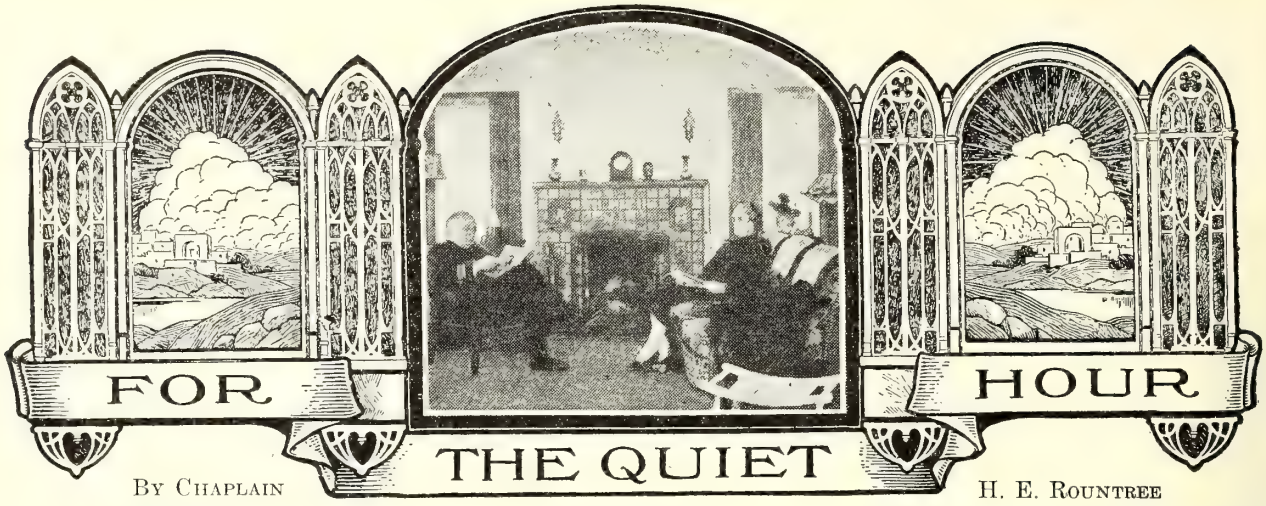
PLANS FOR EVANGELISM.

Let the pastor, along with leaders of his local church, plan for his evangelistic campaign. *Plan* it. *Envision* it. *Think* how it ought to be, what its results should be. Meditate on just how it is to be undertaken. The very universe is a world of order. The word "universe" itself teaches us a great deal. It means: many things lined up into one order! There is planning. A pastor must learn to do that very thing. Take all of the diversified interests and activities of his church and unify them. This takes planning. The hours you sit in your study *thinking* about your local church are hours well spent. The other hours of carrying out the plans will be much easier and happier, and much more conducive to results on account of the thoughtful, prayerful planning.

An evangelistic meeting? What are the needs? What is back of these needs? How has the need come about? What could the Spirit of Jesus do if He had right-away toward correcting those needs? Who are the people to be won to Christ? Who are the people to be renewed in Him, and given a new consecration? What lack we yet as a Church? And as individuals? *Thinking* along these and many kindred lines, and many moments of waiting in prayer for divine leadership; and also a goodly bit of reading and study of such matters to stimulate *thinking*. The Church needs a lot of *thinking*. A little girl said to her father the other day, "When I lose anything I just sit right down and think where I could have lost it, and I go there and I nearly always find it." Good! Thinking will save the lost!

It is a pleasure to suggest in this connection that if in your plans you

(Continued on page 14.)



By Chaplain H. E. Rountree

MONDAY.

Greatest Need of the Church.

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."—Acts 20:28.

The conversion of the world is the supreme business of the church, therefore vital passion for the redemption of the lost is the supreme need of the church. Christianity today is quite complacent and we are in great danger of the evils of comfort and the warm fireside. Let us not judge others, but let us examine ourselves and set our house in order.

Prayer—O Spirit of the Living God, descend upon us and make us truly Thine. Fill us with Thy love, thy joy and Thy power, and with righteousness and peace till Christ shall dwell in the world. *Amen.*

TUESDAY.

"Christ in the Sun."

"Go ye into all the world."—(Mark 16:15). *"And whatever ye do, do it heartily."*—Col. 3:23.

Herein lies the success of the church. It is said that the church has never experienced such a success as it did in the first centuries, all because of the zest and earnestness of the apostles. We must put zest in business to succeed and we must put zest in our fight for life. Wesley commissioned George Shadford with the words, "I let you loose, George, on the continent of America. Publish your message in the open face of the sun, and do all the good you can." How does your zest stack up with that?

Prayer—Our Father, we thank Thee for the faith of our Fathers. Help us to see the needs of our fellowman as Jesus saw them, and give us a passion for souls. *Amen.*

WEDNESDAY.

Your Field.

"The field is the world."—Matt. 13:38.

The field for your service of the Lord is where you are. The soil and substance is your life and the lives of those around about you. The Gospel is framed for man not only in his work but in all his thinking. God's eternal purpose is in it all. My field is a ship and the hearts of a thousand men. I must make known to them the breadth and scope of Jesus day by day.

Prayer—O Lord, help us to find Thy image in man, to love him as Christ loves him, and to work for him unselfishly as Christ would. *Amen.*

THURSDAY.

The Purpose of the Church.

"And they continued steadfastly in the apostle's teachings and fellowship."—Acts 2:42.

It is a ministry of instruction; a ministry of worship; a ministry of intercession; a ministry inclusive of all divisions of race, creed or language; a ministry to a dying world. May we give our hearts and lives to these ministries of His Spirit.

Prayer—O Lord, Thou art our God. May our lives encompass all Thy ministries; may our minds be endued with wisdom from above; and may our souls breathe with the Holy Spirit. In Jesus' name we ask it. *Amen.*

FRIDAY.

Necessity of Repentance.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2:38.

It is believed that the sinfulness of sin and repentance for sin is not emphasized as much as it should be in our lives. Much is said about enthusiasm and much is done to have outbursts of enthusiasm. Enthusiasm is all right if it has the stuff behind it. If it is mere ballaho, away with it. Spiritualization is what we need. We must repent and have spiritual impulse given us from on high, that we may go out and change the world for Him.

Prayer—Our Father, we thank Thee for Thy abiding love. We know that we are impotent through our failures and sins. Make us new day by day and send us out to shed His light in the world. *Amen.*

SATURDAY.

"Quiet, Please."

"Be still and know that I am God."—Ps. 46:10.

Every day we are lost in a preponderance of things we are engaged in. If we are not careful we shall lose the inner life that should be behind it all, and we shall find ourselves just empty. Quiet hours are necessary for us, if we are to avoid failures. It is in the quiet that we see things as they are, and feel the pulse of the universe of which we are a part. It is in the quiet that we see God's face and discover the way.

Prayer—O Lord, through Jesus Christ Thy Son, we lift up our countenance to see Thee as Thou art. Grant unto us the will and the opportunity to get away from the crowds frequently and know Thee, and ourselves, and prepare ourselves to do our duty. *Amen.*

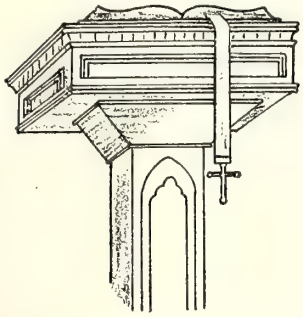
SUNDAY.

The Silence of Eternity.

"And when evening was come, he was there alone."—Matt. 14:23.

This scripture tells us of the habit of our Lord in drawing away from the crowd. But few of His prayers are recorded, but we know that He was in the quiet, talking with His

(Continued on page 14.)



IT REALLY HAPPENED.

By Rev. John G. Truitt, D. D.

"And it shall come to pass. . . ."—Joel 2:28.

"And it shall come to pass. . . ."—Joel 2:32.

"This is that which was spoken by the prophet Joel."—Acts 2:17.

God said it would happen. What? That he would pour out his Spirit, and people would speak his message—prophesy—and both young and old would dream dreams and see visions. And all along there were those who envisioned a better world, and dreamed of its coming to pass; but there had not been any special outpouring of God's Spirit upon common multitudes; and, so far that they still waited. A generation passed, a century, several centuries, and yet it had not come to pass. Perhaps the prophecy was practically forgotten. A few persons still hoped it would come true, perhaps others said that it had already come to pass and we did not recognize it. Still others said it would never happen. Other prophets came and went. Other books of the Old Testament were written, and finally the Old Testament was closed, and yet it had not come to pass. One read on through Matthew, the whole of the life of Christ, and Mark, and Luke, and finally John and not yet does he find it. Then one day the apostle Peter in a magnificent sermon announces that it has really happened! "This is that which was spoken by the prophet Joel," says Peter. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." . . . "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

And now it had really happened. God's Spirit was freely given, men were hearing the Gospel in their own tongues, and they were being convinced, were turning away from their evil ways of unbelief, and by the tens, and hundreds, yea, thousands, were turning to this new Way of the lowly Nazarene. They saw visions of a finer civilization, and dreamed dreams of a land of love, and peace, and sweet fellowship. And God's Spirit was with them without measure. They had boldness, and courage, and preached a Gospel which convicted those who heard it, and layed their lives upon the altar of living service.

Let us thank God for that day. It was the birth of the Church. It was the day of beginnings, and beginnings so great that our minds yet are unable to take in all that it means—a world whose kingdoms are the kingdoms of the Christ.

How did it come to pass. Jesus came, for one thing. It did not come to pass without Jesus. Let us put that down as a primary fact. Jesus came and led the way, by living it, teaching, preaching, practicing it; and then finishing the plan for it upon Calvary with his very life; and then arising to proclaim eternal life and victory, and to promise power to his followers, upon the consideration of their going regardless of all handicaps unto the uttermost part of the earth and preaching it to everybody. It really happened, but it followed Jesus.

But even then it did not happen exactly when Jesus had finished and ascended even unto the right hand of the Father. It still had not yet happened. Do not overlook something. And that something is that men and women *took Jesus absolutely seriously as far as they understood him, and hazarded their lives on carrying out his requests.* Not in any wild excitement, but quietly right down the line exactly as though he himself were in their midst, leading them into the upper room, restraining their ardor for ten long days and nights in quiet, earnest prayer. I like to think of those days! Simon Peter learning composure, quiet, obedience, and waiting! See him, loving Jesus as he did, enthusiastic as he was, frightened though as long as he might have been, and thus in such a case ready to blunder ahead in some wrong way, but waiting, praying, and keep as cool as John the beloved. One of the highest spots in the New Testament is the waiting in prayer those days, unnumbered for them, just waiting, and waiting, and waiting. It takes a lot to teach us to be patient. There is a power in patience which God needs now to build a better world. We have talked about building a new world, but what we should do is to give God a chance at it through us! That was what Jesus had told his disciples to do. To possess themselves until they were transformed from "learners" to "teachers," from disciples to apostles! When they obeyed, and with the right spirit of obedience which offered life and all, the Holy Spirit came, and the prophecy of Joel, now centuries old, had really come to pass. It came, but it followed Jesus and men with the willingness to give their lives in complete surrender to Jesus—Jesus and men, and women, yes, and young people, for even little Rhoda is not left out of the picture.

I am afraid we are trying in the fast days to motorize God's plans. We would harness our new speed, and efficiency to his throne, and in mass production make a new world. His thoughts are not our thoughts, and the same quiet manner must move our world as move the Master when tempted to "speed up" in the forty days wilderness experience. Not by the speed of the age, but by the Spirit of God, will the new world be made. I would like to have hundred members of this church to worship here every Sunday morning, and move us all like a moving hive of bees into the mouth of the kingdom of God; but what I would like even better would be that five hundred church members worship God for five minutes every morning of their week-a-day lives, and again at noon every noon, and again at night every night! The quiet bringing of our families to God every day would beget a power that would bring a new day for us all. We have come too much to expect the beauty of our mass worship, our big ways, our splendid choirs, our minister-prayers, and our preacher-sermons in lump sums in a single hour to do our worship for us, but what we need is a sense of meeting ourselves, for ourselves, and by ourselves in order that we may learn hourly, daily, to live a Christian life with and for others, and to take our orders from Jesus as our Lord and Master.

I am heartened to believe we are catching that spirit. Our prayer meeting is increasing, requests for pamphlets and booklets designed for daily devotions are on the increase in our congregation, and it is becoming more and more so across our country. You can do a great thing by beginning, if you are not already doing so, to be in that much needed fellowship of those who worship God privately and definitely every day. Do you covet the out-pouring of God's Spirit upon your life and upon your family, and upon your day and age? Let Jesus prepare you, lead, and command you. It really happened for them. It will happen for you.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I often think if our people could come in contact with those in need and distress, as orphanage superintendents so often do, we would not have to lie awake at night trying to figure out how to make the income meet the expense account. If we never had extra expense to come unexpectedly, we might sail along easily. But a child will develop appendicitis and have to go to the hospital for an operation (extra expense). We have had three cases since Christmas. A child may develop pneumonia, a disease we always dread and fear. It does its work so quickly. Nurses, medicine, doctors make much extra expense. We have had one case since Christmas.

Then drilling a deep well and installing a pump and running the water line, which will cost at least $800, is extra expense which cuts our small surplus to a low ebb. It was a need we had to meet. We had to have water, and we had to go down in the ground 270 feet to it, through solid rock. But we found it.

We have appeals from mothers who are left with little children and no income and no one who can work to win the bread. I want to quote from a letter I received a few days ago:

"I wrote you sometime ago in regard to getting my children in the Orphanage there. You stated that you were crowded to capacity but for me to write you about the 10th of May. I have since that time been trying utmostly hard to make out without letting them go. But it is a drastic situation. I am working in a cafe for which I get $7.00 per week and my meals. My house rent is $10.00 per month. A girl to keep house and look after the children and cook costs me $8.00 per month, and she is very extravagant. Some one will have to come to my rescue, or I sink. I do hate to talk and feel this way but all week I have neither slept nor eaten humanly, and my hours are very long. It has most gotten me."

This is just one of many. Here is a mother in distress. She needs help. "Pure religion is to visit the fatherless and widows in their affliction." Don't you think it would bring you a little closer to the Master if you would make a contribution to help relieve distress like this!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 8, 1939.

Amount brought forward		$6,871.69
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	$ 5.09	
Greensboro	8.93	
		$ 14.02
Eastern N. C. Conference:		
Turner's Chapel	$ 2.91	
Moore's Union	5.00	
Henderson	14.24	
Liberty Vance	5.88	
Plymouth	2.89	
		30.92
Western N. C. Conference:		
Seagrove	$ 3.50	
Big Oak Oak	.85	
Mt. Pleasant: Dec., Jan., Feb., Mar., Apr. & May	3.87	
		8.22
Eastern Va. Conference:		
Mt. Carmel	$ 5.87	
Bethlehem	6.22	
Ocean View	10.00	
Eure	5.50	
		27.59
Valley Va. Central Conference:		
Bethel	$ 1.00	
Linville	5.85	
Bethlehem	2.92	
Concord	.34	
		10.11
Ala. Conference:		
Bethany		1.08
Special Offerings.		
Mrs. Phillips		20.00
Total for week		$ 111.94
Grand total		$6,983.63

GOLDEN ANNIVERSARY.

(Continued from page 6.)

proper place in the program of higher education.

The next program of importance on the roster for the observance of the Golden Anniversary would come, of course, during the commencement season, at which time representatives of other institutions would be invited. The program would consist of sermons and addresses by some of the more prominent leaders of our united church.

These suggestions are given to the public through our church paper for the purpose of inviting suggestions of any kind from interested individuals. Please let us have your suggestions as early as possible. It will be necessary for the program in outline to take definite shape at an early date.

PLANS FOR EVANGELISM.

(Continued from page 11.)

should find that you need Rev. Edwin B. Flory, Georgetown, Ohio, whom so many of us know and greatly respect for his ability, training, and consecration, he is available for a Preaching Mission, or evangelistic services in any of our churches. But whatever you do, plan your program or evangelism in your church under divine guidance.

JOHN G. TRUITT, *Chairman,*
Convention Committee on Evangelism.

FAMILY ALTAR.

(Continued from page 13.)

Father. A mountain climber tells us of an experience he had in climbing a high mountain. He said "the silence of the elevation was the silence of eternity and space." There is a place of the soul beyond the rim of things where there is a silence of eternity, and it is a place not of talking with God, but of listening to Him as well.

Prayer—O God, help us to practice Thy presence in our lives that we may hear Thy voice and follow Thy guidance along life's highway. As we face the work and the problems of life, give us the joy and the assurance of Thy abiding companionship. *Amen.*

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THE CHRISTIAN SUN

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A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

EASING THE STRAIN.

By BISHOP JAMES E. FREEMAN.
Bishop of Washington.

To get away now and again from the crowds and social occupations is a wholesome and healthy thing. There is a monotony in doing anything with too great frequency; even an excess of luxuries creates nausea. Man is so constituted that he demands variety.

The argument for any change of habit is that it saves us from losing our appetite for a given indulgence or pleasure. If all work and no play makes us dull, by the same token, all play and no work issues in satiety and an unresponsive palate. A balanced diet is a good thing and gives satisfaction and healthy digestion. The happiest people follow such a practice in everything; they have variety in their amusements and recreations, in their reading and social indulgences. All is carefully compounded in right proportions; they keep their appetites keen, their sense of enjoyment alive.

In such a well regulated life a consistent time-table is observed, with the result that the zest of living is never lost. Some of my friends who are upwards of eighty enjoy life today with a finer enthusiasm than they did at forty or younger. They will not let themselves grow old. The secret of it is balanced living, a life poised, hopeful, expectant, satisfied. In such a life there is time for action and time for repose, for humor and more serious thought.

It was such a conception that made the Great Master of men provide a balanced religious faith for the solvent of life's problems, the easing of its strain, the quieting of overwrought nerves and the answering of its greatest riddle. Many people think of religious faith and practice as disciplines, as hindrances to its deepest satisfaction. Robert Louis Stevenson, merry despite his broken body, said that the Bible was a "cheerful book."

The tempo of living today is such, that we measure everything by its intensity, its capacity to excite, hence we are the victims of heart strain and early breaks. Our shortened lives could be lengthened and the real joys of life made more satisfying, if we would have periods where we give ourselves to regulated and prescribed devotional practices, and thought for a while about our souls. We have souls, even if at times we forget them, and they constitute an essential part of our equipment.

It is to recognize this fact that Lent is designed to be a season for surcease from non-essential things. Christ, himself, burdened with the greatest scheme for improving life the world has ever known, stopped for a lengthened period and alone faced the greatness of his undertaking. Even when his work was most demanding, he sought some retired place for repose and reflection.—*Michigan Christian Advocate.*

HAVE YOU READ THESE?

(Continued from page 10.)

gives only a few of the books available from the Board of Christian Education.

"Thy Kingdom Come . . . But Not Now" —Margaret Slattery.

"What Shall I Do With My Life?"—Harold I. Donnelly.

"Twenty-One"—Erdman Harris (A book for boys).

"I Dare You"—William Danforth.

"Young Men: Thoughts and Ideals."

"The Girl and Her Religion"—Margaret Slattery.

"Glorious Living" (Stories of seven women missionaries).

"Girls Who Became Leaders."

"More Fireside Stories for Girls in Their Teens"—Eggleston.

"S. Parkes Cadman"—Hamlin.

"Christianity and Our World"—John Bennett.

"How Can I Find God?"—Leslie Weatherhead.

"Youth and Christian Unity"—Walter Van Kirk.

"Helping People Grow"—Daniel Fleming.

"Youth - Ways to Life" — (Devotional Guide)—Wm. Hiram Foulkes.

"The Joy of Discipline"—V. B. Chicoine.

"Short Meditations on the Lord's Prayer."

"World Peace and Christian Missions."

"Highland Heritage" (the Southern Mountains)—Edwin E. White.

"The Call to Stewardship"—Julius E. Crawford.

"Leading Youth to an Abundant Life"—Miller.

"The Challenge of Youth"—Alfred Stearn.

"Dinahandhu"—Ruth Isabel Seabury.

"Living Creatively"—Kirby Page.

"Living Courageously"—Kirby Page.

"Must We Go to War?"—Kirby Page.

"Gentlemen—the King"—Oxenham.

"Managing One's Self"—Gilkey.

"Christian Endeavor Essentials"—Stanley Vandersall.

"The Meaning of the Church Service"—Charles E. McKinley.

"The Church at Play"—Norman Richardson.

"Following the Dramatic Instinct"—Anita Ferris.

"The Life of Rev. James O'Kelly"—W. E. MacClenny.

"The Inside of the Cup"—(A novel)—Winston Churchill.

"The Story of Missions" — Edwin E. White.

"Teen Age Tangles"—Leora Blanchard.

"I Bring You Joy"—Alice and Albert Kraemer.

STILL NO MISSES.

James L. Cash, local furniture dealer, has been attending Sunday school without an absence for such a long time that the conclusion of another year of perfect attendance no longer excites unusual interest. Tomorrow will mark the end of a record of 39 years of perfect Sunday school attendance.

Cash is a member of the Congregational - Christian Sunday school. When out of town on Sunday he always attends Sunday school wherever he may be and frequently he visits other local Sunday schools.

Reduced to statistics, Cash has attended Sunday school without a single absence for 1,928 consecutive Sundays. Based on a 30-day month, this record is equal to slightly more than 64 months or more than five years of Sundays—*From a recent issue of a Durham, N. C., paper.*

The Convention says: "Secure 3,000 Subscriptions"

The Southern Convention asked the Conferences for 3,000 subscriptions to "The Christian Sun" and apportioned them as follows:

North Carolina and Virginia, 1,050 Eastern Virginia, 1,050
Western North Carolina, 325 Valley of Virginia, 225
Eastern North Carolina, 350

The Conferences accepted their quotas and apportioned the subscriptions to the churches.

It Can Be Done.

Even if these subscriptions are secured, two-thirds of our church families will not have the paper in their homes. It certainly is possible to get the paper into one-third of our homes.

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

It Should Be Done.

Church people should read their church paper. This is especially true of pastors, deacons, secretaries, treasurers, Sunday school superintendents, teachers, missionary leaders, and young people. Many of them never have, but they all should.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Let It Be Done Now.

Since we didn't do it yesterday, and cannot do it tomorrow, let's get the subscriptions now. The people need to read and the paper needs subscriptions. Without fear of failure just strike right out to get the subscribers for your church and you will be delighted when this work is done.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done," and you'll do it.

The Churches respond: "We Will Do It"

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JUNE 15, 1939. No. 24.

Hymn for a Father and Son Service

By Rev. OSCAR EDWARD MAURER, D. D.
(Moderator General Council.)

Fathers and sons, in faith together standing,
Pledge new allegiance to the Lord of Lords.
Loyal to Christ, rejoice in his commanding:
Show that your living faith is more than words.

Fathers and sons, in prayer together kneeling,
Open your hearts; make your petitions known;
Voice join to voice, your inmost needs revealing;
Doubt not new strength is granted from the throne.

Fathers and sons, put on the Christian armor,
Gird on the Spirit's sword and face the foe;
Never faint-hearted, scorn each weak alarmer;
Shoulder to shoulder into battle go.

Fathers and sons, the Church of Christ is waiting,
Waiting for valiant, fearless men, and true.
Lovers of right, all foul injustice hating;
Clear comes the ringing call of Christ to you.

Father of men, make keen our ears to hear thee,
Make swift our feet to answer to thy call;
Win thou our hearts till we no longer fear thee.
But follow gladly, sons and fathers all.

Tune: "Ancient of Days."

OUR WORK AND WORKERS

On next Sunday evening Dr. James R. Clinton of Philadelphia, will be the speaker at the Burlington, N. C., Church.

Rev. W. J. Andes is spending this week at his home in Harrisonburg, Va., and attended the Valley Sunday School Convention at Winchester.

Next Sunday is the day set apart in honor of our Fathers. In various ways, churches and groups will seek to bring joy to this member of the family.

The preachers of Eastern Virginia hold their annual picnic at Lake Prince, near Suffolk, on Friday of this week. This is always a jolly occasion.

Rev. B. J. Earp and his people at Ingram, Va., are this week conducting a Vacation Church School. Miss Clarene Andes of Harrisonburg is aiding them in this work.

Under the leadership of Mrs. O. C. Brown, Pleasant Ridge Sunday school had a Children's Day program on last Sunday. At that time they made an offering to the Board of Christian Education.

Rev. Emanuel Hedgebeth was the preacher the past two Sundays at the Elon College Community Church. Mr. Hedgebeth graduated from Elon at the recent commencement. Dr. L. E. Smith, president of the college, is pastor of the church.

If you need help in conducting a Vacation Church School in your own church, write to the Board of Christian Education, Elon College, N. C., and ask for what you need. You may not get all you want, but the board will do its best to help.

The First Church, Greensboro, will commission their young people who attend the Elon Leadership Training School at a special church service on next Sunday evening. Following the Elon school, their Vacation Bible School will begin and run for two weeks.

The Congregational and Christian Church people will hold services in the Park Street School of Ashboro, N. C., at eight o'clock next Sunday evening. They expect to have new hymn books for the occasion. All those interested in the work at Ashboro are invited.

The Lynchburg Church held its Children's Day program last Sunday. Among those taking part were Matilda Chambers, Evelyn and Frances Gallier, Roberta Harris, Ruth Dunn, Arline Daniel, and Oma F. Talley, Jr. A talk was also made by the superintendent, Mr. J. W. Tolley.

The annual observance of Children's Day at Burlington Christian Church took place last Sunday at the 11 o'clock hour, when the children of the Sunday school and church, assisted by several young people and adults, and the Junior Choir, presented the pageant, "That Joy May Be." The program was under the direction of Miss Julia Woodson.

DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY.
By Rev. J. H. LIGHTBOURNE, D. D.

Week of June 18, 1939.
"The Wife of Lapidoth."

Sunday—Barak—Judges 4: 1-10.
Monday—Sisera—Judges 4: 11-16.
Tuesday—Jael—Judges 4: 17-24.
Deborah and Barak Sing.
Wednesday—A Mother in Israel—Judges 5: 1-11.
Thursday—The Stars in Their Courses—Judges 5: 12-23.
Friday—Courageous Woman—Judges 5: 24-27.
Saturday—The Darkest Aspects of War—Judges 5: 28-31.

JOIN WITH US IN READING THE BIBLE.

The most important thing happening in the Southern Convention next week is the Elon Summer School of Leadership Training. All pastors should share in their school, and join with the young people and church leaders in a week of good fellowship. Be sure that your pastor is able to go, and that some young people and church leaders go with him. That is the way to train your leaders and strengthen your church.

Leaders from five churches near Franklinton, N. C., met on Friday night of last week at the Christian Church in Youngsville to consider forming a pastorate. Decisions of the leaders gathered there must be confirmed by vote of the churches before they become effective. The decision was to form the pastorate, to accept the offer of the Southern Convention for the pastor to use the parsonage at Franklinton, and to ask Rev. S. E. Madren to become the pastor.

CHURCH ORGANIZED AT HOPE MILLS, N. C.

About three years ago a group of Christian people in Hope Mills, N. C., erected a building and began holding Sunday school. In recent months there has developed a decided sentiment that there should be a church as well as Sunday school. Consideration was given to the Congregational Church, and the Easter sermon that was broadcast by our Raleigh church so appealed to the people who heard it that they wrote to the pastor, Rev. Allyn P. Robinson, Jr., stating that they wanted to become a Congregational church. Mr. Robinson passed this letter on to the Promotional Secretary who immediately contacted the Hope Mills people, and began work with them.

On Saturday night of last week, officers were elected as follows: secretary, Miss Mattie McArthur; treasurer, Mrs. Joel Johnson; pianist, Miss Helen Johnson; sexton, Walker Evans; deacons, Claude Smith, Elmer Culbreth and Walker Evans; trustees, John S. Ray, Joel Johnson, Elmer Culbreth, L. E. Woodson and Murphey Brown; ushers, Robert Townsend, Howard Brown and Claude Smith; and church reporter, Miss Mary Herring.

Thirty-seven names are on the Charter Membership Roll, and there are good prospects for others to be added soon. The nice little building was practically filled on Sunday for the ordination of deacons, the first communion service, and the dedication of the building. The local choir and a children's choir from the Episcopal church both rendered excellent music. The services of Sunday were led by the Promotional Secretary. Rev. Allyn P. Robinson, Jr., Raleigh, gave the dedicatory address. Rev. W. J. Andes worked in the community three days last week and aided in the business on Saturday night. Mr. L. E. Woodson spoke for the local church at the dedication. The pastor of the Church of God brought greetings from the churches, and Mr. L. L. Vaughan spoke the greetings of the Eastern North Carolina Conference.

WILL YOU BE THERE?

Jesus told an interesting story of a man who spread a feast and invited guests who would not come. Some of them thought more of cattle and land and marriage than they did of the feast. They had little tasks of their own to perform and had no time to eat with the King. It is a strange story.

But no more strange than things that will likely happen next week in our churches hereabouts. By hard effort and considerable sacrifice leaders of our Church have planned a wonderful opportunity for pastors, Sunday school superintendents and teachers, missionary leaders, and young people at our college next week. Advertisement has gone to these leaders in local churches, and urgent invitations have been given. Teachers have prepared to give their very best to those who may sit in the classes at Elon, and many of them will travel for long distances. The college has everything in readiness to welcome the people. In fact the table is all set for a fine week of study, worship, fellowship, and spiritual renewal.

But, unless this year is different from all the rest, many of the pastors, most of the superintendents and teachers, and many others will go steadily on attending to cattle, considering land, and sharing in social pleasures without making much effort to be a part of the group who will search for God at the college.

Your church paper is not blessing you out. It is trying to tell you that unless you share in the summer conferences of your Church, you are missing one of the very best things that the Church has to offer. It is insisting that you should be among the sons of God when prayer is to be made and study to be done.

Elon is just one of the many such conferences and training schools being conducted for our Church people. A revival of study, fellowship, and willingness to be among the leaders will transform our Church in this area.

PILGRIM FELLOWSHIP

In most of our Conferences across the country the young people are organized for fellowship, study, and work. This is a modern movement in our Church. It has grown up with the present generation. It is not perfected, but it is growing.

It is the purpose of the Pilgrim Fellowship both nationally and in the conferences to aid young people in becoming the best that they can be. Plans are carefully laid to aid each other in personal religious development, in rendering service in the local church and through the denomination, in being a useful part of the Church universal, and in making the Christian ideal effective in all phases of life as it is lived in the world today.

Many of the young people in our churches are unwilling to be an insignificant and ignored part of the Church. They want to think, to speak, and to act. Religion, for them, is not static. It is dynamic; it is powerful; it is explosive. Simply to attend church, give as they are told, and perhaps to have some small share in the annual revival meeting is not satisfying. They want to think things through, make plans and execute them, and in every way be part of the real Church.

One fine characterististing of the Pilgrim Fellowship is that it is broad in its vision. With the courage of the Pilgrims they seek fellowship with all who are working for the right. Play and study and worship are enjoyed in the local group. But that is not enough for the modern Pilgrim. The world must be shared and enjoyed. Conference and country and continent are but parts of the world in which we live. The Pilgrim Fellowship is daring to undertake a friendship that includes people everywhere. American young people love Madam Chaing Kaishek and the young people of China. Their hearts beat in sympathy with German youth. White and black know that they must live close together; they desire to be friends rather than enemies. Old dividing lines no longer separate these modern Pilgrims who share in fellowship.

Those of us who are older need not fear youth. We may need to question our ability to lead them. They need guidance, and seek it. They want to find channels of Christian service and the best methods of work. They will listen to reason, but they have little patience with prejudice. The best young people in our churches are desperately anxious to render Christ-like service in the Church. It is our business to aid them in finding the paths that lead men to God.

A NEW CHURCH ORGANIZED

Sunday was a big day for this writer and for the people of Hope Mills, N. C. The writer led both services. In the morning three deacons were ordained and the communion was observed. In the afternoon the building was dedicated. Rev. Allyn P. Robinson, Jr., of Raleigh delivered the dedicatory address, and Professor L. L. Vaughan, chairman of the committee on home missions of the Eastern N. C. Conference, gave the greetings of the Conference to the new church of thiry-seven members.

At a business session on Saturday night officers were elected. The First Congregational Christian Church of Hope Mills, N. C., is now ready for active service. The people have built the house of worship, paid for it, and dedicated it. Now they are ready to become part of the Conference and to do the work of a church. It is a fine group of people, and they have an attractive building in which to worship.

On next Sunday Rev. Julius Shepherd, a student at Elon College, will preach for them, and on Monday will take some of the young people to the Elon Leadership Conference.

A new church has come to life among us. It is a challege for the others to take on new life, and to be worthy of the new church.

CONTRIBUTIONS

SUFFOLK LETTER.

This is the third and last of a series of articles on "The Meaning of Church Membership." The first discussed, "Becoming a Christian"; the second, "Joining the Church"; and this, "Duties of a Church Member."

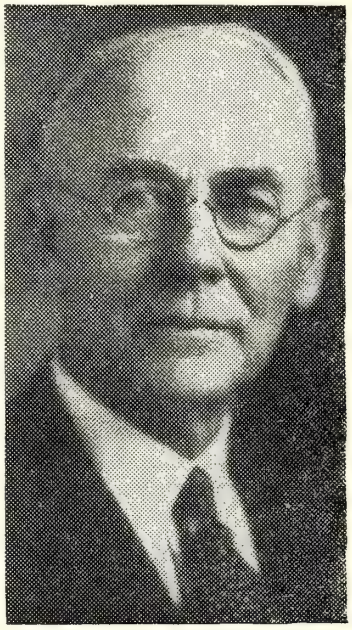
The first duty of a church member is baptism. In the Christian Churches members are received into fellowship before being baptized. Baptism is regarded as a symbol of a public consecration of the life to Jesus Christ, and of a purpose to do the will of God. Two modes of baptism are recognized by the various churches of the world, viz., immersion and sprinkling or pouring. The Christian denomination leaves the mode of baptism to the wish of each candidate, believing that the fact is more to be emphasized than the form.

The communion service should be observed by every member of the church who seeks to grow in grace. Jesus definitely commanded his followers to "do this in rememberance of Me." In a long experience as pastor this writer has observed that many people decline to partake of the Lord's Supper because of erroneous interpretations of Paul's counsel. The minister should carefully explain Paul's meaning of "eating unworthily." He was referring to the *manner* of eating and drinking, and not to *unworthy* persons. No one is worthy to come into His presence.

Church attendance is vital to the growth of a Christian. Can a child receive the best education by remaining away from school? Surely the child who expects to be benefitted by the public school must attend it and submit to the discipline and guidance of the teachers. The same law of development operates in our relation to the church. The church offers the best religious instruction and fellowship on earth. Attend the church and take part in its worship.

Supporting the church by giving to its various enterprises, regularly and systematically, is conducive to spiritual growth. Give of your means as God has prospered you. Children who unite with the church should begin at once to give to the support of the local church. The amount of the contribution may be small, but it should be given freely and gladly. Every young person should be taught to make money, to save money and to give money. Thrift, economy, and liberality are three commendable financial objectives.

Christian living is the chief objective of a broad-minded Christian. Paul said: "For me to live is Christ." Jesus said: "I am come that they might have life." Salvation is desirable not because it saves one from hell, or spiritual death, but because it saves one from sin and endues one with power to live a richer, deeper, fuller life. Reading the Bible and daily prayer are indispensable to spiritual living. One cannot urge too strongly the importance of being able to say: "Thy word have I hid in mine heart that I might not sin against Thee." And the daily private devotion will greatly strengthen one in the time of temptation and trial.



DR. W. H. BOONE.

Dr. Boone was recently elected president of the Elon College General Alumni Association. Dr. Boone finished at Elon in 1894. He is a prominent physician of Durham, N. C., and is president of the Board of Trustees of Elon College.

Many other duties might be named. These are only a few, in a broad outline. It should be the daily desire to be worthy of the honor of being a member of the church of the living God. What a company of church members encircle the earth. The great and the small, the rich and the poor, the strong and the weak—all these mingle their voices in praise and prayer to carry on the work of the kingdom of God on the earth. Many are untrue to their vows and are not worthy to be mentioned, for they are tares among the wheat and wolves in sheep's clothing. But the promise is: "Be thou faithful unto death and I will give thee a crown of life."

I. W. JOHNSON.

WHERE SHALL I GO TO COLLEGE.

This is a perennial question with young people who have completed high school work and with parents of these young people. Years ago the selection of a college was quite largely in the hands of parents. Parents paid the bills, and they reserved the right to say where the children should go. In more recent years high school graduates are not looked upon as children. They are looked upon as young men and young women capable of making their own decisions and selecting their own colleges. Even though parents continue to pay bills, they are inclined to grant to their sons and daughters this personal prerogative.

It is necessary for the college to sell itself to the high school generation of today. The only way for a college to sell itself is to make its equipment attractive, its curriculum inclusive, its teaching force effective, and its graduates superior. If the graduates are able to excel in the fields for which they have been prepared, they become successful and irresistible salesmen for the colleges in which they have been prepared for their respective responsibilities. Excellencies for success are by no means confined to courses and grades but must include initiative developed to a successful degree and morals and character above question. Positions open to college graduates are demanding not only trained minds but good habits and clean hands. The college graduate who succeeds today must not only know what is necessary to pass an examination in the classroom, but he must know how to meet the tests in society and must be at home and know how to take part in a church service.

The church-related school of today is taking its place in the program of higher education in a more telling way than in previous years. If the Boards of Trustees, the faculties, and the administrations of church related schools will have the courage to stand firmly for those factors contributory to morals and religion, they will encounter no serious difficulty in not only maintaining the present prestige but year after year will see the demands for the type of training that they give rapidly increasing. The world has not gone to the Devil and the dogs. There are still opportuni-

FOR THE CHILDREN

GOODWILL DAY.

By Augusta Thurston.

Bobby gazed wistfully from the lighthouse window toward the shore. He felt as if he had been shut in forever. He had been kept in by a broken leg in a cast and was not yet allowed to try the difficult steps up and down from the lighthouse.

Bobby lived on the lighthouse with his father and mother and his brother and sisters, Jim, Sally and Jane. Bobby's father was lighthouse keeper and Bobby's mother, his assistant. Once his father's assistant had been a man but when the assistant had been taken sick Bobby's mother had taken his place for weeks and then took an examination and was officially appointed assistant, the first woman assistant lighthouse keeper ever appointed in this part of the country.

What fun they had on the lighthouse and what games they played. And how they helped father and mother keep everything polished up spick and span as it must be in a lighthouse. Every day they went back and forth in a little motor boat to the mainland to school.

But now Bobby felt as if he had been away from school for months. Today was Goodwill Day. The school was going to have a Goodwill party. The children were going to dress in costumes of many other lands and tell stories and sing songs of children in other countries and play games that they had played. They were going to listen to the message of the Goodwill which the children of Wales broadcast every year to children all over the world and this year the school was going to send a reply to the children of Wales.

Bobby could imagine each part of it as he looked out over the water. The party must be over by this time and he watched eagerly for the boat bringing back his sisters and brothers.

Soon he heard the put-put of the engine—then another, then another. What was this? There seemed to be several boats coming across to the lighthouse. As they drew nearer Bobby's eyes grew bigger. Why, there were boatloads of the school children, a gay sight dressed in their bright colored costumes of many countries. They landed and ran merrily up the steps to the lighthouse calling "You couldn't come to our Goodwill party so we brought a Goodwill party to you."

Bobby's eyes shone with excitement as he watched them troop in—French, Dutch, Italian, Chinese, Japanese, Spanish, German, Turkish and many other costumes. What a jolly time they had. They performed for him their songs and stories and recitations just as they had at the big party. Bobby's mother gave them lemonade and cake.

Last of all one boy got up before an improvised microphone, rigged up from a lamp stand and a small saucepan. He was dressed in a Welsh costume and pretending to be one of the children of Wales he gave again the message they had heard broadcast this Goodwill Day.

"This is Wales calling. The boys and girls of Wales are calling the boys and girls of all the world.

"We rejoice to think that above the tumult, on this one day of the year, we can greet each other as members of one great family, the family of the nations of the future.

"The world is full of suffering, cruelty and strife. And we are told that civilization may perish. Let us tell the world that civilization shall not perish. More than ever the world needs what we alone can give—the confidence and comradeship of youth.

"May we then, on this Goodwill Day, dedicate ourselves afresh to the service of our fellows in ever widening circles. "So shall we, millions of us, grow up to be the friends of all, the enemies of none."—*Methodist Protestant-Recorder.*

THE WORLD.

Great, wide, beautiful world,
With the wonderful water around you curled,
And the wonderful grass upon your breast,
World, you are wonderfully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree;
It walks on the water, and whirls the mills,
And talks to itself on the tops of the hills.

You friendly Earth! how far do you go
With the wheat fields that nod and the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great, and I so small,
I tremble to think of you, World, at all;
And yet when I said my prayers today,
A whisper within me seemed to say:
"You are more than the earth, though you are such a dot;
You can *love* and *think,* and the Earth cannot!"

—*Matthew Browne.*

A LETTER FROM A SANITORIUM.

My Dear Sun Readers:

As I lie here day after day in the Sanatorium, pondering over the things of life, I often wonder why I have to be here away from my loved ones; and why I have to be sick. God knows best and He does all things well.

I have met many people here and to my sad surprise some are very wicked. They don't seem to be concerned about their souls. It seems that any one with such a dreadful disease as T. B. would be thinking of hereafter and realize that their life here may not be long, repent and try to live for Christ while they are here.

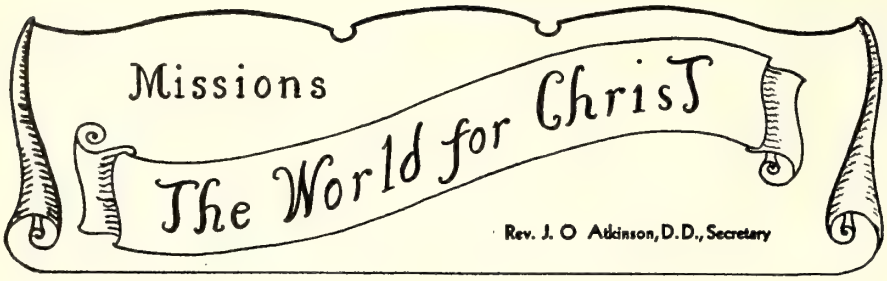
Here on our porch we have a little prayer service twice a week. While we are having it, others in the lobby adjoining our porch will be playing cards. You can't get some of them to take any part in a prayer service.

I often wonder why our ministers never visit here. I haven't seen but two ministers since I came here eight months ago. I often wish some minister would come in and have prayer with us and talk with us. I also hear that remark from others. It would cheer us very much. We lie here in bed day after day, read our Bibles, talk about them, and try to do the best we can, but no one ever comes in and discusses it with us or gives us a word of encouragement.

Jesus said, " I was a stranger, and ye took me not in; naked and ye clothed me not: sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me." —(Matt. 25:43-45.)

I am afraid we all miss doing what Jesus wants us to do, and live far from our calling. May God help us everyone to do our duty whatever the sacrifice may be. God bless everyone.

Mrs. J. M. Bailey,
Sanatorium, N. C.



CHANGES IN RELIGION.

Religion itself does not change, but religious practices do change. Verily, "Time makes ancient good uncouth." This writer is not an old man and yet since his early manhood many changes have come in the practice and conduct of religious people. Being a teacher in Elon College—less than forty-nine years ago—I was sent to a certain county in Virginia to see the parents of certain prospective students. Going to one home, that of a deacon in the church, after discussing the matter of sending his son to Elon, the good deacon took the writer out in the large back yard where a brandy still was in "full blast," pouring out its stream of "liquid fire." The deacon, owner and operator of the still, said, "You are not used to this in your section of the country, but I was trained to plant orchards, grow apples, make them into cidar, distill it into brandy and sell it to all and sundry who might wish it. However, our good pastor is beginning to preach that it is not right for a deacon in the church to engage in the manufacture and sale of liquor. If he proves this to my satisfaction I shall certainly quit the business and turn my orchards into some other sort of produce, even if it should mean need and want to my family." In a very few years that deacon had been convinced by his pastor and he had gone out of the liquor business forever.

On this same trip the writer was carried a few miles to the parent of another student prospect. We found the man of the house out with his "still," going vigorously ahead in his manufacture of brandy from the produce of his orchard. After discussing with him the prospect of sending his son to Elon, he turned to the one who had carried us to his distillery and said, "Tom, I wish you to take the treasurer's book and see if you can collect some money next week on our pastor's salary. I am so sorry I cannot attend the revival next week, but I must run my still now as the season has come. I do hope they will have a good meeting and that there will be many converts and our pastor will be paid." And then turning to me he said, "Our good pastor is beginning to preach that an officer in the church ought not to engage in the manufacture and sale of liquor and if he convinces me that he is right according to the Bible I am going to give up stilling whiskey, though the sacrifice on my part will be a greater financial loss than I am able to stand if I am to educate my children." Well, his preacher convinced him, the son came on to college and the brandy distillery was abandoned and the orchard cut down and planted to productive crops.

My next visit on this trip and about two miles further on was to the home of a widow with some daughters, one of whom was ready for college. I was invited and asked to have a seat and mother would be in after awhile. After waiting half hour or more the widowed mother came in, flushed cheeked, warm and looking the picture of health. Immediately after being introduced she said, "Brother Atkinson, excuse me for keeping you waiting, but I had "a charge" on at my brandy still and could not leave it at the time. By the the way," she continued, "our good pastor is beginning to preach that widows with children to rear should not engage in the manufacture and sale of brandy and if he convinces me that it is wrong I shall quit it, though I do not see how I shall get along without it." In a few months I learned that she became convinced and she quit the practice of years. All this is very vivid now in memory and is in contrast with the opinions of many who say that the world is growing worse and religion means less and less.

It hasn't been long, as the decades register themselves, since the first missionary went out from a Christian country to preach the gospel to idol worshippers in Africa, India, Japan or China. It was very recent when the famous "haystack prayer" meeting was held and the first four volunteers ever to go out from America to carry the gospel to others volunteered to dedicate their lives to preaching the gospel to those in fields afar who knew not our Lord. Today several thousand are out there on the battle front for us and millions of money are given voluntarily for their support and the support of redemptive work in which they are engaged. The biggest single enterprise, employing more men and women in more parts of this world than any other enterprise, is that of Christian missions, those who with unselfish devotion hazard their lives that the message and the love of our Lord may be shared with others. Some may yet argue that the world is growing worse and may be it is, but it behooves all of us to make our unselfish contribution in the effort, the divine task in fact, in enlarging the kingdom of heaven on earth. There are those yet who are willing and ever ready to pray, "Our Father who art in heaven, hallowed will be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." To this end may God help us.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 10, 1939.

Sunday Schools.

Mt. Gilead, Louisburg, N. C.	$	1.00
Youngsville, N. C.		2.00
Pleasant Grove, Bennett, N. C.		3.69
Ingram, Paces, Va.		3.00
Antioch, Harrisonburg, Va.		4.72
First, Portsmouth, Va.		4.18
Wake Chapel, Fuquay Springs, N. C.		5.57
Winchester, Va.		4.95
Ramseur, N. C.		4.78
Newport, Shenandoah, Va.		2.11
Liberty (Va.), Nathalie, Va.		1.02
Mayland, Broadway, Va.		1.00
Elm Avenue, Portsmouth, Va.		5.13
Total	$	43.15

Individuals and Churches.

Timber Ridge, Gore, Va.	$	8.10
Concord, Yanceyville, N. C.		1.00
Youngsville, N. C.		12.00
Mt. Zion, Eclipse, Va.		3.00
"A Friend"		20.00
Spoon's Chapel, Asheboro, N. C.		2.40
Pleasant Union, Lillington, N. C.		5.00
Mt. Bethel, Summerfield, N. C.		10.00
Total	$	61.50
Total for the week	$	104.65
Previously acknowledged		14,240.07
Total since Sept. 1, 1938	$	14,344.72

Again one or two Sunday schools not heretofore doing so joined the increasing number of those taking the monthly offering. There is no better place to inculcate the missionary spirit than in the Sunday school, since the youth of the church is to be found in the Sunday school and the missionary passion and zeal is not begotten in a day, but like the kingdom of heaven itself it is a matter of gradual growth and development coming finally to the manifestation of a great power. We are anxious to see the

day when every Sunday school of our Convention shall be taking and sending in the monthly offering for missions, since we know that it will enrich the lives of those in the schools who do this good thing. We are grateful for the above offerings for the past week, and especially grateful are we for the nice offering from "a friend" who wishes her name withheld.

Gratefully,
J. O. Atkinson,
Mission Secretary.

MISSIONS IN ELON TRAINING SCHOOL.

Mrs. Elizabeth Harris, president of the Southern Convention Woman's Board, requests that it be announced that, because of lack of time between the recent session of the Convention and the Elon Training School, the Woman's Board will not be able to furnish a leader at the Training School this year.

Rev. W. E. Wisseman, Dean of the Training School, announces that Mrs. Gladwyn Childs, one of our missionaries to Africa, will be present and offer three courses in the Training School. In addition to this, the school will have a leader present to present the study books and other materials, and who will discuss with those interested the best methods of missionary education in the church, Sunday school, young people's societies, and missionary societies.

Those interested in missionary education are invited to the Elon Training School, and will find it profitable to attend.

Editor.

A CALL TO MISSIONARY SOCIETIES.

A letter from the president of our North Carolina Woman's Conference has just been received which urges the attendance of our Elon Summer School of Leadership Training by at least one interested member of each of our missionary societies. A missionary speaker and instructor will be there and much good will be gleaned in the class period as well as the regular addresses and personal contacts. This will be a stimulus to the societies to have one or more to come back familiar with our study books and the materials for the coming year. The program in The Christian Sun is a strong one and one of which many should avail themselves. If you have not decided to go, why not pack up and go at once. It will be time well spent.

Mrs. W. M. Jay.

THE CHURCH'S CHANCE IN CHINA.

By George W. Shepherd.
Missionary in China.

Not so long ago I dropped down out of the clouds into the capital of a certain province in China to look into the matter of wounded refugees. As I drove from the aerodrome into the city I found that half the houses and the shops were just piles of debris, some of them smoking still.

That afternoon the siren screeched. We had another air raid.

"Now I am going to find out something about the spirit of the people in this town," I said, "I shall see if it is in other towns."

We strolled outside the city into the zig-zag trenches until the planes left. Then I walked back to the houses and shops that were still blazing; spent hours standing there waiting until the owners returned. I wanted to find out what effect bombing had on them.

Always with the people determined resistance follows the destruction of their own homes. They follow the usual procedure of putting their papers or most valuable possessions in a suitcase, keep them handy, and when the siren sounds, they have no time to worry about anything else. They just go to a place of safety, then return to their smoking homes.

The owners I waited for did not say much at first. They looked at their homes; raked among the embers; talked among themselves.

Then, one by one, the vigorous members of those families walked out into the street; looked up into the sky; and using all the Chinese swear words and then some more, said exactly what they thought of people who would bomb their homes without provocation. They said it many times and with vigor.

Then they gathered together what they could, built little mat shelters in which to set up their shops and stands and homes.

Darkening the sky with bombers, striking quickly, does not destroy the spirit of man. It cannot destroy resistance—it increases it a hundred fold. No use in saying steel and bombs will bring these people to their knees or that armed might will conquer the spirit of man.

Never! It cannot be done in Europe; it cannot be done in Asia. It doesn't work that way. War creates more hatred; simply leads to more violence.

I cannot begin to describe the harvest from the seeds of hatred. Our sons must pay the price. Every Chinese boy and girl is growing up to hate the Japanese. Hatred is in the textbooks, it is in the atmosphere, it is everywhere. The people live and breathe hatred. The more bombs, the more bayonets, the more hatred.

The more inner vitality within China, the more resistance. Resistance depends on the human spirit, but that is the kind of human spirit that I find the Chinese have.

I frequently walk into a village and find the little children immediately run screaming to their mothers.

"Now, now, don't be afraid," the mothers say. "This is another kind of foreign devil, not that kind I told you about."

All I can do under such circumstances is to be quiet and turn my back and wait until the mothers say: "Pat the child." Most of them I dare not pat or go near.

No. War is the wrong way out, so far as I see it from the inside. It will not accomplish what the militarists suppose it will. The morale of the Chinese is going up like the thermometer in spring and summer: you can see it rising.

Multitudes To Be Fed.

When the Japanese mechanized columns drive along a valley, thousands, hundreds of thousands, it may be a million people—depending upon the density of population in the area—are ejected from their homes. They pack their children and belongings into baskets and just walk out—the greatest migration in history.

What are you going to do for them? Missionaries walk on the streets and stumble over them. They are at the doors of Protestant missionaries, Catholic missionaries. Everywhere are the sick, hungry, and dying.

Why doesn't the Chinese Government do something for them, you ask.

For every dollar missionaries spend the Chinese Government spends ten.

An still the need is not met. It will certainly increase as long as the war goes on.—*Missionary Herald.*

WINSTON-SALEM.

The Woman's Association of the Winston-Salem Church recently enjoyed a pleasant evening when they had their home mission study book, *The American City and Its Church* by Samuel C. Kincheloe. The book was taught by Miss Mazie Hosick, Mrs. J. E. Brown, Mrs. Mayne Neal, and Dr. W. M. Jay. Much discussion interspersed the teaching and much interest was displayed. A covered dish supper was enjoyed and all were elated over the success of the meeting.

This society is meeting all the points on the Standard of Excellence and the interest and attendance is growing.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

DELEGATES TO YOUR SUMMER CONFERENCE.

Is your church planning to have a commissioning service for the delegates sent to your summer conference? We hope so. If none has been planned, take it upon yourself to see that you do have one. It is much more meaningful for the delegates if they are commissioned by the pastor, or the Sunday school superintendent, in case you do not have church again before the summer conference, before the whole group. They feel then that they are truly representing your church, and will go to the summer conference with the realization that they are to bring something back to their church. For those who go to Elon, next Sunday will be the last Sunday. It is not too late to have some such service—and have it at Sunday school, if you do not have a preaching service that day. If your minister has not planned for such a service, ask him about it. Surely he will be glad to add it to the service on Sunday.

You may use any service you like; for a suggestion we reprint below a commissioning service found in the May *Pilgrim Highroad,* which inturn got it from the *Congregational Connecticut.*

A CALL TO SERVICE

Call to Worship.—

MINISTER: The Lord said, "Who will go for me, up to new heights of achievement, through training for service?" And my soul answered, "Here am I, Lord, send me."

Hymn (Congregation): "Spirit of God, Descend upon My Heart"; or "I Would Be True."

The Challenge of Our Fathers.—

MINISTER: As we have sought to understand the life of our time and to discover our place in the days that lie ahead, we have been aware of those leaders who, in years gone by, have treasured ideals similar to our own.

Poem (read by member of group):

"To Our Forefathers."

You who have handed us life's torch, new kindled,
We are your own, in us you live again,
Oh, may we prove your influence has not dwindled,
That earth holds yet a sturdy race of men!

You who have given all that we cherish:
Life, and the gracious gifts that living brings—
Amid the trivial things that daily perish,
Your spirits lift us up to fairer things.

We are your children—citizens or sages,
Sharing your race, your likeness, thought and aim;
Guarding life's spark, to hand it down the ages,
And make earth somehow fairer that we came.

—Frances Crosby Hamlet.

MINISTER: We have rejoiced in the progress which our fathers have made, but we have also seen something of the distance we have yet to go on the long road to God. We have seen with sorrow and regret the sins of our day—the injustices of avarice and greed, the helplessness of ignorance and fear, the tragedy of hatred and suspicion. Yet above the noisome disturbance of our times we have heard the voice of One saying, "I am come that they might have life, and that they might have it more abundantly," and we have resolved to take our part in building a world in which that abundant life is possible for every person.

Hymn: "Where Cross the Crowded Ways of Life," or "Faith of Our Fathers."

Litany of Dedication.—

MINISTER (to Delegates): I, as the minister of this church and ministering in the name of Christ, hereby set you apart and commission you to represent this church as chosen delegates to the ..... Summer Conference.

DELEGATES: We accept the commission to be representatives of this church at the ..... Summer Conference, and promise to conduct ourselves, in work and in play, so as to be worthy of this trust.

MINISTER: This church sends you with a glad heart and a hopefulness that you may prepare yourselves by study, worship and fellowship to be more worthy followers of Jesus the Christ.

(Continued on page 14.)

THE CHURCH AS A SCHOOL.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 25, 1939.

SCRIPTURE: Luke 4:14-21.

Daily Readings—

Mon.—Freedom of Citizenship—Romans 13:1-7.
Tue.—Faithfulness in Stewardship—Luke 12:42-48.
Weds.—Joy of Singing—Psalm 100.
Thur.—Exercise of Worship—Ps. 96:7-10.
Fri.—Process of Preaching—Romans 10:13-15.
Sat.—Aspiration of Salvation—Titus 2:11-14.

This topic suggests that the Church is an educational institution, which is engaged in teaching the Christian religion. The Sunday school is an educational institution within the Church. Through departmental and class activities, children, young people and adults are nurtured and guided in Christian experience. In the Sunday morning church services the young people and adults receive guidance and strength for effective Christian living.

The educational program of the local church includes worship service, formal and informal study, discussions, lectures and talks, recreation, and many other helpful activities.

A period should be devoted to discussing the definition and purpose of Christian Education.

Questions for Discussion—

1. Is our Christian Endeavor program in the church properly graded? Do we need one or more new societies to adequately serve the church?
2. What are the educational agencies in our church? Are they working harmoniously?
3. Is the Christian Endeavor, and other units in the church school building loyalty and devotion to the church? What improvement can be made?
4. Many people in the church are aware of the importance of education in the program of the church. Does this mean that there need be any less stress on soul-winning?

Suggested Hymns—

"Love Divine, All Love Excelling."
"O Master, Let Me Walk."
"Draw Thou My Soul, O Christ."

S. E. M.

ENDEAVORERS CHOOSE CONVENTION THEME.

"Christ Calls" will be the central theme of the 37th International Christian Endeavor Convention, to be held at Cleveland, Ohio, July 6 to 11. This theme has also been adopted by the Educational Council of the Interna-

(Continued on page 15.)

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL WRITES PERSONAL LETTERS.

Lesson XII—June 18, 1939.

Golden Text: *Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.*—II Timothy 2:15.

Lesson: I Timothy 1:1-4; 6:1-16; II Timothy 1:1-14; Titus 1:1-6; Philemon.

The Power of the Written Word.

There is power in the spoken word. There is also power in the written word. Some men have done far more by the things they have written than by the things they have said. One cannot account for the continuing influence of Paul apart from the letters which he wrote, and which make up more than half of the New Testament. And some of the most effective and inspiring things he wrote were embodied in letters which he wrote to individuals. Let one read in their entirety, or even in part the four letters which form the background of today's lesson, the letters to Timothy, to Titus, and to Philemon, and then ponder on the fact that for nineteen centuries ministers and teachers and Christians in general have read them and taught them, and he begins to see just what power there is in the written word.

May the writer add a personal word here. He has been a great letter-writer, penning again and again some brief word of congratulation to a young couple who had been married; or a young person who had just graduated from school or college; or who had won some honor or success; or to some family in trouble; or to some fellow minister who had undertaken a new work; or a word of congratulations to a home in which a new baby had arrived; and so on. And again and again long after the matter had been completely forgotten, the recipient of the note would tell him how much it had meant, and how even yet the note or letter was kept among treasured possessions. In turn he has received letters and notes from friends, which have warmed his heart and strengthened his life. We Christians do not write enough friendly, personal petters. We should become what someone has called "The Knights of the Golden Pen." But enough of this by way of introduction.

A Beautiful Relationship.

"To Timothy, my beloved child." Timothy was not Paul's child at all. In fact, he was now a grown man. But he was Paul's child in the spirit. He had been converted under Paul's ministry, and he had been trained under Paul's missionary work. There had grown between these two men—the one older, the other younger—a strong and beautiful tie of friendship and love, based on mutual respect and community of interest and common loyalty to Christ and common devotion to His cause. Paul had a great genius for friendship. There was a transforming power in his friendship. The friendship between Paul and Timothy ranks high in the world's great friendships.

A Rich Heritage.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice." This young man Timothy had a great spiritual background. He had been born of a line of noble women, and he had been nurtured in an atmosphere of faith in the high values and the abiding goods of life. There is contagion in good and great personality. Happy indeed is that young man or that young woman who comes from a home which is graced by Christian parents.

Stirring Up the Gift That Is in Us.

"I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands." The word really means "to kindle into flame." To whomsoever much is given, much will be required. Paul did not want Timothy to be half-hearted. He wanted him to develop to their highest degree the capacities and talents which God had given him. We are not to do so merely enough to get by; we are to live at our highest and our best.

A Good Witness.

"Nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It was not the popular thing to be a Christian in Paul's day. In many instances it was a dangerous thing. But Paul was not ashamed of Christ or of Christ's gospel. He testified before great and small.

He knew he had believed. To be sure, Paul knew what he believed. He had convictions and he spoke them out. But beyond what he believed was in whom he believed. It was not what he believed, but *whom* he believed that counted. What he believed was made real and vital because he knew whom he had believed. This is life eternal, that we should know the only true God and Jesus Christ whom He has sent.

Fighting the Good Fight of Faith.

"Fight the good fight of faith," said Paul. The Christian life for Paul was no pleasure jaunt or joy ride. It was a stern battle; a battle not against the flesh and blood, but against spiritual wickedness in high places and against the unseen forces of evil. One must be on his guard, one must put on the whole armour of God, one must fight the good fight of faith, and having done all, one must stand. The Church and the church members must become militant. We must strike our tents and go on the march. We must war against all forms of evil within and without. We must endure hardness like good soldiers of Jesus Christ.

The Spirit God Has Given Us.

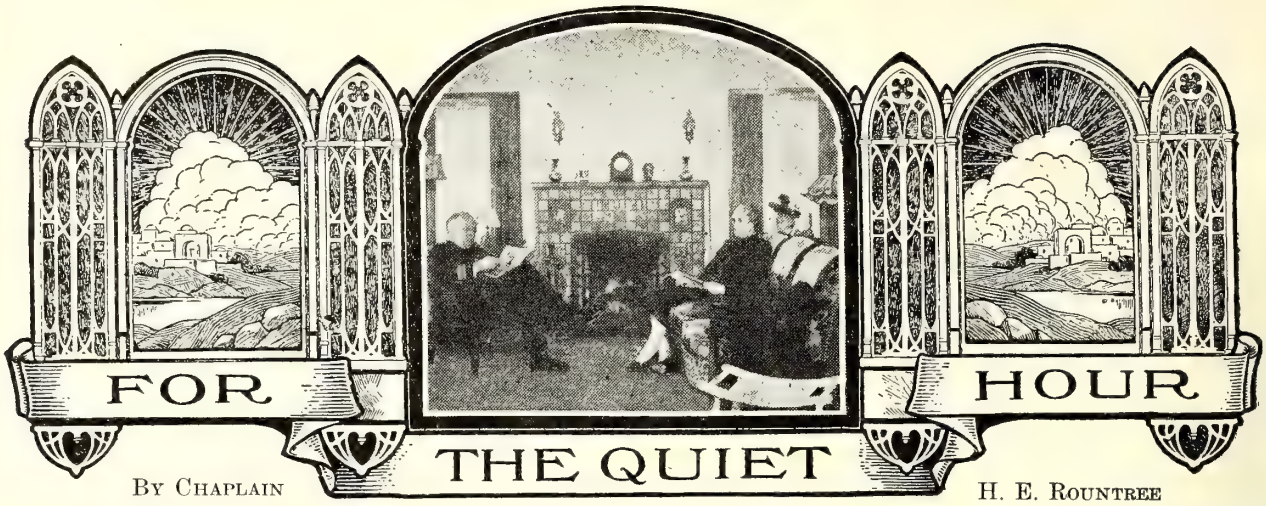
"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Love casteth out fear. The gospel is power; how often Paul wrote about the gospel as power! The fulfilling of the law is love. Religion is based on common sense. It honors sound thinking.

The Church In Thy House.

Paul in writing to Philemon and his wife and their son refers to "the church that is in thy house." It was in that case a necessity—there was no church or church building where the Christians could meet for worship. But the fact that we have churches today does not weaken the force of Paul's words. Our homes should be a "church" in the sense that they are dedicated to God; in the sense that they are places where prayer is offered, in which there are miniature kingdoms of God, in which there is cooperative service for Christ. The strength of the church in the heart of the city or country depends upon the strength of the church in our homes.

"My Son Onesimus."

"I beseech thee for my son Onesimus." Onesimus was a run-away slave. In some way he had come into contact with Paul at Rome, and had been converted. Now Paul was sending him back to his master Philemon. In Christ there is no bond or free. So Paul refers to Onesimus the runaway slave in the same terms which he uses when he calls Timothy "my son." True Christianity breaks down and removes the false or superficial barriers which otherwise keep men apart. Our modern world desperately needs to learn the meaning of true brotherhood, the basic fact of unity in Christ.



By Chaplain H. E. Rountree

MONDAY.

My Life and Yours.

"The word was made flesh and dwelt among us full of grace and truth."—John 1:14.

It is the highest compliment that can be paid any one to say that he lived among us full of grace and truth. We have heard it said of many a saintly person. Grace and truth means love, and Christ came into the world to reveal just that; and that is the simplest and best description of what God is and what man ought to be.

Does the word become flesh in our lives? Are we prompted by love and governed by truth in what we do and say?

Your seeds blow into my garden, friend,
Whenever the wind is right;
They blow on the wind of the breeze by day,
They ride on the gales by night.

Your words blow into my life, my friend,
Or, whether of good or ill;
Your thoughts fly over like ships of love
Or daggers that pierce and kill.

Your life is a garden of love, my friend,
And planted with kindly deeds;
So ever and over the wall will flow
Into my garden, your seeds.

TUESDAY.

"Christianity Masquerading."

"For their sakes I sanctify myself."—John 17:19.

Some one frequently points out with embarrassing frankness the difference between Christians and Christ. Many Christians engage in un-Christian practices, which is nothing more nor less than "masquerading Christianity." The non-Christian world needs to be told what is a Christian and what is not a Christian. Christianity needs to be rescued from un-Christian practices. It was for all these that Christ sanctified himself. It was for this Gospel that He sanctified himself.

Prayer—Holy Father, we believe that the world would turn more eagerly to Christ if only it saw more of Christ in us. That is what we ask Thee for this day. *Amen.*

WEDNESDAY.

"The Heart."

"For where your treasure is, there will your heart be also."—Matt. 6:21.

The word "Treasure" here is a synonym for "affections," or loyalty, or chief interest. Often one mistakes the meaning of the church, and his life does not harmonize with his religious professions. Such a one uses the church as he uses a Sunday suit of clothes and looking all dressed up. Go to church all one pleases, and conform all one pleases to its ritual, that does not make him a Christian. The heart *must be the church*—the chief interest.

When the affections are set on Christ then the life takes on a new meaning.

Prayer—Dear Father, teach us how to bring our hearts in their truest affections to Thee. *Amen.*

THURSDAY.

"Awakening and Work."

"And thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. 1:21.

This text represents Jesus in thought and deed—teaching and work. Work is more important really than teaching, but both are necessary. Teaching makes aware. Work is the power that makes the teaching effective. The knowledge of Christ awakens us and the power of Christ makes life anew.

Prayer—Thy kingdom, O Lord, is not in word but in power. Kindle Thy light and Thy power in our hearts this day. *Amen.*

FRIDAY.

"When All Things Pass Away."

"Heaven and earth shall pass away: but my words shall not pass away."—Mark 13:31.

There comes a time to every one when all things pass away; things behind are no more and he is ushered into something new. That new something is the survival of the spiritual man. When man has come to the end of himself, he must arise and go to his father. At last there is the inescapable God, eternal judgment, and the soul of man. Are you ready?

Prayer—O God, our Father, we put our faith and trust in Thee. Establish our feet on solid rock. *Amen.*

SATURDAY.

Thought for the Day.

"But Jesus took him by the hand, and lifted him up."—Mark 9:27.

They might not need me, yet they might,
I'll let my heart be just in sight;
A smile so small as mine might be
Precisely their necessity.

Prayer—Our Father, help us to dedicate ourselves anew to Thee and to Thy service. *Amen.*

SUNDAY.

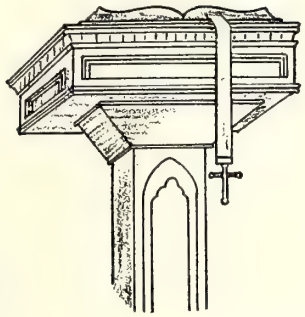
My Part.

"Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven." Matt. 8:11.

The song says that all nations and people shall be there. However, the discord and distress of this present world would indicate that we are still a long way from it.

We look out on the world and wonder what can save it. Well—there is nothing that will save it but the conversion of men's hearts to the will of God. Everything else is superficial, unsatisfactory and transient. Then I, and you, and we, and they, one by one, till all men have been converted, are the first to take the step. We must live in unity with God and all Christian people.

Prayer—O Lord, our God, enter into the hearts of the millions throughout the world. Give us all the vision of purity and unselfishness. So may Thy kingdom come, and the world be made one in the love of Thy Son, in whose name we pray. *Amen.*



THE PREACHER FOR THIS WEEK IS REV. VICTOR B. CHICOINE, D. D., WINTER PARK, FLORIDA.

NOT A WORKER OF MIRACLES.

"John did no miracle but . . ."—John 10:41.

John did no miracle, but he discovered that there were forces of unmeasurable power that were available for him. John did no miracle, but when he had finished his sermon that day long ago on the banks of the Jordan, many of the clever ones, the ones who had been poking fun at religion, went to their homes knowing that the cheap motives behind their ridicule had been laid bare. John did no miracle, but after his life was finished with a swift blow of the sword in that great and gloomy castle of Macherus on the shore of the Dead Sea, his associates, and his enemies knew that a mighty, fearless, and honest soul had been in their midst. John did not perform miracles, but he did leave behind an imperishable tradition for integrity and persistence.

I.

Once and only once did John flash. It was that same day spoken of before on the Jordan. After that he marched on steadily, until like his Lord, he died for truth. I suppose that we will always be obliged to have those in our midst who scintillate. But to always be in the company of those who must be vivacious, continually giving rapid repartee, who refuse to have deep and sober moments of reflection, would be one of the most boring experiences that I can imagine.

One would be certain of having great, deep, and sober moments with that man John who had come out of the desert. One recalls a story of William Cary, the great missionary to India. As a young man he had offered himself to go to that great field, and had been asked, I judge, somewhat scornfully, what could he do? His answer was, "I can plod!" So could John the Baptist plod. He could—and most important—did plod with God!

It may be that some of us have wished that we might do one great, flashing deed for the Kingdom, for God, for Christ, and then die. There are those great and noble souls of yesterday who have felt this way.

G. Studdert Kennedy once wrote:

Sometimes I wish that I might do
Just one great deed and die,
And by that one grand deed reach up
To meet God in the sky.

But what about doing no great, flashing, miraculous deed, and doing daily, and week by week, small but constructive deeds for Christ and His kingdom? There is more to this than many of us care to admit or care to do. I mean that it would be better not to be so eager to meet God in the sky, and to meet Him by living in the hard places here and now!

Not a single one of us, no matter how much wishful thinking goes on, will ever work a miracle. We need to make up our minds on that point and quit that kind of dreaming. But that does not mean that we cannot do mighty works for the Kingdom. Countless myriads of microscopic creatures build a mighty coral reef that defies the tempest and the tides. There is no miracle about it. They build and die, they serve an infinitesimal moment, but the structure, because they have given themselves to it, goes up and on, and is built.

In certain church histories that record miracles supposed to have happened and aided in the early days of the Church, are accounts of miraculous interventions, bleeding statues, strange voices, and scenes being observed in the skies. I believe none of them to be true. What I do believe is that those early Christians kept doggedly at their task of building the Kingdom of God through love and faithfulness to the Master.

Long ago I gave up expecting miracles from people no matter how loudly they proclaimed what they had done in other churches! Once I believed them, but no longer is this true. As a pastor I know to a complete certainty that right now the Church needs the doggedness, the same doggedness within its ranks, that John had, more than anything else. Kingsley once wrote:

Be good . . . and let them who can be clever:
Do noble deeds, nor dream them all day long:
And so make life, and death, and that forever,
One grand, sweet song.

Nobody worked a miracle one bleak and wintry Sunday in an English community when the preacher, because of the deep drifts of snow, could not get to the church. But a consecrated layman, name unknown, going into the pulpit upon the urging of the few that were there, and doing the best that he could do, won a lone boy who was a stranger in the church that morning. The boy was Charles Haddon Spurgeon! The world can get along very well without miracles, but it cannot get along without the unassuming but dependable folk who love the Christ! It is not as someone has said, "Well done, thou good and brilliant servant," else would there be little hope for millions. It is "Well done, thou good and faithful servant."

John never did perform a miracle, but you can make a grand list of those things that John did do, and what is also important, what influence flowed from those acts. He did speak in a hard moment and Herodias could not silence him. By his acts he told the world and all time that there was no price that interested him giving up his convictions. And he did ally himself with the Son of Man without any equivocations! As I see it, John knew the better and the more lasting way to help the Master; in doing his best, and leaving the rest to God.

II.

It must never be forgotten that in the grandest act of the life of our Lord—his death upon the cross—when the pain and anguish were the greatest, he attempted no miracle. Why? Because it was not the best nor the final way. G. H. Morrison tells us of an experience in the life of William Blake, who living close to the Master had caught the grand idea of unswerving loyalty to the best: "A young friend and disciple came to him in despair. His vision failed him. He was a painter on the threshold of a great career, had gleams, saw deeply. Now he came to Blake because for a long time he had seen nothing of the soul of things. Then Blake turned to his wife, 'Catherine, we, too, lose the vision, do we not? We, too, have our hours of insight into things, then for us, too, it passes, does it not. And what do we do then?' And his wife answered in perfect simplicity, 'Then, Mr. Blake, we kneel down and pray.'"

Should we not see God in a Book that has never been criticized for impurity and whose central theme, the Christ, has never had his character reflected upon even by his arch-enemies?

"A modest confession of ignorance is the ripest and last attainment of philosophy."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

God has been good to us this spring season. In fact, He has always been good to us; far better than we deserve. He has sent us such beautiful rains all through the spring months that the crops on the orphanage farm are looking fine. Our strawberries have given out, and our dew berries are just beginning to ripen. Our snap beans, cabbage, beets, and other vegetables are furnishing our tables with plenty of good things to eat. Our Irish potatoes will also be large enough to use in another week. The children are fond of vegetables and we are happy that we have them. We think of the blessings He showers upon us from time to time and wonder if we are half as grateful as we should be. It is so easy to take things for granted and forget to be thankful and appreciative.

The writer read a story some years ago that has always made a deep impression on him as to appreciativeness. A fine young man married a fine young woman. She, like all good wives, was anxious to cook things that he would relish. She learned that he was fond of pie. She put herself to a lot of trouble one day to cook some good pies. He ate very heartily of the pie. When the meal was finished, he asked her to let him help clear the table. She said "No," and began to weep. He was greatly surprised and asked what was the matter. She said, "I put myself to extra trouble to cook you some good pies, and you sat here and ate six pieces and did not say one word about how good it was." Many a good wife perishes to death for words of appreciation she never gets from her husband. We often forget to be appreciative or to show our appreciation.

Some time ago I went to a movie at the college. Four little boys thought it was free, and after they found out it was not free they seemed to be very much disappointed that they could not see it. They were little fellows and rather than see them disappointed, I bought them tickets. They took their seats several rows in front of me. Before the show started, one little fellow got up and came to me to thank me for the tickets for himself and the others. The smile of appreciation on his face was worth far more than all the tickets.

God showers His blessings upon us from day to day, and I often wonder if we don't just take it for granted and often forget to be thankful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 15, 1939.

Amount brought forward		$6,983.63
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Mt. Bethel	$ 1.00	
Burlington	24.61	
Durham	15.23	
Ingram (May & June) ..	9.25	
Happy Home	5.22	
Concord (Apr. & May) ..	2.00	
Long's Chapel	4.00	
Union Ridge	4.00	
		65.31
Eastern N. C. Conference:		
Mt. Carmel		1.00
Western N. C. Conference:		
Ramseur	$ 7.85	
Smithwood	2.32	
Pleasant Union	1.77	
Needham's Grove	1.00	
Pleasant Hill	6.63	
		19.57
Eastern Va. Conference:		
Mt. Zion	$ 4.75	
Liberty Spring, Friendship Bible Class	1.00	
Berea, Nansemond	5.00	
First, Portsmouth (May & and June)	9.35	
Rosemont	16.62	
		36.72
Va. Valley Central Conference:		
Timber Ridge	$ 1.10	
Mt. Olivet (G)	3.13	
		4.23
Special Offerings.		
Mr. & Mrs. Harold Barney.	$ 10.00	
Mr. May	6.00	
Mrs. Gibbs	4.00	
Mr. Farrell	10.00	
Mrs. Hamilton	12.00	
Mrs. Phillips	5.00	
Cash	3.60	
		50.60
Total for week		$ 177.43
Grand total		$7,161.06

"Many a woman's mouth has made her a widow."

PILGRIM FELLOWSHIP.

(Continued from page 10.)

DELEGATES: We go with this hope of the church uppermost in our hearts and dedicate ourselves to becoming approved workmen that need not be ashamed.

Prayer in Unison:

Our Father, we have made this covenant with Thee and our fellowmen. Give us the strength of Thy Spirit to find the vital issues of life and deal with them constructively, earnestly, spiritually and deeply. May we feel Thy Presence with us. Help us to find the help which will make our minds clearer, our sympathies broader and warmer, and our hearts richer for Jesus' sake. Amen.

Hymn: "O Jesus, I Have Promised."

GEORGIA YOUNG PEOPLE'S CONFERENCE.

PLACE: Camp Viola, Montvale, Ga.

DATE: July 10-15, 1939.

COST:

$4.50. Those desiring to do so may bring $1.50 in cash and the remainder in food. Food will be credited at the current prices in stores. Wherever possible bring cash, as we can then have more balanced meals.

FACULTY:

Rev. R. Wiley Scott of Atlanta will be the dean. Miss Marie Crosby of West Africa will be the guest missionary.

STUDENTS:

Notify Pattie Lee Coghill, 117 West Forsyth Street, Jacksonville, Florida, giving the number of students from your church, and whether they are boys or girls. This must be done by July 1.

WHAT TO BRING:

Bible, notebook, pencils, sheets and blanket, towels, soap, pillows, bathing suit, clothes for play, musical instruments, and other things to make the week enjoyable for yourself and others.

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - $ 2.00
"Electricity and Christianity" - - - - .30
"Lives of Christian Ministers" - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

tional Christian Endeavor movement as the theme for a two-year program for the societies of North America.

The convention at Cleveland will be attended by 15,000 or more delegates, representing more than three million young people of Protestant churches, and the theme and its adaptation to society and church work with individual, youth group, community, and national issues, will "go home with the delegates" to inspire and direct youth programs and activities.

The huge Cleveland Public Auditorium will present a gala and spectacular appearance on Thursday evening, July 6, when President Poling opens the convention and Homer Rodeheaver and his famous trombone lead the thousands of young people in their convention songs.

Included in the program of the days to follow will be:

"Presidential Night," July 7. The theme, "Christ Calls to Christian *Endeavor.*" Speakers, Dr. Poling and Arthur J. Stanley, Associate President of the international union.

Citizenship Day, June 9. Theme, "Christ Calls to Church Loyalty and Unity." Communion service conducted by Dr. William H. Foulkes, vice president, and the clergy of Clevland and of the convention.

Missions Day, July 10. Theme, "Christ Calls to Evangelism and Missions." Among the speakers, Dr. W. H. Judd of China.

"Youth's Response" Day, July 11. Theme, "Christ Calls to Personal Consecration." Three outstanding young people representing various sections of North America will participate with Dr. Poling as speakers.

The convention will end in a service of consecration and recommitment—the response of the convention to its theme.

PIEDMONT COLLEGE COMMENCEMENT.

The Piedmont College Commencement was made significant this year by the presence of Mr. Malcolm B. Dana, who has been elected to the presidency of the college. Mr. and Mrs. Dana were both present and were welcomed to the campus most cordially.

Mr. Dana is a graduate of Carleton College and Hartford Seminary and also has had some special training in England. He has been devoting his life especially to work with young people's conferences. He is the son of Dr. Malcolm Dana, for several years secretary of the Town and Country Department of the Board of Home Missions.

The degree of Doctor of Divinity was conferred on Rev. John P. Jockinsen, pastor of the Congregational Church at St. Petersburg, Fla. Degree of Doctor of Education was conferred on Professor W. S. Roberts of the science department of Piedmont.

E. C. GILLETTE.

The Promotional Secretary is trying to be a friend to pastors and churches seeking a change. If you need his help, do not hesitate to call on him. *Who is he?* F. C. Lester, Elon College, N. C.

Marriages

FLINT—MIDDLETON.

On Sunday morning, June 4, at the home of the bride, R. 2, Walnut Cove, N. C., Mr. Raymond A. Flint and Miss Frances Middleton were united in marriage. The groom is an employee of City Tire Service, Winston-Salem, N. C., where he has worked for about five years. He is the son of Mr. and Mrs. W. E. Flint of Germanton. The bride is the daughter of Mr. and Mrs. J. H. Middleton, and is a member of Salem Chapel Christian Church. They will reside in their attractive home on Route 3, Winston-Salem N. C. Their many friends wish for them long, happy lives of usefulness.

G. H. VEAZEY.

MONGER—HENSLEY.

On June 3, at Mt. Olivet (R) Church, Miss Irene Hensley, daughter of Mr. and Mrs. W. K. Hensley, became the bride of Mr. Lloyd Monger, son of Mrs. Nannie Monger. M. W. Mann, pastor of the bride and groom, was the celebrant.

The altar was beautifully decorated with mountain laurel, fern and cathedral tapers. The wedding march was from Wagner's "Lohengrin." The ceremonial rites were read to the soft strains of Schumann's "Traumerei," and the Wedding March from Mendelssohn's "Midsummer Night's Dream" was the recessional. Mrs. M. W. Mann was the organist.

The bride wore a dress of blue lace and carried a corsage of Talisman roses. Her maid of honor, Miss Ellen Monger, is a sister of the groom. The groom had as his best man, his brother, Carol Monger.

Immediately after the ceremony, a reception was held at the home of the groom's mother.

Following a northern tour, Mr. and Mrs. Monger will be at home at Elkton, Va., where Mr. Monger is connected with the Elkton Milling Company.

M. W. MANN.

In Memoriam

BROWN.

Eli Willard Brown, son of Rev. Wm. R. and Mrs. Servilia Brown, was born March 30, 1860, and died May 19, 1939. In early life he was converted and united with the Pleasant Ridge Christian Church, near Ramseur, N. C. He remained a devoted and loyal member until his death. He served the church as teacher, superintendent, trustee, and deacon, for 45 years or more.

In 1887 he married Sarah Frances McDuffie, who survives him. To this union were born ten children, nine of whom are living. They are: Mrs. T. L. Helms, Randleman; Mrs. R. M. Johnson, Raleigh; Mrs. Victoria Gaddy, Ellerbe; Mrs. P. E. Johnson, Sanford; Mrs. W. H. Penny, Durham; Mrs. Terry Rees, Goulds, Florida; W. V. Brown, High Point; L. N. Brown, New Orleans, La.; O. C. Brown, Ramseur. The deceased daughter was Mrs. Lalah Hayworth. He is also survived by a brother, Henry Brown, of near Siler City; and 22 grandchildren.

He was a loving husband, an understanding father, a helpful neighbor, and a friend of all.

GEO. T. GUNTER.

The Churches Are Responding

The call for new subscriptions to THE CHRISTIAN SUN has been heard in the churches, and good news comes back to this office.

A young pastor says: "There is not a subscription in my church, but there will be. . . .

Another pastor writes: "Enclosed please find check for $4.00 for new subscribers. . . Also you will see my last Sunday's bulletin announcing my campaign; also my letter sent to sixty families. . . . I am going to follow up each letter with a personal call, or telephone call. I mean business about this SUN, and I hope to get a good number of subscriptions."

A Pastor Writes to His People

YOUR church and your minister have joined with the churches and ministers of the Southern Convention to increase the subscription list of THE CHRISTIAN SUN by nearly 1,000 new subscribers.

YOUR church wishes to increase its 100 subscribers to 140 subscribers. We have been checking the roll and find that several families in our church do not subscribe for THE CHRISTIAN SUN. It is well worth the $2.00 per year that it costs. A little self-denial would easily accrue the amount of the subscription, and you would scarcely miss it.

The church news in it is worth the price. All conferences and conventions in our Southern Convention use it freely for their announcements. There are sixteen pages: an editorial page; a page of special contributions like the "Suffolk Letter"; a Mission page; a Woman's Mission page; a Young People's page; a Sunday School lesson page; a Sermon page; an Orphanage page; College page; a page of daily devotions; Children's page; a page of news of persons, places, and churches; a front page with often a picture of church and the minister; a back age with some interesting article or item featured; a page of obituary and marriage notices; and two pages of general information and interest. Sixteen pages in all.

I want you and your family to read THE CHRISTIAN SUN. Please call me over the telephone, or send me a check, and let me have it sent to you.

Those who read it say, "I could not be without it." Call me today, or send me your order. I shall be glad to enter your subscription right away. I get no commission, but I am doing this because I believe in it, and wish THE CHRISTIAN SUN read in every home in my church.

JOHN G. TRUITT

Such response from the churches puts new life into the office force. If you will give us more subscriptions, we will give you a better paper.

Has your church started its program to get the members to read the Church Paper? Do not be left behind. Others are moving forward. Join the procession.

Thank You! Thank You! Forward We Go!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus C[illegible] is the only [illegible] Church."

Mrs B F Frank 12-1-39

VOL. XCI. RICHMOND, VA., THURSDAY, JUNE 22, 19[illegible] No. 25.

Words of Wisdom

All sunshine makes the desert.—Arab Proverb.

* * *

Want of punctuality is a want of virtue.—J. M. Mason.

* * *

Better be three hours too soon than one minute too late.—Shakespeare.

* * *

One is never more on trial than in the moment of excessive good fortune. —Lew Wallace.

* * *

It is in refinement and elegance that the civilized man differs from the savage.—Johnson.

* * *

The earth is the Lord's, and the fullness thereof: the world, and they that dwell therein—Psalms.

* * *

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.—Proverbs.

* * *

He that gathereth in the summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.—Proverbs.

* * *

That alone can be called true refinement which elevates the soul of man, purifying the manners by improving the intellect.—Coleridge.

* * *

When I see a man with a sour, shriveled face, I cannot forbear pitying his wife; and when I meet with an open, ingenious countenance, I think on the happiness of his friends, his family, and his relations.—Addison.

* * *

If refined sense and exalted sense be not so useful as common sense, their rarity, their novelty, and the nobleness of their objects make some compensation, and render them the admiration of mankind; as gold, though less serviceable than iron, acquires from its scarcity a value which is much superior. —Hume.

* * *

There is no reason why the brown hand of labor should not hold Thompson as well as the sickle. Ornamental reading shelters and even strengthens the growth of what is merely useful. A cornfield never returns a poorer crop because a few wild-flowers bloom in the hedge. The refinement of the poor is the triumph of Christian civilization.—Willmott.

HISTORICAL SOCIETY, 1954.
Southern Convention of Congregational Christian Churches

OUR WORK AND WORKERS

A World Council of Churches moved one step nearer realization this month, with the opening at Swarthmore, Pa., on June 11, of the Foreign Missions Conference of North America. A panel of world Christians presented their ideas of a World Council of the Protestant bodies to the four hundred delegates there assembled.

Friends of the Rev. Marna S. Poulson of Portsmouth, Va., will be quite pleased to learn that he is able to be up and around the parsonage again. On Sunday morning, June 11, Dr. Poulson was able to attend the morning service and hear his son, Harper Poulson, speak. His son has been visiting Dr. Poulson, and supplied for his father on three Sundays.

Revival services will begin next Sunday at New Lebanon Christian Church near Reidsville, N. C. There will be services at eleven o'clock, two o'clock, and seven forty-five. Rev. J. Everette Neese, pastor of the First Christian Church, Henderson, N. C., will assist his father, Rev. J. L. Neese, during the meeting. Services will continue throughout the following week.

The America Red Cross has raised approximately $800,000 for the distribution of food, medicine and other relief, in China during the present emergency. This is, so far as has been ascertained, the largest contribution by any single non-Chinese organization to the cause of China relief in the past two years. Missionaries were largely the agents through which this relief was distributed.

The Tidewater Virginia friends of the Rev. Dr. Charles Eldred Shelton and Mrs. Shelton, regret to learn of their departure from Virginia the latter part of June, to Pittsburgh, Pa., where Dr. Shelton's son, Dr. Whitford Shelton, is aprofessor in the University of Pittsburgh. Dr. Shelton is pastor emeritus of the Shelton Church, First Congregational-Christian, of Portsmouth, Va. Dr. Shelton was eighty years old on Friday, June 16.

The problem of required attendance at the shrines of state Sshinto, is one that has caused serious study by the Japanese National Christian Council. This council has placed itself on record as accepting the interpretation that these ceremonies are patriotic in character, and "is pressing for the early elimination of religious elements." Dr. Hachiro Yuasa, former president of Doshisha University, Kyoto, Japan, says: "The difference between state shrines and those of religious Shinto should be kept clearly in mind. Attendance at the shrines of religious Shinto is as voluntary as attendance at the service of a Buddhist temple or a Christian Church."

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of June 25, 1939.

Gideon, the Warrior.

Sun.—Men Like Locusts—Judges 6: 1-6.
Mon.—Thus Saith Jehovah—Judges 6: 7-10.
Tues.—The Oak of Ophra—Judges 6: 11-24.
Wed.—The Valley of Jezreel — Judges 6: 25-35.
Thurs.—Strange Tactics—Judges 7: 2-8.
Fri.—Torches and Pitchers—Judges 7: 15-25.
Sat.—The Ephod of Ophra—Judges 8: 22-32.

JOIN WITH US IN READING THE BIBLE.

VALLEY OF VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The annual meeting of the Valley of Virginia Sunday School and Christian Endeavor Convention was held on June 14 at the Winchester Church. The theme for the convention was: "Threshold Preparation for the Church." The program was as follows:

MORNING.

Devotional Service—Rev. R. A. Whitten, Winchester.
Welcome—Mrs. Orville Hoover, Winchester.
Response—Norman Morris, Mt. Olivet (G).
Enrollment of Delegates.
Address: "Our Program of Progress"—Mrs. F. C. Lester, Elon College, N. C.
Call for Sunday School and Christian Endeavor Problems—Rev. R. A. Whitten.
Address: "Catalogues, Character, and Christ" — Dr. J. G. Truitt, Suffolk, Va.

AFTRNOON.

Devotional Service—Rev. C. G. Scannell, Leaksville.
Report of Departmental Committees.
Business Session.
Discussion of Problems presented at Morning Session—led by Rev. R. A. Whitten.
Address: "Threshold Preparation for the Church"—Rev. F. C. Lester, Elon College, N. C.

EVENING.

Devotional Service—Rev. R. A. Whitten.
Address: "The Cost of Building a Tower"—Rev. W. J. Andes.

About eighty guests from the other churches were served a most delicious meal by the members of the Winchester Church at the home of Mr. and Mrs. E. W. Cather. The delegates were entertained in individual homes for the evening meal.

Dr. John G. Truitt was taken ill while at the meeting and so was unable to give the evening address as planned. Rev. W. J. (Billy) Andes proved an able substitute.

The officers for the coming year are: president, Mr. Clarence Phillips; vice-president, Mr. Norman Morris; secretary, Mr. R. O. Rothgeb; treasurer, Mr. R. R. Hosaflook.

Superintendents for the year are: Organized Classes, Raymond Andes; Teacher Training, Mrs. Clarence Phillips; Home Department, Mrs. Mary Davis; Missions, Anna Lou Showalter; Christian Endeavor, Mrs. Lloyd Monger; Cradle Roll, Mrs. C. M. McCoy.

This convention will be held next year at Bethel Christian Church, near Elkton, Va.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL CONVENTION.

On Thursday of last week just a few more than two hundred people met in the tabernacle of the Christian Church in Danville, Va., for the consideration of problems connected with Sunday schools and Christian Endeavor societies. Twenty churches reported and eighteen were represented. More than half of the churches were not represented in any way.

President Millard Stevens gave a fine address on the "Long Arm of the Sunday School." Many problems were considered in an address by the Promotional Secretary, in four discussion groups, and by the convention assembled as a committee of the whole. Resolutions were passed that may mean much to the schools and societies, if they are put into practice. Business was transacted that concerns all the churches. Inspiration was

(Continued on page 6.)

SUMMER HAS COME.

Today is summer. Yesterday was spring, but spring has gone. Autumn lies ahead. And winter awaits. With absolute accuracy the seasons come and go. They have for as many millions of years as the mind of man can consider. God controls the seasons, and they work perfectly. Only man makes mistakes. If men ruled the universe, days and nights could not be depended on, and summer might get mixed with winter. Even now we stop the clock to make the day longer and change the time to save the daylight. We get confused; but God never does.

Summer signifies the time of development. In the spring crops are planted and cultivated. In the summer they grow and develop ready for the harvest in the autumn. Then comes winter with its rest. This is summer. It is the time for growth, for development. It is so with our churches, especially in the country. People can attend services better than when the weather is bad or the work is so pressing. This is the time to increase attendance, conduct Vacation Schools, go on picnics, attend training schools and camps, hold revivals, plan for promotion and rally day, think through church problems of finance, education, missions, increase in membership, and real service to the world, visit other churches to see how they work, and to do some reading in the field of religion. Let summer mean to you personally what it means to corn and cotton, the time of development.

"LET THERE BE LIGHT."

This is what God is reported to have said when he flung the sun, moon, stars, and the earth into their places. He was not in favor of darkness. Neither was Jesus of Nazareth. He opened up channels of truth through which light could shine. His own life was so radiant that he could say: "I am the light of the world." To the disciples who sat on the mountain side with him he said: "Ye are the light of the world." Christians are to be so radiant that others may see their beauty and glorify God.

Those who are the friends of God and the followers of Jesus need not fear the light of truth—any truth. In fact, they should seek for truth. They need to know when the Bible was written, by whom, and why. They should welcome what those discover who delve into the ancient records and bring back to light the facts concerning the sacred writings. They need not fear to know that the Bible was written by hand on parchment in languages far different from ours, centuries before the art of modern printing was known. If some mistakes were made by some ancient copyist, what matters? Perhaps the man who wrote originally did not know all the mind of God, and certainly those who read today do not get the full meaning of all that is said in the good Book. When the light of the centureis is turned onto the Scriptures, they glisten all the brighter with a divine radiance that is a light unto the pathway of those who would follow God.

In every field of thought and endeavor light is invaluable. Without it we stumble and fall. With it we see the way that leads to successful living. In the darkness of ignorance and in the shadows of half-truth we cannot do our best. We need the light of complete revelation in order to be at our best. Those who would insist that training for the ministry and for teaching in the church is dangerous are simply "whistling in the dark" with the hope of keeping you in their company. Believe it or not. Just as God said in the beginning: "Let there be light"; so he is saying to his church in this tragic day. It is not God who wants us to be ignorant or blind. He wants us to walk in the light with a steady assurance that our light comes from him and leads to him. Turn on the light in your home, in your church, in your business, in your play, in your politics, and in the deep recesses of your own heart, and God will love you.

SUPPORT THE SUNDAY SCHOOL CONVENTIONS.

The plan of cooperative work among the churches of the Southern Convention includes Sunday school support of Sunday School Conventions. The amount of contribution asked by the conventions varies from five to fifteen cents per member enrolled in the school. This is a very small amount. But it is a very important matter.

Without this support the conventions cannot operate. It takes some money with which to work.

And the Board of Christian Education is also dependent on the conventions. This Board works in the field of religious education. It furnishes plans and materials, it aids leaders, it trains teachers and officers, and it helps to guide young people's work. At present the Board is paying the expense of the Promotional Secretary. This is a new and very important venture for the Southern Convention. The success depends largely upon the support coming from the Sunday schools and churches.

If you believe in Christian education, the work of the Board which the Church has elected, and in the work of the Promotional Secretary, then be sure that your Sunday school sends the full amount of dues to the Sunday School Convention. This applies to Christian Endeavor Societies also, for they have dues to the conventions, and they receive help from the work being done.

We study how to make money, how to get a new car, how to go for a long vacation, and for many other things. But what about study concerning how to do successful work for the Church we call Christian? A constant stream of books and magazines come from the press. But do you read them?

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers of the Eastern Virginia Conference held their annual family picnic on Friday, June 16, at the Girl Scout Camp on Lake Prince. About thirty-five persons were present. The day was ideal. Rev. R. E. Brittle, Mr. E. F. O'Berry, Mr. B. B. Briggs and the writer went fishing early and had good luck. The fish were cleaned and taken to the picnic where they were fried. Some breakfast bacon, supplied by the generosity of Mr. E. F. O'Berry, and some fried corn bread prepared by a fisherman's recipe made a very strong appeal to the hungry preachers, their good wives and children. Such a fish fry, under the trees by the side of a beautiful lake, with lemonade prepared by the skilled Dr. John G. Truitt, makes it possible to satisfy the appetite of any epicurean when the delicious lunches, brought from the various homes, are added as a last course.

Unfortunately all the ministers and families could not be present. It was voted unanimously to have the next annual picnic at the same place through the courtesy of the Norfolk Water Department. It is the earnest wish that every minister and family may be able to attend the next picnic at Lake Prince. It is a joy and a privilege to enjoy the fellowship of ministers' families on such an occasion, and it is fine to have some laymen with the group to add a touch of dignity when the jokes are being told.

Those who believe in apostolic succession should agree with the serious judgment of the writer that every minister should be a fisherman. There is no finer recreation. From digging worms to catching a ten pound bass a minister may find work and relaxation on a trip to the lake or river. But a quiet shady spot on a lake is the ideal place for this pastime. The writer has recently had the privilege of testing some new fishing poles. We caught the limit in two or three hours. This is a sure sign of returning health for this preacher, for he was able to fish without any indication of physical disturbance. An examination by Dr. D. L. Harrell on yesterday indicated very satisfactory improvement.

Christianity improves the social life of those who are loyal to its teachings. A group of ministers and their families offer a good suggestion of the possibilities of all human life when brought under the sway of the Gospel of Jesus Christ. Why should any group of people think wine, beer and whiskey are better than lemonade for a social party? Why should people patronize the various institutions offering amusement, on Sunday, instead of attending church and worshipping God? Chiefly because they have not properly measured the values of the higher things offered by the church of the Lord Jesus Christ. American social life is becoming paganized through the influence of paganism in religion. Wherever the Bible becomes just a book, and not *The Book*, Jesus Christ becomes a mere man and not *The Man*. When the Bible goes down and Jesus Christ is shut out, social life collapses. Christianity can save America—and all the other nations. And it can save the social life of our people and make it happy and conducive to longer life and deeper spiritual significance.

I. W. Johnson.

FOR WHAT A COLLEGE EDUCATION?

It is expensive to go to college. It always has been. Expenses for the individual student, personal and otherwise, are greater than in years past, and apparently are increasing regularly. When it comes to an education, people are beginning to count the years. In spite of the multiplied hours of leisure for American people, the demand to press a college education into as brief time as possible is becoming insistent.

A regular college course leading to a Bachelor of Arts degree requires the completion of one hundred twenty semester hours of work on the college level, distributed from the freshman to the senior years. In this age of "speeding up," there are some who go to school practically twelve months in the year so as to complete the requirements for an undergraduate degree in three years instead of four. Then, of course, from two to four years are required for advanced degrees. It takes time from the standpoint of the college for an individual to prepare himself for the responsibilities of life. To simply spend four years on a college campus, however does not mean that the student will graduate. If he is to graduate, strictest application to educational requirements must be given

In addition to time and effort, it costs money to go to college. College expenses run from around $350.00 as a minimum to $2,000.00 a year as a maximum, which means that the cost of a college education in dollars and cents ranges from $1,400.00 to $8,000.00, not considering the individual student's personal expenses during his college career. Conservatively speaking, in the less expensive schools the cost in dollars and cents will be $2,000.00 and in the more expensive schools $10,000.00. Why all this expense? Is it worth the cost? These and other questions clamor for answers.

Life is largely what we make of it. If we wish to live in ignorance, we may. Our paths are already laid out for us, and our associations are determined. If we wish to inform, enrich, and make life worth living, the ways have been indicated, the opportunities have been created, and they are ours not for the asking but for the price. If life is to mean what it should to us, we must know something of what has been done in this world of ours. Knowledge of the past will be a commentary on the present and an inspiration as we look to the future. With due appreciation of the contributing factors to present day civilization and to our own personal privileges that are at hand, we are able more properly to evaluate our own abilities and to see more clearly our obligations to our day that those who come after us may have an even greater inheritance than has been ours from the hands of the past. The individual who has been properly trained for life cannot live for himself and for his day alone. He is ever conscious of the fact that he is indebted to others for what he is and for the opportunities that are today at hand, and that if he is to prove himself worthy of these bequests, he must enrich the inheritance of those who are to come after him.

A college education pre-supposes the acquisition of information and personal inspiration that will result in individual initiative calculated to create universal values. This is all good and well, but with the getting of information, we must also get understanding, and with the getting of understanding, we must get wisdom. With the acquisition of facts, we must also acquire a degree of grace, culture, and refinement. An individual may know books, but if he is ignorant of society, he has missed the mark in his education. A person may know how to enter a library and how to locate any book or article in that li-

brary and may know how to analyze the information found, but if he does not know how to act in society, his college has deprived him of one of the essential factors in education. A person may know how to read a book and get the most out of it. He may know how to enter into conversation in a drawing room party, make himself agreeable and profitable in conversation, but if he is ignorant of table manners, his education has been sadly neglected. It is a reflection on a school for a graduate of that school not to know the simple rules of table etiquette and the ordinary requirements of a properly conducted dining room. Pressure is being brought on the administration of Elon College for cafeteria service instead of the dining room where all gather at a given hour for meals. The cafeteria idea would solve some financial questions and would relieve us of the responsibility of trying to conduct the dining room as it should be. It would also take from us the opportunity and responsibility of instructing our students in this essential factor of human conduct. We may fail miserably in this undertaking, but we are at least making an effort in this direction. The cafeteria in our schools may help to solve financial problems, but it also helps to destroy one cultural aspect sadly needed in the homes of our country. With all the cost of a college education, it certainly should give instruction in some of the finer things of life. Above all things a college graduate should know how to act in society and how to conduct himself on all occasions that may bring him in contact and communion with his fellow citizens.

The present official enrollment of Elon College is in advance of last year as of this date. We are hoping for a larger enrollment from the homes where THE CHRISTIAN SUN goes and the homes of our church. For those who come to our campus, we will do our best in the field of education and practical social living as well as spiritual and religious achievements.

L. E. SMITH.

PIEDMONT COLLEGE ELECTS NEW PRESIDENT.

At a recent meeting of the Board of Trustees of Piedmont College, Mr. Malcolm Boyd Dana, son of Dr. Malcolm Dana, who is well known in Congregational circles as Director of the Town and Country Department of the Extension Boards and as a staff member of the Inter-seminary Commission, was elected president of the college. Mr. Dana has been on he campus since June 1, and is taking hold in a fine way.

Mr. Dana received his education at the Charles City, Iowa, high school and Berea Academy in Kentucky. He graduated from Carleton College in 1934, majoring in economics. In college he had Varsity Letters in basket ball and baseball and held the college tennis championship. He studied in the Chicago Theological Seminary in 1925-26, residing for a time at Hull House. He received the M. A. degree in religious education at Hartford Seminary in 1927, the B. D. degree in 1930, and studied abroad in the spring of 1933.

For twelve years, Mr. Dana has specialized in the matter of personality development, character education and leadership training. He has done some remarkable experimentation in this aspect of the field of education. During the last three years he has been assistant general director and treasurer of Keewaydin Camps, an organization of nine camps, giving large experience in management as well as affording large opportunity for inspiring leadership with young people's groups.

Mr. Dana thus brings to Piedmont College thorough training for his work, a broad experience in America and Europe, Christian consecration for service, idealism, and a pragmatic common sense, qualifications which make him the ideal leader for Piedmont College. The Trustees and friends of the college look forward with enthusiasm to his coming and feel that the college will grow and prosper under his inspiring guidance.

GEO. D. BELLINGRATH.

A MESSAGE FROM A MINISTER.

If there is anything that is needed today, it is men and women who know God, and will consult God in all things.

The Bible is primarily a revelation of God, and is therefore from God.

Its great purpose is to make God known that men may be brought into communion with Him through the knowledge given.

Light and knowledge is found in God's word, I Thess. 4:13. "I would not have you to be ignorant, brethren."

We may possess not only a high school education, but also a college degree and yet be completely ignorant of Christ and his salvation.

Many today are ignorant of Christ, ignorant of their own soul's need, and ignorant of its eternal destination.

If there was ever a time when we should preach the whole truth and not compromise with the devil, that time is now.

There are problems in the educational situation in this country that should cause us to pause and think.

More young men and women than ever before in the history of the world are receiving high school and college training.

And at the same time there is more lawlessness than ever before.

An education that is divorced from Christianity is more often a curse than a blessing.

In this day of religious confusion, before we let men and women come into our churches and preach and teach they should be required to answer the following questions:

1. Do you believe in the trinity of the God head?
2. Do you believe in the verbal inspiration of the Scriptures?
3. Do you believe in the total depravity and lost condition of all men by nature?
4. Do you believe in the personality of Satan?
5. Do you believe in the virgin birth and deity of Jesus Christ?
6. Do you believe in the shed blood atonement of Jesus Christ for sins?
7. Do you believe in the bodily resurrection and Lordship of Jesus?
8. Do you believe in the eternal security of all believers?
9. Do you believe in justification by faith?
10. Do you believe in the personal premillennial, and immenent second coming of our Lord Jesus Christ?
11. Do you believe in the eternal hell, and conscious punishment of all unsaved?
12. Do you believe that all believers are called into a life of separation from all worldly and sinful practices?
13. Do you believe that all believers in this dispensation are members of the body of Christ, the true Church?

Before you listen to any preacher, or accept him as your pastor, put to him a clear questionnaire as to his beliefs. Know where he stands.

Any minister who is ashamed to put himself on record, in language plain and easily understood, as to his doctrinal position, has no right to demand a hearing.

Stop listening to men preach, stop giving money to men who do not accept and preach the "more sure word of prophecy."

GEO. M. TALLEY,
Route 3, Sanford, N. C.

Elon College Golden Anniversary

THE ELON COLLEGE GOLDEN ANNIVERSARY CLUB.

"The mills of the gods grind slowly" is an ancient saying usually attributed to the wheels of Justice, meaning that the individual who sows will eventually, even though in the distant future, reap the harvest that he fully deserves.

The machinery of this Golden Anniversary vehicle of ours continues to move, even though slowly, very slowly. I presume that most of the ones of the alumni, church and friends who are vitally interested in Elon College and in this anniversary program are not different from the writer. I have wide visions, big plans, a lot of enthusiasm, and unbounded expectancy, and I know that tomorrow I will get into the thick of this fight with everything that I have. I start out and talk with a man, and he passes my card back to me and says, "I am interested. I expect to pay my $50.00, and just as soon as I think my bank account will not be overdrawn, I will mail you a check." With all the persuasion I possess, I am unable to move him from that decision. Undaunted, however, I am determined to continue this thing, and my hopes are undimmed. The goals set shall be reached. I hope that you will join me in such an attitude and determination. Won't you speak to some interested individual and have him send in his card for next week's report. I will join you in that resolution and determination. Let's see if we can't push the thermometer past the $20,000.00 mark in a short time.

The following is the report for this week:

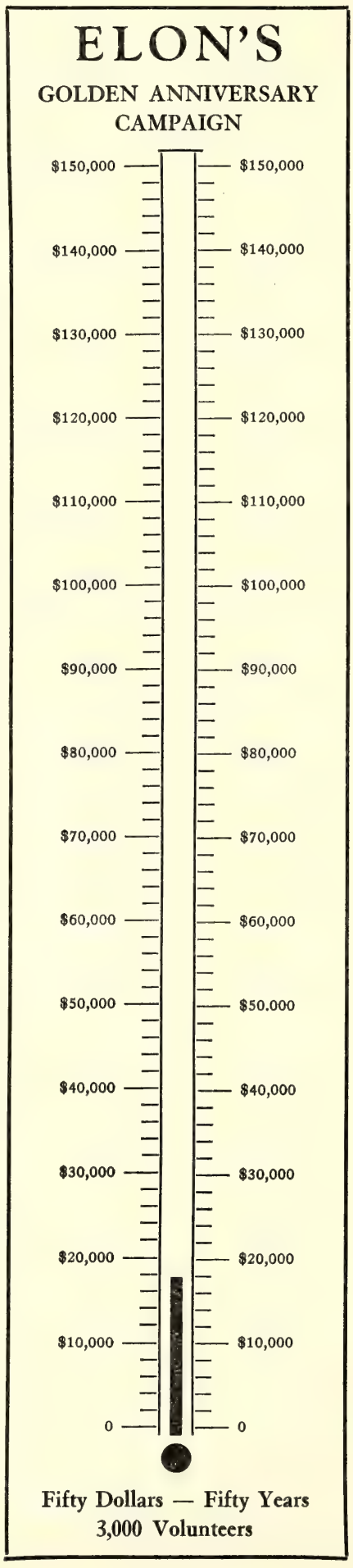
Name	Pledged	Paid
Mrs. O. E. Young, Vernon, Ala.	$ 150.00	$ 5.00
P. V. Parks, Elk Park, N. C.	50.00	
W. B. Truitt, Greensboro, N. C.	50.00	
Totals for week	$ 150.00	$ 5.00

Total for week	$ 150.00
Previously reported	17,250.00
Grand total	$17,400.00

OFFERINGS FOR THE COLLEGE.

It is certainly encouraging not to be forgotten. We all like to be remembered. We like to be remembered in a helpful way.

Elon College continues to be encouraged by our Sunday schools and churches who are reminded that they have not yet sent their contribution to the college but are getting those contributions off in the mails, and they reach the college promptly. It is a source of encouragement to you to help your institution, but it is doubly encouraging to your institution to receive that help. A few of our friends remembered us the past week as follows:



Churches.	
Western N. C. Conference:	
Antioch (R)	$ 1.97
Sunday Schools.	
N. C. & Va. Conference:	
Damascus	2.00
Eastern Va. Conference:	
Elm Avenue, Portsmouth	10.00
Berea	6.00
Va. Valley Central Conference:	
Mt. Olivet (R)	1.00
Total for week	$ 20.97
Previously reported	2,491.38
Grand total	$2,512.35

SUNDAY SCHOOL CONVENTION.

(Continued from page 4.)

gained by those present that will make them better persons and more efficient workers.

The Danville Church and pastor, Rev. M. T. Sorrell, entertained in a very gracious manner. Everything possible was done for the comfort and joy of the delegates and friends. This included a sumptuous noonday meal served on the church lawn, and a visit to interesting places about the city.

Officers for the coming year are: president, Rev. W. M. Stevens; first vice-president, W. T. Dunn; second vice-president, Rev. B. J. Earp; secretary, Miss Evelyn Stewart; assistant secretary, Kenneth Hook; treasurer, Mrs. Floyd H. Dunn. The departmental superintendents are: Orphanage, Mrs. L. E. Carlton; College, A. L. Hook; Missions, Miss Frankye Marshall; Christian Endeavor, Miss Cora Lea Scott; Children, Mrs. J. L. Foster, Adults, Rev. J. H. Smith; Religious Education, Rev. W. E. Wisseman; Young People, Miss Avis Dunn.

By vote, the first Sunday in October is to be Rally Day and an effort is to be made to get everybody to Sunday school and church. Preparing for this a survey is to be made of each community in order to find new members. The Board of Christian Education will furnish survey cards.

The meeting next year is to be with the Apple's Chapel Church and the time of meeting is to be decided by the Executive Committee.

FOR THE CHILDREN

NANU'S SEARCH.

By Adelaide Fairbank.

"Nanu, you know it is useless to cry so, because there is no bread in the house and no grain in the village to make it from."

"Mother, will the gods never cease to be angry with us? Will the train never come? Have we not sacrificed the last grain we had and done worship enough to please them?"

"Nanu, you talk too much," said the mother wearily, and she rolled over with her face to the tumbled-down wall of the wretched little hut.

But Nanu could not sleep. Her body ached from head to foot. She had had nothing to eat but grass and bark for three days, and there was no prospect of anything to eat in the morning. There had been no famine quite so terrible as this in all her ten years of life. There were no crops in the fields; the cattle were all dying; there was not even a green thing to be seen anywhere, and the rivers were all dry. Nanu's two younger sisters had died of starvation, and her father and brother and older sister had gone away in search of food. They had heard of a government camp where people could get work and food for the work. Nanu wondered if they would come back, as they had promised, with food for the starving mother and girl. Then a terrible thought came over Nanu—suppose her mother were to die; what would she do?

"I will go and find Bapa (father) and get some food from him and come back to her. I will go now while she is asleep." She filled the brass cup with the last drop of water in the earthen mart and put it where her mother could reach it. Then she stepped out into the night.

The village was silent and gleamed ghostly white in the clear moonlight. There was no sign of life anywhere, but she started bravely forth. For hours she walked over rough country roads; the parched ground was very hard to walk on. About three o'clock in the morning, Nanu became very frightened. At last she stopped for a rest and rolled up under a tree, covering up her head with rags. It was broad daylight when she awoke. She started up guiltily and ran a few steps down the road. Her strength soon gave out and she had to sit down and rest. By this time she wondered if she would have the strength ot call to a passerby, should one appear. Soon a cart came rattling along the road. Nanu called out as loudly as she could, and the man pulled his bony oxen up to a standstill.

"What do you want," he asked roughly, but not unkindly.

"Have mercy on me," cried the child, "and tell me where the government camp is. My father is working there, and my mother is ill and starving."

"I am going to the camp," said the man. "If you follow in my track, you will get there." But he did not offer to help poor Nanu.

The empty cart rattled on, and Nanu followed. Of course she could not keep up with the cart and, overcome with heat and weariness, she lay down by the side of the road in utter exhaustion.

Nanu never knew how long she lay there. The first thing she knew was when she opened her eyes in a big airy, sunlit room and saw a white lady with a kind face bending anxiously over her, holding a cup of milk in her hand.

Later, when she was well, the Indian matron told her they had forced food and medicine down her throat, and the white lady had been with her for long hours of every day. Love and care had caused Nanu to live. Her first thought was of her mother, and she told her sad story. She was promised that a messenger would be sent to look for her mother and that she should be given food.

How clean and comfortable everything around her was! How good the food tasted! She had never dreamed that there was such a place in the world! She wondered what sort of village this could be, and was told that this was a school for little girls, which the white lady took care of with money sent by some kind people in America.

"Are they poor people of low caste that they are so kind?" asked Nanu.

"No," said the woman, "they belong to God's caste, for they worship the one great God who is the Father of us all—rich and poor, of every land alike. He sent us His Son to tell us that He loves us and wants us to pray to Him and not to other gods who do not hear."

"Does he never get angry," asked Nanu, "and send disease and famine?"

"He does all things through love, just as a father," said the woman.

"If I pray to Him, will he find my family for me?" wondered the child.

"He will take care of them anyway," was the answer.

"Oh," said Nanu, "I like this God and His Son who are so kind. It was a long while before Nanu thoroughly understood all this, but what she did understand made her happy. A week later the messenger returned. The man stopped and talked with the white lady, and Nanu saw him shake his head sadly. Then the lady came to Nanu and told her very gently that her mother could not be found and that no one in the village had seen her. The messenger had gone to the camp to see if she might have gone there, but she had not. Nanu's father and brother had gone away a few days before to find the family. Nanu's sister was ill at the camp. The messenger thought it best to bring her to the girl's school and had brought her along on his back.

Nanu was very sad to think that they could not find her mother, but was very happy that her isster would be made well. So she prayed to the good God, whom she was learning to love and trust, to care for the rest of her family, wherever they were and to make her sister well.

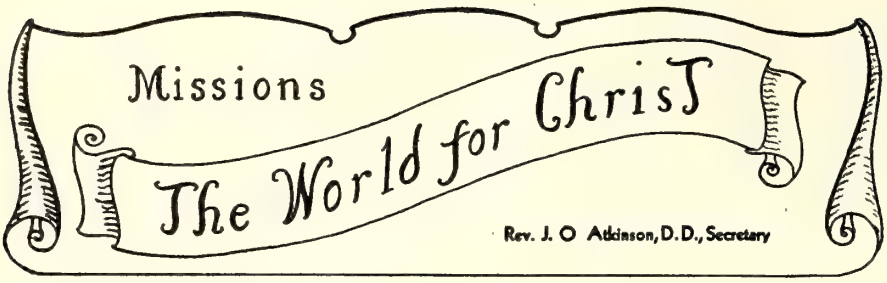
The two girls have never found the rest of their family, but through their friends in America, they have found home and friends and school and health, and ever so many things they never knew about before—*Adapted from "Here and There Stories."*

THINGS YOU USE ON THE FARM.

How many can you answer? Each answer is in the sentence itself. For instance, the first answer is "spade." Look carefully at the first statement and see if you cannot find the word "spade" spelled out for you.

1. I gra*sp a de*ad nettle by its root.
2. If you listen, you will hear a kettle singing on the fire.
3. The old sheep lowered her head to the lamb.
4. Who entered the house and left the door open?
5. The old hermit entered his hovel with a sigh.
6. The farmer offered his son his choice of the level tract or the hilly field.
7. The old rag was quickly thrust out of sight when company came.
8. These plants are mine, and these Ede received from the nursery.
9. The exhibitor threw a gondola picture on the screen.
10. I stood where a persimmon tree dropped its fruit richly on the ground.

(Answers next week.)



A LAYMAN AS MODERATOR.

The Assembly of the Presbyterian Church in the U. S. A. elected a layman as moderator in their recent national Convention at Cleveland, Ohio. This is unusual, but significant. The layman referred to is Dr. Sam Higginbottom, now beloved and noted in many nations as a really great missionary. Through his zeal, consecration and good sense, tens of thousands are being led to a higher level of living and hundreds, not to say thousands, are embracing the religion that has made him what he is. He is not a preacher, nor a prophet, nor an evangelist, but in a unique way found his way to the heart of thousands in India and is indeed doing a marvelous work.

Dr. Higginbottom is an English farmer, educated in the United States, graduating from Princeton University in 1903, entering the missionary field immediately. Let the Associated Press of June 10 tell some salient facts about this wonderful missionary who is different; declaring that modern India knows him as "a missionary extraordinary," who taught impoverished farmers western ways and increased their crops six-fold the story continues:

"Hearty and robut at 64 he radiates a peculiar enthusiasm born of India. He acquired it one day near Calcutta, where famine and pestilence dwelt in one of the world's richest regions. It came along with an idea.

Educates India.

" 'Why,' he asked church superiors, 'wouldn't the teaching of modern farm methods be the best way to carry our religion to the whole of India, helpfully, naturally and economically?'

"They pointed to the expense and inquired about his knowledge of farming.

"Although nearing middle age, Sam Higginbottom returned to America, enrolled at Ohio State University to study agriculture. He scheduled many weekends of money-raising speeches. When he graduated two years later he had $30,000.

"Back in India, the new farm specialist purchased the worst tract he could find. It was rough, gullied, and would not rent for eight cents an acre. But there were two assets—the land bordered a railroad from which it would be seen by travelers and it was near Allahabad, capital of united provinces and their 50,000,000 population.

"The venture was successful from the start. It became the home of Allahabad Agricultural College. The farm had a rental value of $7.00 an acre in three years.

Project Successful.

"The story got around India. Mahatma Gandhi wrote congratulatory letters. Dr. Higginbottom was told he had checked India's double starvation of the mind and soul.

"From this early success came a campaign to put the country's "sacred" cattle—one-third of the world's total—on a paying basis. The Hindus resisted, for in their cows they saw the reincarnation of deceased brothers and sisters. Dr. Higginbottom built modern barns. He built silos to show how fodder could be stored. Sanitary milking methods were demonstrated. Rural India got its first cream separator.

"The cows grew larger and were healthier. Many Hindus were convinced."

Dr. Higginbottom founded a college of which he is preseident and after ten years there are more than two thousand pupils. "This is my answer to poverty," said Dr. Higginbottom.

Verily, in this man that Scripture is fulfilled, "Unto each one of us was the grace given according to the measure of the gift of Christ. He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of the ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God."

May we each, by the grace of God, find our place and our work and seek with all diligence to do it, tolerating and welcoming, as brothers beloved, all who are seeking to make this a better world in which to live and to build up the kingdom of heaven on earth.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 17, 1939.

Sunday Schools.

Holland, Va.	$ 11.28
Hank's Chapel, Pittsboro, N. C.	3.61
Mt. Carmel, Zuni, Va.	2.24
Amelia, Clayton, N. C.	1.00
Oak Grove, Sunbury, N. C.	1.92
Leaksville, Luray, Va.	5.65
Liberty, N. C.	4.00
Mt. Olivet (R), Elkton, Va.	3.00
Pleasant Union, Lillington, N. C.	.55
Waverly, Va.	2.00
Berea (Norfolk), Va.	6.00
Christian Light, Fuquay Springs, N. C.	.94
Big Oak, Eagle Springs, N. C.	1.00
Sanford, N. C.	1.00
First, Richmond, Va.	6.63
Franklin, Va.	15.00
Bethlehem, Suffolk, Va.	2.33
Liberty (Vance), Henderson, N. C.	5.50
Total	$ 73.65

Individuals and Churches.

Mt. Zion, Mebane, N. C.	$ 39.00
Park's Cross Roads, Ramseur, N. C.	13.63
Bernett, N. C.	11.00
Hopedale, Burlington, N. C.	1.50
Sanford, N. C.	6.50
Burlington, N. C.	12.73
Christian Light, Fuquay Springs, N. C.	2.69
Mt. Auburn, Manson, N. C.	2.65
Antioch, Windsor, Va.	5.19
Barrett's, Sedley, Va.	1.35
Total	$ 96.24
Total for the week	$ 169.89
Previously acknowledged	14,344.72
Total since Sept. 1, 1938	$14,514.61

As may be seen from the above one or two Sunday schools and churches not heretofore reporting the missionary offering have done so the past week. We are indeed grateful for this indication of increasing interest in missions. The Easter offering still comes in and there are yet others to report. We shall be happy and grateful to receive these reports.

Gratefully,

J. O. Atkinson,
Mission Secretary.

WORSHIP PROGRAM FOR WOMAN'S MISSIONARY SOCIETIES OF THE SOUTHERN CONVENTION.

Prepared by

Mrs. J. Everette Neese.
Henderson, N. C.

Theme: *"The Courage to Serve."*

Piano Prelude: One stanza of "O Master, Let Me Walk With Thee." (Pilgrim Hymnal No. 291.)

CALL TO WORSHIP: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

RESPONSIVE READING: The story of the Good Samaritan.

Leader—"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

Response—He said unto him, What is written in the law? how readist thou?

Leader—And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Response—And he said unto him, Thou hast answered right: this do and thou shalt live.

Leader—But he, willing to justify himself, said unto Jesus, And who is my neighbor?

Response—And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Leader—And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

Response—And likewise a Levite, When he was at the place, came and looked on him, and passed by on the other side.

Leader—But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

Response—And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

Leader—And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Response—Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

Leader—And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

POEM: "The Voice of God Is Calling."

The voice of God is calling
It summons unto men;
As once He spoke in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need:
Whom shall I send to loosen
The bonds of lusts and greed?

I hear my people crying
In cot and mine and slum;
No field and mart is silent,
No city street is dumb.
I see my people falling
In darkness and despair,
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, Thy summons,
And answer, "Here are we!"
Send us upon Thine errand,
Let us thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But Thou canst use our weakness,
To magnify Thy power.

From ease and pleasure save us;
From pride of place absolve;
Purge us of low desire,
Lift us to high resolve.
Take us and make us holy,
Teach us Thy will and way,
Speak, and behold! we answer,
Command, and we obey.

—John Hayne Holmes.

PRAYER: A Prayer for our city, taken from the "American City and Its Church."

O God, we pray Thee for this, the city of our love and pride. We rejoice in her spacious beauty and her busy ways of commerce, in her stores and factories where hand joins hand in toil, and in her blessed homes where heart joins heart for rest and love. . . . Help us to make our city the greater home of our people, where all may live their lives in comfort, unafraid, loving their loves in peace and rounding out their years in strength.

Bind our citizens, not by the bond of money and of profit alone, but by the glow of neighborly good-will, by the thrill of common joys, and the pride of common possessions. As we set the great aims of the future of our city, may we ever remember that her true wealth and greatness consist, not in the abundance of the things we possess, but in the justice of her institutions and the brotherhood of her children. Make her rich in her sons and daughters and famous through the lofty passions that inspire them. . . .

Grant us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal. Hear thou, O Lord, the silent prayer of all our hearts as we each pledge our time and strength and thought to speed the day of her coming beauty and righteousness.

—Walter Rauschenbusch.

POEM: "The Place of Service."

"Dear Lord," I said, "I cannot serve
No quiet spot have I
From which to reach with tender hand
And draw the tempted nigh;

"No sheltered home is mine, wherein
To stay their wandering feet
Till faith and understanding love
Have made Thy message sweet;

"I cannot go to seek them, Lord,
My days are filled with care,
The struggle of the market place
Holds me forever there."

Then: "Ah," said He, "haste thou to serve!
Dost thou not see my grace?
My tempted ones are thronging thee—
Here in the market place!"

—Earnest Worker.

HYMN: "The City, Lord, Where Thy Dear Light." (Pilgrim Hymnal No. 341.)

CLOSING PRAYER.

Lord, teach us to accept Thy teachings as a reality and help us to put thy desires into action. Make real to us the indifference and negligence of which we are guilty. Give us courage to serve in those needy places of life and to magnify Thy name in our every-day lives. We ask in Thy name. Amen.

JOHN R. MOTT STOOD AS A TOWER.

When the much discussed missionary report came before the Uniting Conference in the closing hours at Kansas City, John R. Mott towered majestically. For months a large group had stood for three or more boards of missions, but the report as submitted provided for one board for the Methodist Church, though a strong minority opposed. It was for Dr. Mott as chairman of the committee to make the final winning plea which he did. Says he:

"If I might just say this word: I read in what we are doing here that we are summoned not only to what I call the united front, and a great advance, but we are summoned, I think, as never before, to great acts of trust; first, trust in what we have called here unerring guiding principles that I maintain have never led an organization or a Christian into a blind alley; also, great acts of trust in one another.

"Here we are weaving together three splendid churches, but we are doing more than that. We are weaving together various groupings, drawn on various lines, into what may become the most impressive and contagious and triumphant unity in our modern time. There have got to be great acts of trust in one another.

"Then I should say above all, to make this possible, because you and I are not atheists, we are profound be-

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MISS COGHILL HONORED.

Young people and older people throughout the Southeast know and love Pattie Lee Coghill. The people in our churches in Florida have recently given her as a token of their love and appreciation a gift of over $100.00 as she completes her tenth year of service there. This was presented to "Pattie Lee" at the State Conference by Mrs. Robert Williams, who preceded her as the extension worker in Florida. We would like to share with you a letter from Mrs. Williams, which tells of the gift:

"The presentation had a personal note, telling how I first met Pattie Lee in Ether, N. C., while doing S. S. S. work, and how very fittingly it seemed to select her for Florida from the Christian fellowship just at the time of the merger.

"The 'speech' went on to say that we respect her professionally. She has guided wisely the development of the religious education of our children and our young people, and has been a helpful counsellor of our women's groups. She has always been faithful. We have marvelled at her ability to accomplish a great deal under difficult circumstances.

"Then we love her as a friend. She is always a welcome guest at whatever unearthly hour she arrives. We give her full leeway in our homes, turning over to her our irons, bath tubs, etc. We like her for herself. We like her looks and her charming manners, her fine integrity, her sensitive spirit, and her deep spirituality.

"Feeling this way about her, the gift was a joyous expression, though quite inadequate of our love for her. The money was not to be used to pay bills or to get the young people of Florida out of debt, but for some satisfying and thrilling new venture that will give her pleasure and refreshment and enthusiasm to go forward."

AFTER CONFERENCE—WHAT?

The young people of Florida have already returned to their homes after a week's experience which they will never forget. This week the young people of Tennessee are meeting at Pleasant Hill Academy, the young people of the Southern Convention are meeting at Elon College, and the first session of the Florida Junior High Camp is meeting. These groups are enjoying the privilege of a week of work and play, worship and recreation, fellowship and renewal. Soon the other groups of young people in the Southeast will have their summer conferences.

After these young people have gained new enthusiasm and inspiration at these training schools, and have returned to their homes and their home churches, then what? Are those who have stayed at home going to give these delegates an opportunity to "give" to their local church? When the delegates return with new ideas about aims and methods in the Sunday school, will the superintendent say "We've always done it this way, and we are not interested in any new ideas?" Will the young people be given an opportunity to report—either at Sunday school or at a church service—each one telling about some phase of the work or play at their summer conference? Will the leaders in the local church expect that these young people will try to do something constructive in their local church, even if they have never been among the group of leaders there before? Will your church give your representatives a chance to serve when they return?

Think over these questions. Be ready to give your delegates the help they will need when they return home—so that they will be able to make the descent from the "mountain-top experiences" they have had and begin to serve with enthusiasm in your church.

LEADERSHIP TRAINING CONFERENCE.

Southern Union College,
July 3-9, 1939.

[Under auspices of Alabama State Conference and East Alabama Association.]

The fee for a week at the Wadley Training Conference will be $4.00, or its equivalent in produce. Tuition for local people attending classes will be 50c. Please register in advance with Miss Katie Joe Cash, Wadley,

(Continued on page 15.)

WHY WE PROTESTANTS BELIEVE IN DEMOCRACY.

Christian Endeavor Topic
for July 2, 1939.
Scripture: Acts 6:1-6.

Daily Readings—

Monday—One God to be Worshipped—Ex. 20:1-6.

Tuesday—A Spiritual Household—Eph. 2:18, 22.

Wednesday—Life and Liberty in Christ—John 10:7-10.

Thursday—God Above Earthly Powers—I Tim. 2:1-6.

Friday—Friendship and Love in Christ—John 15:12-17.

Saturday—Brotherhood in Christ—Matt. 23:8-12.

In discussing this topic we should seek to discover what Christianity and democracy have in common.

They have a kindred attitude toward people. Democracy seeks to liberate people of all grades and conditions, giving each person his largest possible chance. Christianity seeks to do for individuals spiritually what democracy endeavors to do for individuals politically and socially.

They have a kindred regard for the importance of fellowship among people. Democracy seeks to make a real community of a nation wherein all the people feel themselves a part of one another. Christianity brings all followers of Jesus Christ into one vast fellowship.

Protestant Christianity and democracy recognize the right of private judgment and private choice. In a democracy, each individual has a voice, a vote, in the running of a nation. Ideally he is free to vote as he chooses. Christianity, according to Protestantism, "teaches the priesthood of all believers—each person stands in his own right before God, and answers for his own actions."

Other Points for Discussion—

1. Is the Church a democracy? To what extent do we delegate powers to certain church leaders and officers for sake of efficiency?

2. Many churches use such statements as "We welcome everyone." If a negro family, or Japanese, or Mexican, family sought admittance to our church membership, would we gladly take them in? Why?

3. Would you approve of the following statements: (a) "Direct access to God in seeking forgiveness for sin is the possession of every believer; the only Mediator necessary is Jesus Christ." (b) "The best spiritual blessings are not to be bought and sold."—?

Suggested Hymns—

"My Country 'Tis of Thee."

"In Christ There Is No East or West."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PAUL REVIEWS HIS LIFE.

Lesson XIII—June 25, 1939.

Golden Text: *"I have fought a good fight, I have finished the course, I have kept the faith."*—II Tim. 4:7.

Lesson: II Cor. 11:16-12:10; Phil. 1:12-24; 3:7-18; II Tim. 4:7, 8.

Those of you who have read or seen the play, "Green Pastures," may recall that dramatic moment when the Lawd is talking with his prophets and reveals something of the eternal heart-ache and heart-break of the Father's heart by saying in the quaint way of the language of the play, "Being God ain't no bed of roses." Paul could paraphrase those words and say, "Being a Christian, or being a foreign missionary ain't no bed of roses." although Paul would have used more eloquent language. For Paul's career was filled with hardship and heart-ache. In one of the few times when, goaded by the proud spirit of his opponents, he did boast mildly and very moderately about his own experiences, he presents a gripping summary of his career so far as the dangers and difficulties of his life and work are concerned. There were physical hardships, physical dangers, even near death itself, again and again. He suffered at the hands of nature, at the hands of foreigners, at the hands of his own countrymen.

Read the list of "perils" to which he was constantly subjected, as recorded in II Corinthians 11:24-27, and you will see what he suffered and endured. Then there is a tug at one's heart as he adds, ". . . besides those things that are without, that which cometh upon me daily, the care of all the churches." That was the thing that bore most heavily on his heart—the sense of concern and of responsibility for the churches. He took upon himself the weaknesses and the divisions, and the hardships and the persecutions, of all the churches. He carried them in his mind and on his heart. Life for Paul was "no bed of roses."

The Thorn in the Flesh.

And then there was "the thorn in the flesh." It is idle to try to decide what it was. But Paul had some handicap or some affliction that was grievous to be borne. Thrice did he earnestly beseech God to take it from him. He would not take "no" for an answer until he became convinced that it was not God's will that it should be taken from him. Then with characteristic spirit he used his handicap. In his weakness he found a new source of strength. In what would have been his shame he found a source of glory for God. In what would have humiliated another man, he rejoiced and found pleasure. Paul took trouble and personal limitations and used them in such a way that he found great joy, and that he glorified God.

All Things Working Together for Good.

Paul had long had a desire to go to Rome. And finally he got to Rome. But it was as a prisoner, under Roman guard, with no opportunity to get out and preach the Gospel, which he knew was the power of God. Many a person would have turned sour and surly. But this fellow Paul was irrepressible and undiscourageable. In writing to his Philippian friends, he told them that he wanted them to know that the things that had happened to him had fallen out rather to the furtherance of the Gospel. If Paul could not get away from the guards to preach Christ, he would preach Christ to the guards. And when these guards went off duty and others came on, Paul preached to them. And so on until as Paul writes his imprisonment had been a blessing in disguise. The Gospel had been preached in a way that could not have otherwise been preached. Furthermore, Paul's example in preaching Christ to the praetorium guard had greatly encouraged others to preach Christ. If only we would serve Christ just where we are, with just what we have, as did Paul!

Homesick for the Glory Land.

There were times when Paul got a little homesick for the glory land. "Having a desire to depart and be with Christ"—he did not think of it in terms of death; which he said would have been better for him than to have to go through what he was going through. But he was committed to the Father's will. He knew that his work had not been finished. He knew that "to abide in the flesh is more needful for your sake." He would carry on to the last. As long as he was in the world, he would give himself to others.

Old in Body, Young in Spirit.

The average person is more or less familiar with Paul's words about forgetting the things that are behind and looking to the things that are before, and pressing toward the mark of the prize of the high calling of God in Christ Jesus. But it is quite possible that many of them do not know that Paul was a comparatively old man when he wrote those words. Middle age, and even old age, had not taken off the edge of his zest for Christ, or his desire to grow in grace and in the knowledge of Christ.

So many times when folks get to middle age, and especially when they have been trying to do right along the way, they have a tendency to let up a bit and rest on their oars. But not so with Paul. He pressed on. He kept going and growing. It is well to remember that when he wrote these words, he was not only a comparatively old man, but he was one of the best men who ever lived. What a rebuke he is to so many of us with our complacency and our self-satisfaction, as contrasted with his hunger and thirst after righteousness.

Journey's End.

And finally the end was coming as come it always must. The old man knew it; he knew that the time of his departure was at hand. Here again he refers to death in a wholesome and simple way; he knew that there was no hope for a reprieve and that he would soon "be poured out as a drink offering." And he writes those words that set the heart to beating just a little faster as one reads them: "I have fought a good fight." Life had been a stern, serious business with Paul. He had no delusions about the difficulties involved in being a Christian and in doing the Master's work, if it was done honestly and well. Paul was a fighter in the best sense of the word. He never quit or whined or went on furlough. He endured hardness as a good soldier of Christ.

"I have finished the course." He changes the figure of speech to a race instead of a warfare. He had not turned aside, he had not stopped, he had not even slackened his pace. He had been called by God for a special work, and he had finished his course.

"I have kept the faith." He did not mean that his faith had been static. Paul had a growing faith. His letters reveal that fact. But he had kept faith with Christ and those who trusted him. He had faced all that life could do to him, but he had an even deeper faith than when he became a Christian. These are great words.

The Crown of Righteousness.

Henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give

(Continued on page 13.)

By Chaplain H. E. Rountree

MONDAY.

"Friendship of the Law."

"Rulers are not a terror to good works."—Romans 13:2.

A motorcycle cop came along side me on my left and waved me over. "Driving a little bit fast aren't you, friend?" "That's all right," said he, "just a friendly warning." We are told that in New York State, signs along the road read: "In case of trouble phone the Sheriff," giving phone number.

This is an attitude of the law, not often thought of. The primary function of the law is intended not to be punishment but friendship, and it seeks to befriend the one in trouble. The person intended no evil will, or should find it so.

God is an ever present help in time of trouble. When in trouble call upon Him. When not in trouble serve Him and praise His name.

Prayer—Our Father, we have need of Thee. Forbid that we should think of Thee through fear but with love and confidence. *Amen.*

TUESDAY.

"Professional Goodness."

"Greet ye one another."—I Cor. 16:20.

"Peace be to Thee."—III John 14.

We have been used to the modern hotel system of doormen, bellboys, elevator boys, chamber maids, etc., whom some delight to call "Flunkies." A recent experience in hotel life in Shanghai, China, gave us a new angle on this system. A helper at the curb, two youths at the door, the elevator boy, etc., every one with their greeting and "Can I help you?"

"Different from others" did you ask? Yes, the basic human touch more accentuated. And we are told that this touch is becoming more common everywhere. "Merely professional," you say, "and all with their hands out for 'cumshaw.'" Truly indeed. But isn't it soothing and satisfying to be so greeted? We like the hominess of it. It makes for good humor through the day. After all good nature and politeness is religion in action. How much better the world would be if in the every day walks of life we all did it. It is easy to do, and it costs nothing. And our "cumshaw" is a lot of happiness.

Prayer—O Lord, forgive us of our bad manners, and teach us how to shine with the cheerfulness of good will and helpfulness. *Amen.*

WEDNESDAY.

"Religion of Letters."

"I now write unto you."—II Peter 3:1.

Letters from friends are a joy forever, and letters to friends are an impelling interest. There is particular inspiration in a few letters of friends long since gone to their reward. Would that more of such letters had been kept. Their words are like angelic voices from the beyond. They satisfy the soul. They steady the ship. They remind us that life is short and fleeting, and soon shall pass. God forbid that it shall pass wanting in letters of light and love that shall be something of inspiration to the noble and the true to those coming on.

Prayer—O Lord, forbid complacency in ourselves. Help us to see the relation of our fellowman to Thee and the good we may do future generations by giving our best while we pass this way. *Amen.*

THURSDAY.

"The Prince of Peace."

"Peace, peace, when there is no peace."—Jer. 6:9-15.

On this subject let Dr. William Ellis speak. He says: "Our world is talking all around the peace theme. There is danger that we may lack the insight and courage to face the core of the matter. For the price of peace is the Prince of peace.

Only the accepted sovereignty of Jesus can give us a world wherein the abiding peace exists. A selfish, greedy, fear-filled world is bound to break out into war. Even the highest self interest cannot prevent this. Except Christ rule peace simply cannot prevail.

Prayer—O Lord, we pray for the people of the world that their hearts may come into the way of the Savior. *Amen.*

FRIDAY.

"A Worshipper in Waiting."

"True worshippers shall worship the Father in spirit and in truth."—John 4:23.

The true meaning of these words of our Savior should become the consciousness of every person who enters the door of the Church. The custom today (in the less credal churches) is to use up the time of waiting as if there is nothing else to a service but the program and therefore they must do something until it begins. They engage themselves in looking at others, seeing what they wear, how they look, talking with one another, and there is a chatter all over the audience.

Upon entering the sanctuary, quiet should reign. Worship has begun. Sit quietly in meditation and prayer; read the hymn book, the responses, the credal statements therein; give thyself a searching examination. Draw near to God. Worship. With the world shut out and you shut in, there is communion which is the highest form of worship.

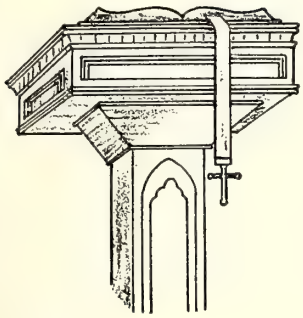
Prayer—(Pray as you feel.)

SATURDAY.

"Everlasting Behavior."

"Each man's work shall be made manifest."—I Cor. 3:13.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS DR. R. C. HELFENSTEIN OF MASON CITY, IOWA.

THE SUPREME QUESTION IN RELIGION.

"What wilt Thou have me to do?"—Acts 9:6.

The conversion of Saul of Tarsus was one of the most mysterious conversions of which we have any record. People have tried to explain it. Some have even discounted the narrative as well as the experience itself. But explain it any way you wish, you cannot explain it away. Something happened in the life of that little Jew called Saul. Enough happened that it changed his way of living in the days that followed. Enough happened that it changed the history of the world. The proof that something happened is the changed attitude and changed life of the man himself. That is the only proof of any conversion—the effect upon the life and the conduct following the conversion. Paul's life after that experience is convincing evidence that something happened.

Christianity found its greatest exponent in the man who was once its greatest opponent. The antecedent of Paul's conversion, that which without question led up to the final climax and his complete surrender, was the martyrdom of Stephen, and the genuineness of the lives of those known as Christians. Paul realized when he was converted to the Christian faith that the supreme question in religion is not what one should believe about certain doctrines, but what one should do for God—"What wilt thou have me to do, Lord?" That was his question. The inspiration of his new faith in the Lordship of Christ inspired him with a desire to do something for his Lord. True conversion always inspires men and women to service. That desire to do something for God is the only evidence of a genuine religious experience. Religious convictions can only be expressed in conduct.

Religion is not a theology to be argued about, but an experience to be expressed and verified in terms of life. Religion must touch the whole of a man's life in order for it to touch any of his life. Instead of being a department of one's life, religion, if it is to have meaning and value, must be a part of all one's life. Religion does more than to influence a man in his praying. It is possible for an irreligious man to pray. But only "the effectual, fervent prayer of the righteous man availeth much."

Religion determines how a person lives. The genuineness of one's religion is expressed in what one desires to do, and what one refuses to do. Religion determines one's conduct in business, in politics, and in social life, and in the home as well as in the church. Religion determines how a person works, because it puts conscience into one's work. The sincere Christian desires to have his daily life and work bear constant testimony of Christ's redeeming power. Too many people try to convince themselves that they are Christians because of certain things they will not do. Christianity is not evidenced by negatives. Paul's inquiry was not "What do you want me not to do?" but "What wilt thou have me to do?" The Christian lives in affirmatives and not in negatives. Every worthy vocation in life can be made just as sacred as the work of the minister or the work of the missionary if one will dedicate himself and his work to the doing of God's will. The supreme question in religion since the days of Jesus has been, "What wilt thou have me to do, Lord?" Not until Christian people of every church and creed realize that Christian service should receive the major emphasis in all the preaching and teaching will they be able to convince the world of the importance of Christian faith, for "Faith without works is dead"—not only dead but useless.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

to me at that day." Not material rewards are the dividends of religion. But Paul believed in the essential integrity and fairness of the universe. He believed that back of the seeming indifference of the world itself, there was an intelligent and loving Spirit, God himself. He knew whom he had believed. And he knew that death would be his coronation day. The Lord himself, the righteous Judge, would crown him with the crown of righteousness. "Goodness is its own reward." Righteousness is profitable both in this world and in that which is to come.

And Paul makes no claim to special privilege. He says that the Lord will give the crown of righteousness to all of them that have loved His appearing. Whosoever will may partake of the water of life freely. God is no respector of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him.

FAMILY ALTAR.

(Continued from preceding page.)

There is a Philipino cook on board my ship who is an artist in pastries. One of his arts is carving figures from vegetables, mere ornaments for special occasions. It is astonishing what he can do to a sweet potato. And we are told that these materials harden and may be kept indefinitely.

There is a handicraft of living in which acts intended for the moment only become a permanent influence. Let us examine ourselves. What is our handicraft, for good or evil?

Prayer—O Lord, grant us so to live that our words and deeds may abide for beauty and glory. *Amen.*

SUNDAY.

THE BACKGROUND OF SILENCE.

"Be still."—Psalm 4:1-8.

"How perfectly quiet it is!" exclaimed the city guest.

"Listen," said her host; "what do you hear back of the seeming silence?"

It took some minutes for ears unused to subtler sounds than the automobile to catch the incessant undertone of insect music, which night and day fills the woodland.

Thus with life. Unnoticed behind the clamor of things hums softly and sweetly the music of the ordinary lives of the plain people—tireless, self-forgetting men and women by the millions, busy about commonplace tasks, making the real melody of life.

Prayer—Behind all the noise and garishness of today, we would hear, O Father of the universe, the softer notes of life as it is lived in quiet reality. *Amen.*

—*Wm. T. Ellis.*

"If sinners should refrain from intoxicating liquors for reasons of health—both mind and body—surely Christians should with the additional incentive of being the 'light of the world'—an example to the lost."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage of the Congregational-Christian Church fills a place in the church that no other institution of the church can fill. Elon College cannot reach out its arms and take in its care little children who have been left homeless. It is not its line of work. The Mission Board cannot. It would be out of the question. The Board of Christian Education cannot because running an orphanage is out of its line of work. It is not the mission of either of these institutions to do this kind of work. But it is the mission of the Christian Orphanage. The Christian Orphanage was established for this purpose, and its mission since it opened its doors in January, 1907, has been to give little helpless children a home, training, and a chance in life. Through the years, since it has been carrying out the mission for which it was established, four hundred and fifty-seven children have received a warm welcome at its front door; many of these children had lost father and mother, and had no home and no one to come to their rescue and give them a home. They were helpless and dependent. Many of them had lost their father, the bread winner for the family. The mother, left with a group of little children that she could not provide for, appealed to the orphanage for help in her distress, and the orphanage went to the rescue.

A few days ago the orphanage had a most pathetic appeal to take two little boys. The father was killed in an outo wreck in 1937. The mother was left with several little children that she tried to support and care for; but found it impossible. In a moment of grave discouragement and despondence she committed suicide. They appealed to the orphanage for a home and care. Who could have the heart to say no to them? They came—bright little fellows, the oldest nine, the youngest, four. The youngest is such a fat, chubby little fellow one cannot help but want to pick him up in his arms and love him. Who is it that would not get a little more joy out of life by chipping in a contribution when the offering is taken in his Sunday school to help give these little helpless dependent children a home and a chance? They perhaps will, with proper care and training, grow into two fine citizens who may make their mark in the world.

Other denominations in the State of North Carolina are ministering thousands of dollars in this kind of work each year and they look on their orphanages with a great deal of pride and count them an asset to their denomination. Today the orphanages in North Carolina are giving a home to nearly five thousand children. They consider it a fine investment. May the Congregational-Christian denomination take a greater interest in their orphanage and contribute more freely to support it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 22, 1939.

Amount brought forward		$7,161.06
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Belew Creek	$ .87	
Greensboro, Palm Street .	5.85	
Hopedale	2.25	
Lebanon	1.90	
		$ 10.87
Eastern N. C. Conference:		
Sanford	$ 1.00	
Piney Plains	4.60	
Mt. Auburn	1.65	
Wentworth	4.48	
Catawba Springs	9.70	
		21.43
Western N. C. Conference:		
Antioch (R)	$ .70	
Pleasant Ridge	4.85	
Ether	1.27	
Pleasant Cross	1.85	
Biscoe	2.26	
High Point, 1st	1.25	
Liberty	4.00	
		16.18
Eastern Va. Conference:		
Barrett's	$ 6.24	
Bethlehem	4.80	
Franklin	10.00	
First, Richmond: May ..	5.49	
June ..	4.82	
Waverly	2.25	
Elm Avenue	4.30	
Berea, Norfolk	12.00	
Cypress Chapel	4.90	
		54.80
Valley Va. Central Conference:		
Antioch	$ 3.97	
Leaksville	5.25	
Mayland	1.00	
Mt. Olivet (R)	3.00	
		13.22
Special Offerings.		
Mrs. Lasher	$ 20.00	
Alamance County	30.00	
Mr. Perry	10.00	
Mr. Godwin	20.00	
		80.00
Total for week		$ 196.50
Grand total		$7,357.56

MOTT STOOD AS A TOWER.

(Continued from page 9.)

lievers, there must be great acts of trust in our living Lord.

"This morning, long before daybreak, I had my mind drawn to a passage that came vividly before me as a few weeks ago I passed by that island by which St. Paul and his great company there were threatened with shipwreck, when you remember he stood out among them in the time of greatest fear and doubt and trouble, all alone, and said, 'Do not have fear. I believe in God.' That spirit, no matter what our fears, no matter what our forebodings, the spirit of St. Paul, the great missionary apostle, 'I believe in God!'

"In other words, we believe in the super-human factor, which will not only, my friends, lead us into something that the ordinary world will call unity, but something much greater than that. What we want is not the dullness of uniformity, but unity in diversity. We want something that transcends and draws in everything which anybody here calls vital and is authenticated by Christ. Therefore, I say, 'Great acts of trust in Him.' Then, my friends, we will look back, all of us, and our children will look back to this as one of the great creative hours with God."—*N. C. Christian Advocate.*

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"THE CHRISTIAN SUN" - - - - - - $ 2.00
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A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

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"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Tools for Toilers

A DIFFERENT KIND OF BOOK.

"Health for Mind and Spirit" is the title of the book referred to, and its author is W. R. Northridge. "Of the making of books there is no end," but every worthwhile book is like a new breath of life to its readers. The minister who quits reading the best in recent books has already reached his maximum efficiency. There is little chance for him to grow.

It is always refreshing to dip into "a different kind of book" from time to time. The recent book by Dr. Northridge is just that type of book. The title is suggestive and inviting—"Health for Mind and Spirit."

Because so many men and women are constitutionally inadequate for the complex life of our day, and because their number is constantly increasing with each succeeding year practically a new field of responsibility has been opened up to every pastor within the past twenty-five years. In every community there are people who need and who are seeking help and guidance in making life's adjustments. They are not psychopathic cases but may easily become such unless the help needed is received in time. A working knowledge of psychology will enable a minister to render invaluable help to such people. For a man to be qualified to meet this new responsibility he must know how other men are successfully serving in that capacity.

Dr. Northridge in his new book, "Health for Mind and Spirit," gives data from the clinic of his own observations and service which every minister would find profitable reading. The book is unusually interesting and rewarding. It is published by the Abingdon Press, and can be secured from any book store for $2.00. Every pastor should without fail secure a copy of this important book.

R. C. HELFENSTEIN.

"Say lady, if anybody has snubbed you, the way to get even is to organize a club!"

In Memoriam

BRILL.

Hamilton Gaver Brill was born in Hampshire County, W. Va., November 10, 1855, and died on June 9, 1939, aged eighty-three years. He was a loyal member of Timber Ridge Church from boyhood days to the end of his earthly life. Burial services were held in the church Sunday afternoon, June 11, conducted by the pastor, who was assisted by Rev. C. H. Anderson, Rev. Daniel Spaid, and Judge G. K. Kump. His body was laid to rest in the church cemetery. Brother Brill is survived by his wife, who before her marriage was Miss Sallie Arnold. He is survived also by three daughters, eleven grandchildren, and one sister, and four brothers. R. A. WHITTEN.

WILLIAMS.

Mr. John J. Williams passed from this life March 21, 1939, in the seventy-eighth year of his life.

Funeral service was conducted by his pastor, Rev. L. L. Wyrick, assisted by a former pastor, Rev. T. J. Green.

Brother Williams was a faithful member of Shallow Ford Christian Church for many years.

Therefore be it resolved:

1. That we shall greatly miss him in his faithfulness and loyalty to his church and community.

2. That we extend to his family our deepest sympathy in their sorrow.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be placed upon our minutes.

O. B. PITTS,
J. B. TICKLE,
L. M. CROUSE,
Committee.

FAUCETTE.

Whereas, God, in His infinite love has seen fit to call to her reward our sister, Mrs. J. T. Faucette, on March 19, 1939, we, as a church and as individuals desire to record our appreciation of her and our sorrow in our loss. Therefore, be it resolved:

1. That the Shallow Ford Christian Church, of which she was a member, has lost one for whom they mourn.

2. That we extend to the family our warmest sympathy and earnest prayers that God's promises may fall soothingly upon their sad hearts and when life's work is done they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the bereaved family, one spread upon the church records, and one sent to "The Christian Sun" for publication.

Mrs. JANE HUFFINESS,
Mrs. L. D. GERRINGER,
Mrs. C. R. GOODWIN,
Committee.

LEADERSHIP TRAINING.

(Continued from page 10.)

Ala. Equipment—bedding, towels, Bible, notebook, writing materials.

DAILY SCHEDULE.

6:00 Rise.
6:30 Morning Watch, conducted by Pres. Ross Ensminger.
7:00 Breakfast.
8:00 Classes:
1. The Bible—How to Understand It—Rev. Hubert Bahr.
2. Worship — Miss Dorothy French.
3. What Shall I Do With My Life?—Dean W. A. Redfield.
4. What My Sunday School Can Do—Rev. L. L. Stanley.
8:50 Classes:
1. Missions in Africa—Miss E. Marie Crosby.
2. The Congregational - Christian Church — Dr. F. P. Ensminger.
3. Alcohol and Gambling—Miss Lillian McKee.
9:40 Chapel, conducted by Mr. Malcolm V. White.
10:14 Class:
1. Young People's Pilgrim Fellowship — Rev. I. Alva Hart.
2. Southern Problems—Rev. L. L. Stanley.
3. Recreation—Miss Martha Williams.
11:00 Free Period.
12:00 Dinner.
1:00 Rest.
2:30 Etiquette.
3:00 Interest Groups:
1. Music.
2. Handcrafts.
3. Nature Study and Scouting.
4:00 Recreation—Miss Martha Williams, Mr. Melvin Dollar.
5:30 Supper.
6:30 Vespers, conducted by Miss French and her class in Worship.
7:30 Programs conducted by Mr. Melvin Dollar, Mr. Malcolm White.
9:00 Counsel Meetings.
9:30 Lights out.

Summer Camps and Conferences

In one hundred camps, conferences, and schools of various kinds, the young people of Congregational and Christian Churches gather this summer. On returning home they will have much to say about the good times they had while together. They will tell of sports, of play and pranks, of songs and games, new and old, which they have learned. One purpose of these schools is to train young people to enjoy living and to lead others in such enjoyment.

But underneath and beyond this play-time and fun there is something more serious, and many of those who attend the conferences will find new height and depth to life. In the classroom will come a broader vision of the Bible, the Church and the activities in which religious people engage. At the Vesper Hour some will hear not only a call to worship, but a call to service. Like three disciples of Jesus, some will climb to a mountain of transfiguration as they gather together in little groups to make plans, consider problems, and to share with each other Christian experiences.

Not all of the disciples of Jesus saw the "vision glorious," but those who did were nearest him in his hour of trial and among the leaders in building his Church. Not all of you who attend the conferences, camps, and schools will find a trail to the mountain peak, but those who search for it and follow on will be rewarded with a new Christian experience and will turn again home with an inner radiance not known before.

Those who cannot attend any of the one hundred conferences can do two things to to help. They can pray for those who do go, and they can arrange for them to have opportunity when they return to transform the radiant experience into Christian activity. This is a particular opportunity for pastors, church officials, and Sunday school and young people's leaders. When those who have attended one of these camps or conferences, and felt their hearts "strangely warmed" come back to the old church, give them an opportunity to serve.

"The Christian Sun" congratulates those fortunate youth who gather in camp, conference, or school for study, worship, fun and fellowship. You have an excellent opportunity which your Church is giving you in order that you may better serve this tragic world. In the words of Tiny Tim, "God bless you, every one!"

A HYMN OF YOUTH.

By Rev. Harry Thomas Stock.

(Written especially for use at Summer Conferences.)

O Gracious God, whose constant care
Supplies our golden days,
Whose joyous fellowship we share
At work, at rest, in play and prayer—
Accept our heart-felt praise.

We thank Thee, Father, for each word,
Each thought, revealing truth;
For prophet voices gladly heard,
For daring dreams, for friends who stirred
The fragile wills of youth.

Companion of our vesper hour,
Renew in us each day
Our lofty purpose, grant us power
That worthy thoughts in deeds may flower,
In Christlike lives, we pray.

Surround us through temptation's maze
When artful foes assail;
Help us a peaceful path to blaze,
To lead mankind in nobler ways,
Give strength—we would not fail!

Tune: Whittier (Dear Lord and Father of Mankind).

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JUNE 29, 1939. No. 26.

Stanzas from "The Present Crisis"

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west,
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

Careless seems the great Avenger: history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side,
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

For humanity sweeps onward: where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea
Nor attempt the Future's portal with the Past's blood-rusted key.

—James Russell Lowell.

OUR WORK AND WORKERS

Rev. J. E. Neese is aiding his father, Rev. J. L. Neese, in a revival meeting at New Lebanon, near Reidsville, N. C.

Misses Clarene Andes and Frances Lamb are this week aiding Dr. W. M. Jay with a Vacation Bible School in Winston-Salem. They will be in Albemarle next week.

Miss Edna Fulcher, office secretary for the Board of Christian Education is this week aiding Rev. C. E. Newman and his good people in a Vacation Bible School at Union, Virgilina, Va.

A paper always seems to be so much better when it is paid for in advance. It then belongs to the subscriber. Look at your label and let your conscience be your guide. Thank you!

Several young people from the Rosemont Church attended the State Christian Endeavor Union, which was held at Massanetta Springs last week. They report a good meeting, and came back with new enthusiasm for the work here in our church.

The Rosemont Christian Church observed Children's Day on June 18. A most interesting program was presented by the children, under the direction of Mrs. J. D. Swink, Mrs. F. A. Goforth, and Mrs. J. F. Morgan. There was a very fine attendance.

Cecil Thomas and Ellis Clark are working in the Eastern North Carolina and the Valley of Virginia Conferences respectively with the hope of opening some of the closed churches in these conferences. Any help that readers of this paper can give them will be greatly appreciated.

Reports from the Pastor's Conference at Elon last week are that the program was very helpful. The discussions were concerning practical problems of the pastor. Why not check the list of pastors present and see if yours was among them? If he was not, try to plan for him to be there next year. Rev. R. L. House has been elected to plan the school for next year, and this means that another good program will be ready.

A new parsonage has just been completed by the Rosemont Christian Church, and the pastor and his family moved into it on June 15. On Monday night, June 19, open house was observed and a large number of members and friends of the church visited the new home. There were many expressions of gratitude for the Parsonage, and every one seemed to be glad that this new building had been added to the other church equipment. The Parsonage Building Committee was composed of the following persons: W. H. Farrow, chairman; H. L. Bondurant, Stanley Mills, W. H. Bradshaw, O. F. Smith, Mrs. A. L. Guynn, Mrs. S. T. Dudley, H. R. Morrison, Jennings Richardson, and Miss Viola Halstead.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of July 2, 1939.

Sun.—Incline Thine Ear Unto Wisdom—Prov. 2: 1-9.
Mon.—Keep Thy Heart With Diligence—Prov. 4: 20-27.
Tues.—Salutes and Bugles Are the Noise of Patriotism—Prov. 14: 34; 29: 18. Ecclesiasticus 44: 1-15.
Wed.—Wisdom Hath Builded Her House—Prov. 9: 1-6.
Thurs.—The Beginning of Wisdom—Prov. 9: 10-12.
Fri.—More Precious Than Rubies—Prov. 3: 13-18.
Sat.—Whom Jehovah Loveth—Prov. 3: 1-12.

JOIN WITH US IN READING THE BIBLE.

CONVENTION NOTICE.

The Eastern Virginia Sunday School Convention will meet with the Rosemont Christian Church, Norfolk, Va., on Tuesday, July 18, 1939. The program of the convention will appear in a later issue of THE SUN.

JOE A. FRENCH,
Executive Secretary.

FROM A CONFERENCE SECRETARY.

The Eastern Virginia Conference will meet November 1 with the South Norfolk Christian Church. Forty-two churches and their pastors and lay-delegates will be there represented. A Conference apportionment of $15,913 is requested of the churches. A net increase of two hundred members is requested for our rolls. Neither of these will be easy to reach unless pastors and members think about it now, and work along that line, it is entirely posible. An average of $1.50 per member would pay the total conference apportionment, and two hundred net increase in membership for the Conference is not a very big increase.

How will your church come out on these two things? Will it bring in its apportionment in full? Save an extra $5.00 during the summer months to help see that your church pays its Conference apportionment in full. Have you read a copy of the minutes of last year's conference held in the Suffolk Church? It makes very interesting reading for any member of the Christian or Congregational Churches of the Eastern Virginia Conference. Do the records show growth, strength, and enthusiasm in your church? You can get a copy of this annual with the minutes in it from your pastor in all probability. Read it. See how your church is coming along, and let us all get ready for Conference.

Help get some new members into your church. Help set a good example for those already in by attending church, and by taking a genuine interest in all its work. Those that work at the church enjoy their Christian faith, have a good time, and do a mighty lot of good. As you read these lines, determine now to be a better church member yourself, and be present November 1, 2, 3, for the Conference at South Norfolk, or wherever your particular conference happens to meet this fall.

JOHN G. TRUITT, *Secretary,*
Eastern Virginia Conference.

PLEASANT RIDGE CHURCH.

RANDOLPH COUNTY, N. C.

Pleasant Ridge Sunday school sent two delegates to the Elon Leadership Training School. The young ladies selected by the school were Mary Dean Brown and Ruby Williams. This is the second or third time that this church has sent representatives to the Leadership School.

On Sunday evening, June 11, at 7 o'clock, the children of the Sunday school put on a Children's Day program under the direction of their teachers, Mrs. O. C. Brown and Miss Golda Pell. The program, "The Children for the Church," was prepared and furnished by the Board of Christian Education. The children did their parts well and were a credit

(Continued on page 7.)

INDEPENDENCE.

On next Tuesday this country goes on holiday to celebrate Independence Day. On July 4, 1776, the Continental Congress, meeting in the old State House in Boston, finally adopted the Declaration of Independence and read it from the steps of that bbuilding to the crowd gathered there. From that date we have inherited a free country. On the Fourth of July we will wave our flag, sing our national anthem, and give thanks to God for our independence.

But are we independent? As a nation we take our place among other nations. But we must depend upon them for their friendship and their trade. We are independent, and can be independent, just so long as we sincerely do this. Our honest dependence is our guarantee of independence. Unless we can be trusted to be friendly and to share the rich stores God has put within our borders, the world will see to it that we lose our independence. If we can be trusted, and if we will be friendly, then we can be independent.

Our safety as a nation lies not in seclusion or suspicion. An imaginary boundary between us and a friendly Canada is much safer than the depth of the oceans that separate us from those who may hate us. From beyond the seas an enemy can come as if on dry land. Simply to stay at home is no assurance of protection. It may be a very great danger, and it certainly is never going to be practiced. National borders can no longer be defended from travelers. The dog that grabs a bone and growls at others is very certain to end in a fight, while those who share what they have will likely lie in peace when the meal is over.

Our national independence depends upon our willingness to share in a friendly way with the people of the earth. Our missionaries do more than our battleships to save our freedom. The missionaries go to serve and share; the battleships simply dare. The Church and every citizen may well be interested in what the Government does, and what business does, to make friends or enemies abroad. On this, and on our ability to live cooperatively, depends our national independence. Our heritage is good. The future is ours to make.

DEMOCRACY IN THE CHURCH.

With loud noise and much speaking we proclaim our belief in democratic government. We call on men to die that democracy may live. What is there in democracy that is worth more than human life?

Nothing but human freedom. The form of government is not so important. The beauty of the word has nothing to do with the matter. The real difference lies in the realm of personal freedom. We call ours a democratic country, while in it is to be found multitudes who have no more chance to vote than an Egyptian mummy, no more chance to make a living than an African pigmy, and no more chance for health than an Arab.

But what of the Church? Does democracy have a chance among the decendents of those who fashioned the Constitution and separated from Episcopacy? Are Congregationalists and Christians practicing the principles of individual freedom? Perhaps the Council for Social Action will make a survey of this sometime and proclaim to the world how well democracy works in the Church that has little else to distinguish it from a dozen other denominations. Such a survey would likely be very illuminating.

Consider a local church. There democracy should be at its best. Every member is supposed to vote in business session. Suppose they try! What will happen? The pastor, the deacons, the trustees, the officers, the cliques will all get disturbed, and somebody will likely suggest that those who pay should be the ones to vote. Suppose a new minister is to be called. Will the rich and the poor, the educated and the ignorant, the old and the young, will all classes of the church be consulted about what should be expected in the new pastor, or will a certain few call the man they want? Consider the plans for the work. Are all considered, or do the few tell the others what they are supposed to do? Does democracy work in your local church? If not, why not?

TWO HUNDRED LEADERS.

Today (Saturday) two hundred leaders of Congregational and Christian people left Elon College after a week of training and inspiration. They return home feeling something of the thrill of being workers in God's Church. The group included the teachers of the school as well as the pupils, for the leaders were inspired by those they taught. There were pastors, two Sunday school superintendents, several members of missionary societies, many Sunday school teachers, and a long list of young people who have dreamed that some throbbing to serve the Christ through his Church.

It was a fine group that left Elon today. They had come from good homes and churches. They had spent a week in our college. They had studied their Bibles, entered into worship experiences, discussed religious problems and problems of religion. Their hearts had been warmed by the divine Spirit as they made plans for their local churches and young people's conferences, as they tried to find the Christian attitudes, and as they pledged anew in some holy moment to live loyally to the best. They left Elon with heads high and hearts throbbing to serve the Christ through is Church.

This army of the Lord is now divided. They have gone back to forty-one communities and tomorrow they will worship in many churches. Not many will be in any one church, and some will be lone representatives in a whole church. The church at home has not received this holy inspiration. The members there have labored as usual about the usual tasks. Their reading has been the same as before. No new friendships have been formed, and no new vi- (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

This "Letter" is being written under physical difficulty. On last Tuesday I went out to Lake Prince for one or two hours of fishing. In walking down the bank to my boat my right foot slipped and I fell, badly bruising and spraining my left ankle and the muscles of that leg. For four days I have been in bed, suffering intensely at times and am not yet able to walk without assistance. This unfortunate accident followed a week when I felt unusually well. I am reminded of an old lady I knew when I was a boy. She seemed to believe that "the worst is yet to come." If you called upon her and said: "This is a beautiful day," she would invariably reply: "Look out for a rain after a fair day." If you said: "I am feeling fine today," her answer was: "That is a sure sign you are going to be sick."

It is comforting to the lame, crippled and wounded people to know what miracles are being wrought by skilled doctors in their offices and hospitals in bringing relief to so many persons afflicted in this respect. It would fill many volumes, if an attempt were made to give a detailed history of all the cases treated and helped in the hospitals of the United States in one year. This work is done so quietly and regularly that historians have ceased to take notice of its importance. And the public does not appreciate the fact that Christianity has inspired and sponsored such work from the days when our Lord walked upon the earth. When John the Baptist was in doubt about the personality of Jesus, our Lord sent this message of assurance: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The skill of modern science has not yet surpassed this simple work of Jesus, and it has found its highest inspiration in His work and teachings.

There are multitudes of people who are lame, crippled and incapacitated for normal activities. They see other people come and go and they must remain on the side-lines as silent witnesses to the blighting hand of inexplainable misfortune. Sometimes the loss of normal physical health and strength is due to accident. There are numerous cases traceable to recklessness and riotous living in the days of youth. Whatever the cause the fact remains that any form of human affliction deserves the sympathetic consideration of people who are blessed with good health and plenty. Real Christianity opens heart and hand to render assistance where needed, if it is possible to do so.

Think what Christianity has done for physical, moral and social depravity! Once at Easter, Dr. W. W. Staley was severely criticized by one of the members of the Suffolk Christian Church for having a violin played during the service. The offended member said: "Dr. Staley, I am going to leave your church. You have brought that 'fiddle,' an instrument of the devil, into your church, and I will not stay in such a church." The pastor listened respectfully to this statement, and quietly said: "I have brought a great many people, who were agents of the devil, into my church, and have seen them transformed by the grace of God. If the 'fiddle' is the agent of the devil, as you claim, and I can rescue that instrument for Jesus Christ, aren't you willing to admit that it is commendable to save the devil's 'fiddle' as well as these old sinners who formerly belonged to the devil?" The man replied: "I never saw it that way before." He changed his attitude under the plea of the great pastor.

I. W. JOHNSON.

THE BOARD OF CHRISTIAN EDUCATION.

By action of the Southern Convention of Congregational and Christian Churches in session at Portsmouth, Va., April 26-29, 1938, the Board of Education and the Board of Christian Education were merged into one board under the title "The Board of Christian Education." The Board consists of seven members of whom the president of Elon College is chairman. This newly constituted Board was charged with the responsibilities formerly borne separately by the Board of Education and the Board of Christian Education. It becomes the duty and responsibility of the newly constituted Board to sponsor and direct a program of education for our local churches, conferences, and the Convention itself.

The Board is greatly concerned for the success of Sunday School Conventions in our several conferences. The Board wishes to be of practical help to these conventions and to convey the fact to our Sunday School Conventions and from the Convention itself back to the local Sunday school and the local church that the Sunday schools individually and collectively can be of great help to the Board itself in the prosecution of the work assigned. All Sunday School Conventions have dues requested from the local school. These dues when paid go to meet necessary expenses of the local convention and other items that the Sunday School Convention would be expected to pay, the remainder to be forwarded to the Board of Christian Education for the support of the general work. The Board finds itself in rather serious financial straits at this particular time. It is the hope of the ones of us who have been charged with responsibilities that every local Sunday school will respond with dues apportioned promptly. Otherwise the Board shall find itself greatly handicapped. We all recognize the necessity and the value of the work being done in the interest of our church through her young people, and I am sure are willing to contribute our share that this work may be continued.

At this particular time under the direction of the Board the Elon Leadership Training School is in session at the college. There are, including the faculty, a little more than two hundred in attendance. It is a fine thing for representatives of different classes of our local Sunday schools and churches to gather together at a common meeting place to face the problems of the church and seek earnestly to fit themselves more adequately for a proper solution of these problems. In an atmosphere of counsel and instruction the individual must be better fitted for his duties in the local church. We cannot measure accurately the beneficent results of our training school throughout our Convention. If your Sunday school is not represented in the training school, begin to plan now to see that it will be represented next year. It is not all work and serious meditation. There are opportunities for recreation and a general good time. Young people always have a good time when they get together. The college is glad to have this fine group of our church on its campus and is very happy to cooperate with the ones in charge in the most helpful way possible. The college belongs to the church, and whatever use the

(Continued on page 6.)

REPORT OF ELON SUMMER CONFERENCE.

THE SCHOOL.

The Elon Summer School of Leadership Education last week was of high quality. The churches sent fine young people who entered heartily into the program. Attendance on classes was almost perfect. Three hundred and eighty-one credit cards were earned by the pupils. (Each pupil could get three credits.) This is more than in any previous year.

The school is run on a non-profit basis and just did pay for itself. It is a service to the churches offered by the Board of Christian Education.

Special features not in the announcements of the school included pictures of our work in Africa and an address by Mrs. Childs, pictures of our mountain work given by Mr. W. E. Walker, the famous DeMille picture called "The Sign of the Cross," a commissioning service for the Student Summer Service workers, a communion service led by Dr. Halliday, meeting of the five conference groups to plan for work back home, pictures of China, and an offering of $19.25 for the Southeast Pilgrim Fellowship project.

The following is a list of the people attending the Elon Summer School according to Conference and local churches:

EASTERN VIRGINIA CONFERENCE.

Churches Represented:

Berea (Nansemond):
Helen March.
Julia Ann Matthews.
Burton's Grove:
Amy Stephenson.
Christian Temple:
Frank Allen.
Margaret Butt.
Donald Clinton.
Kathryn Curling.
Bonna Fay Godfrey.
Jane Hardcastle.
Mary Vaughan.
First, Norfolk:
Mabel Bell.
Dallas Berry.
Ray Day.
Dewey Simmons, Jr.
First, Portsmouth:
Mary Louise Floyd.
Mrs. R. L. House.
Mary Frances Richardson.
Holland:
Frances Everett.
Jessie Hedgebeth.
Holy Neck:
Doris Davidson.
Esther Harrell.
Minnie Johnson.
James Worrell.
Ivor:
Nellie Gayle Joyner.
Johnson's Grove:
Helen Bradshaw.
Liberty Spring:
Emily Harrell.
Sue Turner.
Mt. Carmel:
Mary Louise Cox.
Mason Holland.
Myrtle Johnson.
Newport News:
Jane Byrd.
Stuart Eubank.
Grace Spivey.
Bertha Mae Webb.
Oakland:
Marjorie Copeland.
Margaret Eley.
Margaret Gayle.
Johnson Griffin.
Shelton Memorial, Portsmouth:
Iris Harris.
June Henry.
South Norfolk:
Frances Creef.
Exileen Poythress.
Suffolk:
Mamie Basler.
Virginia Brinkley.
James Darden.
Wakefield:
Grace Branch.
Doris Watkins.
Windsor:
Dorothy Gwaltney.
Margaret Hingerty.

Ministers:
Rev. H. E. Crutchfield.
Rev. J. H. Dollar.
Rev. H. S. Hardcastle.
Rev. Emmanuel Hedgebeth.
Rev. R. L. House.
Rev. Elwood Jones.
Rev. George Olejar.
Rev. O. D. Poythress.
Rev. C. R. Raymond.
Rev. Arnold Slater.
Rev. B. H. Watkins.

Visitors:
Mrs. C. R. Raymond.

Staff:
Mrs. Ethel Chapman.
Miss Edna Fulcher.
Miss Shirley Powell.
Mrs. W. B. Williams.

Churches represented	19
Pastors present	11
Pupils present	49
Total present	49

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Churches Represented:

Apple's Chapel:
Ourelia Busick.
Vallie Cooke.
Alene Sutton.
Burlington:
Lucy Allison.
Jeanne Cannon.
Margaret Fonville.
Sadie Fonville.
Dorothy Hearne.
Peggy Lightbourne.
June Sellers.
Rebecca Terrell.
Carolina:
Agnes Murray.
Elon College:
Jeanne Hook.
Laura Mae Howard.
Helen Margaret Messick.
Hilda Washburn.
Margaret Webster.
Elk Spur:
Nellie Horton.
Greensboro, First:
Dorothy Cox.
Dorothy Hendrix.
Harold Reddick.
Dorothy Scott.
Charles Simpson.
Virginia Smith.
Alma Lu York.
Sethalene York.
Greensboro, Palm Street:
Gladys Hobbs.
Margaret Smith.
Happy Home:
Lillian Dye.
Stella Dye.
Ruth Helen Gunn.
Lillie Mae Smith.
Ingram:
Virginia Adams.
Neva Alderson.
Irene Dunn.
Rachel Earp.
Lynchburg:
Bland Leebrick.
Monticello:
Dorothy Dixon.
Reidsville:
Helen Collins.
Hilda Grey Neese.
Ruby Wright.
Salem Chapel:
Geneva Marshall.
H. V. Marshall.
Union:
Louise Pace.
Mrs. W. M. Stevens.
Nannie Bruce Walker.

Ministers:
Rev. J. F. Apple.
Dr. S. C. Harrell.
Dr. W. M. Jay.
Rev. W. M. Stevens.
Rev. G. H. Veazey.
Rev. W. E. Wisseman.

Faculty and Staff:
Mrs. W. E. Hinshaw.
Prof. A. L. Hook.
Prof. Stuart Pratt.
Miss Tora Rudd.

Visitors:
Rev. G. C. Crutchfield.
Rev. Melvin Dollar.
Rev. J. L. Neese.
Rev. M. A. Pollard.

Churches represented	14
Pastors present	6
Pupils present	46
Total present	60

EASTERN NORTH CAROLINA CONFERENCE.

Churches Represented:

Henderson:
Lois Burgess.
Virginia Lassiter.
Hope Mills:
Helen Johnson.
Liberty, Vance
Marie Ayscue.
Vernice Eaves.
Pope's Chapel:
Luvene Holmes.
Raleigh:
Carolyn Lehman.
Virginia Whittaker.
Sanford:
Sarah Fulton.
Frances Gunter.
Virginia McIver.
Elderlene Roseman.
Mrs. Aubrey Todd.
Shallow Well:
Laurie Baker.
Nadine Morgan.
Southern Pines:
Stanley Austin.
Peggy Broome.
Louise Crain.
Mary Catherine Crain.
Leland Daniels.
Marjorie Dupree.
Mrs. Lois Hall.
Marie Porter.

(Continued on page 14.)

Elon College Golden Anniversary

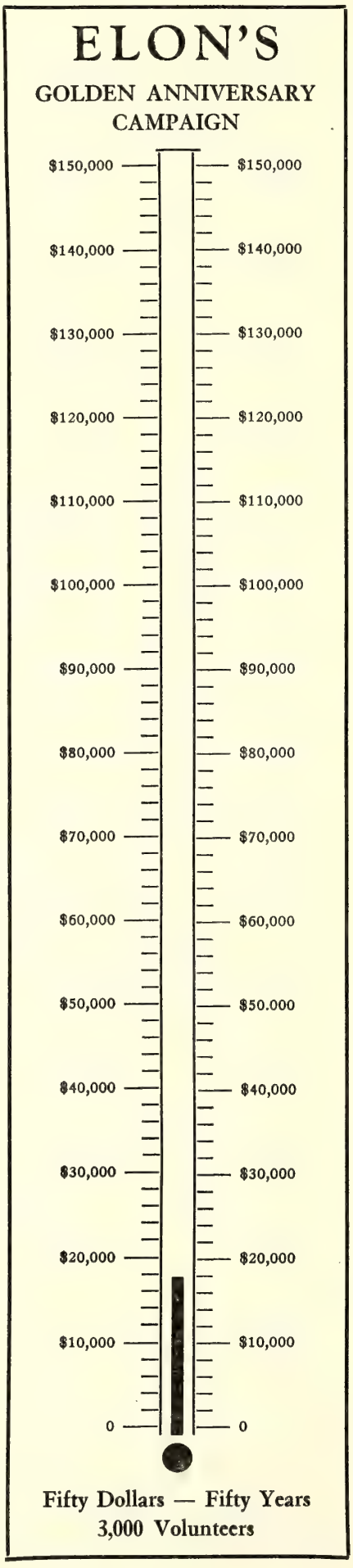
Quite a number of our friends are getting a little impatient about the slowly rising temperature in our golden anniversary thermometer. Some of these friends have done what they could to make the temperature rise. Others are taking theirs out in wishing. The temperature of the thermometer hanging on our porches has been pretty high for the past two weeks. The sun, however, does not affect the temperature in the golden anniversary thermometer. It takes gold or its equivalent, not the sun, to send that up.

Many seem to feel that unless they have the money to pay, they should not make their subscriptions. Of course cash in hand is most desirable, but whenever the cash comes, it can be used to pay on our obligations. The majority of us who are interested prefer to make our pledges and pay on designated dates. If you have not sent in your subscription, why keep us in this suspence. Your name added to the list would be helpful in bringing others to a decision and definite cooperation. Three subscriptions a week will not send the mercury to $150,000 by commencement 1940. If you have sent in your subscription, how about the other two members of your committee? Won't you make it a point to see them as early as possible, have them make their pledges, and send in their cards. This undertaking is of sufficient importance to our whole church to enlist the cooperation of every member of the church and Sunday school. Your cooperation will not only encourage others but will save us the expense of personal solicitation. We know that you want every dollar that you give to come to Elon College, and we are trying to cooperate with you to that end. Please come to our assistance that the amounts needed may be raised without so much cost to the college.

The following is the report for this week:

Name	Pledged	Paid
Dr. A. L. Lincoln, 660 Park Ave, New York City	$ 50.00	$ 50.00
Rev. S. E. Madren, Henderson, N. C.	50.00	
Rev. Robert Lee House, Portsmouth, Va.	50.00	
Totals for week	$ 150.00	$ 50.00

Total for week	$ 150.00
Previously reported	17,400.00
Grand total	$17,550.00



OFFERINGS FOR THE COLLEGE.

Contributions to the college to be credited on conference apportionments continue to come in from churches and Sunday schools. Practically every week since January some church or Sunday school has expressed its interest in the college by forwarding contributions. During many weeks a large number have made their offerings. Some of these are small, some are large. We are expected to give according to our abilities. When we have done what we could, there is a certain personal satisfaction and certainly a beneficent reward awaiting us.

If you have not sent in your fifth Sunday offering or a contribution from your church, the next few weeks will be a most opportune time. The college needs and will greatly appreciate your help during these summer months.

The following offerings were received during the week:

Sunday Schools.

N. C. & Va. Conference:
Mt. Bethel ..... $ .80

Churches.

Eastern Va. Conference:
Suffolk 80.85

Total for week	$ 81.65
Previously reported	2,512.35
Grand total	$2,594.00

THE BOARD OF CHRISTIAN EDUCATION.

(Continued from page 4.)

church wishes to make of its facilities, the administration is happy to grant such wishes. Rev. W. E. Wisseman, pastor of the First Christian Church, Greensboro, N. C., has been serving as Dean of the school for the past three years. Mr. Lester has been serving as Executive Secretary. At a meeting of the Board of Christian Education last evening, these two efficient workers were reelected to their respective positions. The Board adjourned to meet the latter part of September to plan definitely for the work of another year.

L. E. Smith.

"And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the preeminence." So we see that both in creation and in grace the Son reveals what the Father thought and planned. —*J. S. Kirtley.*

FOR THE CHILDREN

WHAT WE DID ABOUT POLLY.

There were three of us boys, and we had never wanted a sister. When mother told us one was coming on the 4 o'clock train, we didn't know what to say.

"You are getting too rough," mother said. "You need a little girl to help you to be kind. A friend has just died; she leaves a child about as old as you, Bert. Poor Polly has no one to care for her, so she is coming to be my little girl and your little sister. Of course, boys, you will be very kind to her."

Bert looked at Walter, and then they both looked at me. We did not say a word, but we all knew none of us liked it. Just as soon as we could get away, we went to the old apple tree. We always went there to talk things over.

"Bert," said Walter, "do we need a girl?"

"Horace," said Walter, "do any of us want a girl?"

"Of course we don't," I said. "Of what use are girls, anyway? They always scream at every mouse or snake. They don't hit a ball or throw one. Doesn't it make you laugh to see a girl try to throw anything? Of course we don't want a girl."

"But she is coming, and we can't help it," said Bert. "What are we going to do?"

"Why do nothing or just as we did before she came. It will be very easy to ignore her."

"But mother says we are to be kind to her."

"We can let her alone. Let her play with Janet Day, or with some of the other girls."

"Girls ought not to expect to tag after boys, anyway," said Walter.

Mother expected us to drive to the train with her, but we all went down to the river early that afternoon. We did not ask if we might go, either. When we got home, it was late. They were eating supper, and that girl was sitting by mother in my place. Mother made us all shake hands with her. None of us said a word, but Bert grunted a little. Then we sat down to eat. We could not help looking at the girl on the sly, to see what she was like.

Polly was thin and pale; she had dark eyes and hair, and seemed afraid. Her black dress made her look even paler. She was not pretty, and I knew she was timid.

Well, I am afraid we were not very kind to her. Somehow we could not let her alone as we had planned. You see she did not want to play with the other girls. She wanted to be with us, and was always tagging after us. We did not say much to her, and sometimes we teased her.

I did feel a little sorry the day I let the see-saw down. It must have hurt her, but she never said a word; she did not even cry, but I saw tears in her eyes.

The small river near our house, where we often played, was not quite safe, because the bed was full of deep holes. If you knew the river, you could wade out to some rocks all right; if you did not know it and were not careful, it would be unsafe to try.

One day I was playing at fishing, and the rest were wading near shore. I hated to tell about this, but I must if I tell anything, and truly I did not remember the holes.

"Polly," I said, "wade out to this rock where I am."

"I don't believe mamma wants me to go so far," said Polly.

"Oh, you silly thing, come along!"

"Polly looked at the water, but she did not stir.

"Are you coming?" I said, and I know my voice was cross. "If you don't come, I'll duck you under the water."

Polly started; she looked pale, but tried to smile. When she was up to her knees, she stopped.

"Come along," I said. She took one step, and was in up to her neck. If she could have kept still, it would not have been so bad. But she slipped and went out of sight. She had stepped into one of the deep holes.

We were terribly frightened, but we caught hold of her dress and pulled her out. We took her home and waited around the house to see how she was. Pretty soon the doctor was sent for, the fright had thrown Polly into a fever.

We could not sleep that night. At last Bert said: "If she will only get well I'll let her have my rabbits."

Finally we all fell asleep. Mother came to us the next morning. "Polly is better," she said, smiling, "and she wants to see you, Horace."

"Horace," she said, "don't worry. I didn't tell! I won't ever."

Polly kept her word—she never told, but I did. I went straight to mother and told her how unkind we had all been. Since then we have all been kind to her. And Polly—you ought to see her now! Why, we could not do without our Polly now! —*Exchange.*

A TRUE-FALSE TEST.

Each of the following statements is either true or false. If you think the statement is true, put a check by the word "true"; if it is false, then check the word "false." For each right answer give yourself 10.

1. Abraham was the first of the Patriarchs. True. False.
2. Moses was given that name because it was his father's. True. False.
3. Israel was a name given Abraham when he was old. True. False.
4. The name Israel means "Prince of God." True. False.
5. The name of the first king of Israel and the great Apostle to the Gentiles was the same. True. False.
6. The Israelites loved David because of his good looks. True. False.
7. Aaron was the brother of Moses. True. False.
8. Jesus had four brothers. True. False.
9. The Old Testament has only twenty-seven books. True. False.
10. The word Gospel means "Good News." Four books tell Good News about the life of Jesus. True. False.

Ask your Sunday School teacher to check your answers and tell you how many are correct.

ANSWER TO LAST WEEK'S PUZZLE.

(THINGS YOU USE ON THE FARM.)

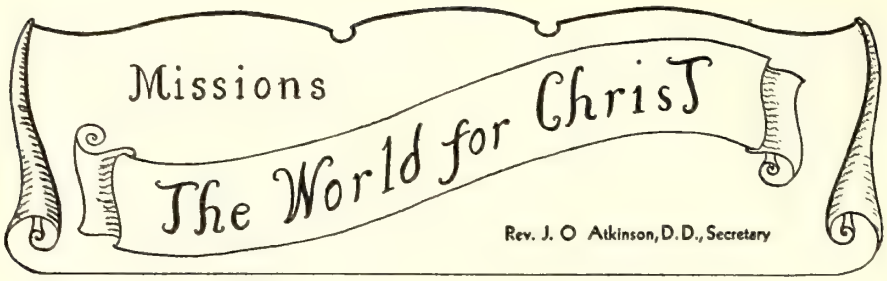
1. Spade.	6. Tractor.
2. Rake.	7. Drag.
3. Plow.	8. Seeder.
4. Hoe.	9. Wagon.
5. Shovel.	10. Reaper.

PLEASANT RIDGE CHURCH.

(Continued from page 2.)

to themselves and to their trainers. A special offering was taken for the Board of Christian Education. Following the children's program, the pastor, Rev. J. F. Apple, preached, using for his subject: "Some Guide-Posts in Life." Both programs were well attended.

Pleasant Ridge is planning to have a Daily Vacation Bible School. The Board of Christian Education is furnishing two teachers, Student Summer Service workers, to conduct the School. These workers are well trained for this work, which is so important for the children and the community that every church should put on a Daily Vacation Bible School,



GIVING GOD FIRST PLACE.

A recent editorial writer in one of our leading daily papers contended in an article of some length that the world of His day condemned and crucified the Christ, not because of His attitude to God, but His attitude to man. Several Scriptures were quoted in the attempt to substantiate this position. However, our contention is that the said writer was certainly in error and tried to substantiate a doctrine which plain facts of Scripture and experience will not justify. What the enemies of His day, for the most part grew angry at and hated the Christ for His claim that He and the Father were one and that He was here on earth to live in the flesh and interpret the real will and word of God. When He was asked which was the first and greatest commandment He said, "Thou shalt love the Lord thy God with all thy heart, mind and strength." He put God first in this as He did in all cases. He declared that He came to do not His own will, but the will of the Father, who sent Him and it was because of this intimate relationship which He claimed to have with the Father that the world of His day learned to despise Him and finally crucified Him. He thought it not robbery to put Himself on an equality with God, claiming to be as He was the only begotten of the Father. It is true that His attitude toward mankind was different from that of any other person prior to His day, or since. He emphasized the worth and the weight of the individual and had a friendly attitude to the poor and the needy, the halt, the blind and the maimed. For this the "high-brows" of His day did hate Him and said He had gone to be the guest of a sinner and it is true that His companions and friends in His day were chosen, not from among the high and the great as the world counts them, but from men and women of low estate and in most humble and lowly circumstances. This He did, not by putting man first, but by putting God first. "For God so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish, but should have ever-lasting life." He exalted the Father and in doing so naturally exalted His fellowman, because He recognized the universal fatherhood of God. It has been said and truly that no one may love his neighbor without loving God, but one certainly cannot love God without also loving his neighbor. The whole modern missionary movement grew out of the idea that what the world needs is a knowledge of the Christ, the Son of the living God and in giving the world this need, the greatest possible service is rendered to mankind. There is no place in the teachings of our Lord for hatred, either of man, or nations, and when the world shall learn to give God first place, as revealed through His Son, will wars cease and hatred be done away with.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 24, 1939.

Sunday Schools.

Durham, N. C.	$	13.45
Pleasant Hill, Liberty, N. C.		4.56
Linville, Va.		7.40
Franklin, Va.		8.00
New Elam, New Hill, N. C.		4.42
Flint Hill (M), Biscoe, N. C.		.23
Berea (Nans.), Driver, Va.		4.40
Total	$	42.46

Individuals and Churches.

New Center, Seagrove, N. C.	$	3.79
First, High Point, N. C.		1.41
Rosemont, Norfolk, Va.		28.45
Oak Level, Youngsville, N. C.		12.56
Total	$	46.21

Specials.

Burlington S. S., Burlington, N. C.	$	21.56
Total for week	$	110.23
Previously acknowledged		14,514.61
Total since Sept. 1, 1938		$14,624.84

Our report is not as extensive this week as it is some weeks, but there are three, or four, bright lights in it that gives us courage and help to relieve the situation. Several churches yet have not reported on the annual (Easter) offering for missions, but we presume they will be doing so shortly now.

Gratefully,
J. O. Atkinson,
Mission Secretary.

ENCOURAGING MISSION REPORTS.

While it is true that we have reason to rejoice because of increased assuming of responsibility by the more than twenty outstations here in north Manchuria, there is nevertheless considerable superintendence that the missionary must give. Every day letters come. Then there are matters regarding which we must write, sending out salaries, encouraging collectors, evangelists and pastors, meeting preaching engagements, making trips to the outstations, handling of accounts, receiving callers and attending to other administrative work. Nearly every letter requires a reply, but they are all welcome. Perhaps your readers would like to share extracts of a few letters received these past three days.

The first is from the fine young evangelist, Chang Yan-hsiang, at Pantsiehe, an outstation over near the Siberian border where Christian work is difficult, three hundred English miles east of Harbin. He tells of the earnestness of those who attend the early morning prayer meetings, held before the people go to their work; also of a mid-morning reading class for women, attended by some twenty church members and enquirers studying the one-thousand-character primer which makes possible reading of the New Testament. The daily evening services are also well attended. A number have recently enrolled as enquirers and others are awaiting baptism. Those who come to the Sunday morning services number from forty to fifty. Some of these are from a new mining town. The evangelist cannot now go there because of certain strange regulations, but he is assisting the Christians in organizing a place of prayer, and hopes, when permission is obtained, to open a gospel hall at the mines. Many new industries are being opened up throughout the country. Hundreds of thousands of laborers are now coming from China for this work.

From a center opened last year the following letter has just come, written by a young lay evangelist, Liu Kian-Keng. Liu succeeded a student evangelist who has now re-entered school. Liu says that the few Christians of Wukeshu and others who are interested in becoming Christians gave him a real warm welcome. "Every evening we have services for not less than two hours," he writes. "These are attended by more than thirty people. Twenty have enrolled as enquirers, most of them merchants. We are hoping you or a Manchurian pastor can come soon to baptize some who are awaiting baptism. Last

evening a special meeting was held to organize a reading class. This will make it possible for those who have not attended school to read the New Testament. The class is to meet for two hours daily, an earnest Christian, Mrs. Sung, to give voluntary assistance in teaching this. The catechism will also be taught."

One of the most important of our outstations, though three hundred fifty miles distant, is Hailar, recently made a provincial capital. It is growing into a real metropolis now with the extension of railway and motor facilities, 35,000 Manchurians (Chinese) living in that interesting city. Hailar is far up on the Mongolian plains, west of Harbin and not far from the Siberian border, across which the trans-Siberian railway makes its way toward Europe. This synopsis of a letter just received from Kou Shou-Ching, the evangelist there, should cause rejoicing. "Come soon," he says, "for some of the enquirers could wait no longer and have gone to their spring work out on the plains, but others are still waiting for baptism." It is difficult to obtain permission to go to these border towns, but we are expecting to go soon. "I rejoice to say," continues Evangelist Kou, "that the school teacher, Mr. Swen, was moved by God to donate a suitable wall-clock for the preaching hall. He and his family have also gone forward in the Christian life. An enquirer, Mr. Wang, has given a new large blackboard. And last Sunday old Mr. Li Hsien-Ku came forward to declare that he had stopped opium smoking and is going to live a new life. He is attending the daily 6:00 A. M. prayer meetings. In appreciation of God's forgiveness of his sins, which he confessed in tears, old Brother Li gave $100.00 for the purchase of a church organ. Recently the spring floods washed away a good part of the town. Twenty or thirty men, women and children were drowned. During the flood there was special prayer at the chapel. Not one Christian was harmed. This impressed the people. We thank God for His goodness, but sorrow with those who have lost so heavily."

We shall be leaving in a few days for Hailar and other places. The organ has been purchased and will be taken up to that distant city. Thus the Lord blesses his work throughout this field. There are difficult situations, but God is good and helps us meet them.

CHARLES A. LEONARD, SR.

Harbin, Manchuria,
April 24, 1939.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We were very happy to have many of the boys and girls who were here last week attending the Leadership Training School to visit the orphanage while here and go over our plant and see the buildings, the grounds, the children, and see also our cattle and hogs.

We are always glad to have visitors. They can see first-hand the plant the church has here. They can also see the children and their work and behavior. When you see something for yourself, it always makes a more lasting impression than for someone to tell you about it. I have had several to try to tell me about the World's Fair in New York, but I would get a far better impression if I could visit it and see for myself.

We are happy to have these young people visit the orphanage because one of these days they will have to assume the responsibility of supporting it. The older heads who have been so faithful and loyal all these years and have made it possible for the orphanage to live and grow and serve are passing away one by one. The orphanage has had heavy losses in the last few years by the death of some of its most loyal supporters. We miss them. It always seemed to give them a real joy to help us in this work. The little fatherless children appealed to them and they got a real joy out of helping them. The writer well remembers a man who some years ago made it possible for us to buy thirty-two acres of land known as the Dawson property, and when he laid his check for nearly $1,800.00 in my hand as his part of the purchase price, he took my hand in both of his and with tears trickling down his cheeks he said to me, "This is the happiest gift I ever made. The little children needed the shade of these beautiful trees and I am happy they have it." Later on this same man gave us a much larger gift to help build the "Baby Home" building, and still later, when he set aside an endowment of half million dollars, he remembered us in that. He was not a member of the Christian Church, but he had a warm and tender heart full of sympathy for the helpless child. He has since passed on to his reward, but he still lives in the lives of those he helped. May our young people assume the responsibility which will soon be theirs and do even a better job than we older ones have done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 29, 1939.

Amount brought forward		$7,357.56
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
New Elam, Apr., May & June	$ 3.20	
Ebenezer	1.90	
Youngsville	2.00	
Mt. Hermon, Apr., May & June	4.00	
		$ 11.10
Western N. C. Conference:		
Zion	$ 3.24	
Randleman	6.35	
Pleasant Grove	3.07	
		12.66
Eastern Va. Conference:		
Holland	$ 5.78	
Oak Grove	2.80	
Franklin	5.00	
		13.58
Valley Va. Central Conference:		
Newport	$ 2.08	
Winchester	1.88	
		3.96
Ala. Conference:		
Pisgah		1.18
Special Offerings.		
Mrs. Dalton	$ 12.50	
Mr. May	6.00	
Mr. Stout	10.00	
Mr. Lambert	25.00	
		53.50
Total for week		$ 95.98
Grand total		$7,453.55

EDITORIAL.

(Continued from page 3.)

sion of Christ, the Church, or the Kingdom has come to them. Into this uninspired group will go those who are inspired. It will be like a very small blaze of fire in a big building. If the building is hard and cold enough the blaze will be extinguished. But if the building is of the right material, a new fire will burn through the entire structure. It is to be hoped that the inspiration of the two hundred leaders will inspire others, and that the churches throughout the entire Convention will feel the throb of new and divine life. This is the reason for the training school. This is the prayer of those who made the school.

We have heard of two Chinese coolies who were having a heated argument. A crowd gathered to watch and listen, and one of the onlookers remarked how astonished he was that, in spite of the earnestness of the two coolies, they never got to blows. "Of course not," a Chinaman explained. "The man who strikes first is admitting that he has run short of ideas."
—*Biblical Recorder.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EX-PRESIDENT, TWO GOVERNORS TO ADDRESS CHRISTIAN ENDEAVOR CONVENTION.

Seven thousand or more Christian Endeavor youth delegates, representing Protestant youth groups throughout North America in the Thirty-Seventh International Christian Endeavor Convention, will gather at Cleveland, Ohio, July 6 to 11.

The convention theme, "Christ Calls," will be interpreted in terms of both personal and social responsibilities shared by Christian young people today. Inspiration and information will come to the gathering from a number of America's best known and most authoriative religious and civic leaders, among whom will be Former President Herbert Hoover. Mr. Hoover will receive in the convention session, Thursday evening, July 6, International Youth's Distinguished Service Award for his many public services here and abroad. President Poling will bestow the award.

Addresses will also be given to the delegates and by radio broadcast by Hon. John W. Bricker, Governor of the host state, Ohio, and Hon. Herbert H. Lehman, Governor of the neighboring state of New York.

The governors' addresses will climax a day of impressive demonstrations of the convention's strength, spirit, and objectives. The day opens with devotional services, preceding workers' and leaders' groups which will enroll in simultaneous conferences several thousand young people, and continues in afternoon events which include a parade in the downtown streets of Cleveland.

Others on the program include:

Dr. Walter H. Judd, medical missionary of China; Dr. Norman Vincent Peale, New York City; Dr. Louis H. Evans, Pittsburg, Pa.; Dr. Jesse H. Baird, President of San Francisco Theological Seminary; Homer Rodeheaver, song leader; Dr. William Hiram Foulkes and Dr. Harry N. Holmes, Vice-President of the International Society of Christian Endeavor; Mrs. Daniel A. Poling, who will conduct a Daily Fellowship of Prayer; Dr. Schuyler Garth, Youngstown, Ohio; Dr. Raymond M. Veh, Harrisburg, Pa.

A united communion service, state and denominational group meetings, sightseeing and tour opportunities, a daily Quiet Hour devotional service, banquets and luncheons and other fellowship events, and a noon radio conference each day will be featured in the Cleveland Convention.

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

On June 10, 1939, the annual meeting of the Eastern North Carolina Pilgrim Fellowship was held at the Youngsville Christian Church. The major part of the program was given over to discussions of practical problems for young people in the local church. These were led by Rev. S. E. Madren, Rev. F. C. Lester, and Mrs. F. C. Lester.

The group voted to cooperate with the Southeast Pilgrim Fellowship in a mission project for the young people of China, this to be in addition to the regular apportionments, if such is carried out. The resolutions adopted by the group included: (1) Establishing five new young people's societies in the Conference during the coming year; (2) At least one representative from each church at the Elon Summer Conference next year; (3) The young people in each local church doing something for their church (planting shrubbery, painting, hymn books, etc.); (4) One young person in each local church on the committee for securing subscriptions to THE CHRISTIAN SUN.

Officers elected for the year are:

President—Mrs. Brookston Eaves, Liberty; vice-president — Josephine Evans, Mt. Carmel; secretary—Josephine Langston, Henderson; assistant secretary — Luvene Holmes, Pope's Chapel; treasurer — Odell Arnold, Louisburg.

Superintendents: Devotional Life —Mrs. J. E. Neese, Henderson; Leadership Training—Cecil Thomas, Shallow Well; Missions—Mrs. B. M. Newman, Liberty; Social Action—Regina Carter, Youngsville; Publications—Myrna Young.

Counsellors: Rev. S. E. Madren, Rev. E. M. Carter, Rev. A. C. Todd, and Mrs. E. M. Carter.

RECREATION FOR ENRICHMENT.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 9, 1939.

SCRIPTURE: Col. 1:9-18; 3:17.

Daily Readings—

Monday—A Wrestler Spiritually Rewarded—Gen. 32:24-30.

Tuesday—Godliness Above Bodily Exercise—I Tim. 4:8.

Wednesday—Self-Control, a Christian Requisite—I Cor. 9:24-27.

Thursday—Separateness Imperative to Godliness—II Cor. 6:14-18.

Friday—The Fight of Faith—I Tim. 6:11-16.

Saturday—Jesus, the Example and the Goal—Heb. 12:1, 2.

A committee should be appointed to survey the recreational agencies in the community. Try to find out the number of young people touched by these agencies, and the money spent for "good times."

All young people should own and study the following pamphlets: "Youth Action On the Use of Leisure Time," purchased from the International Society of Christian Endeavor, and "Youth Tell Their Story," published by American Youth Commission of the American Council on Education.

Many churches today recognize play as a channel for spiritual enrichment and include recreation as a part of the church program. The Church must do more than provide for recreation for its own members. It must feel responsible to lift the level of recreational life in the community.

The recreational work of the Church is two-fold: (1) To enrich the lives of its own constituents through wholesome play activities; and (2) To crusade for more constructive recreational opportunities for all people.

For Discussion—

1. What sort of activity is needed for relaxation and refreshment both in body and in mind?

2. What is a good balance between indoor life and outdoor life?

3. What is a good balance between physical recreation and mental recreation?

4. How much time should be spent in a diversion simply for "the fun of it?"

5. How much time should be spent in a hobby or avocation which requires and helps to develop a particular skill?

6. What type of recreation should be encouraged by the Christian Endeavor, both for the group and for individuals in the group?

Suggested Hymns—

"Take My Life and Let It Be."

"Fairest Lord Jesus."

"Joy to the World." S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

A RULER WHO BEGAN WELL.

Lesson I—July 2, 1939.

Golden Text: *"Give thy servant therefore an understanding heart . . . that I may discern between good and evil."*—I Kings 3:9.

Lesson Text: I Kings 3:3-15.

For the past six months we have been studying the New Testament. The first quarter was given over to the events that occurred in the life of Peter after his calling by Jesus. The lessons of the second quarter dealt with the life of Paul from his miraculous conversion while on the road to Antioch until the time just preceding his martyrdom.

This quarter's lessons are from the Old Testament. They are a continuation of a series of character studies of Old Testament leaders which we started a year ago. Those studies brought us down to the close of David's reign.

Solomon succeeded to a throne that had been well built by his illustrious father. It is true that he had not been the unanimous choice of the people, but they had all accepted him, and under his rulership the kingdom of Israel was to reach the pinacle of its glory.

Solomon was "a ruler who began well." We are told that "Solomon loved Jehovah, walking in the statutes of David his father." Certainly there was no better beginning than by loving Jehovah, and certainly he was wise in following in the statutes which David had laid down for his guidance. We, today, in ruling the kingdom of our lives greatly need the love of Jehovah in our hearts, and we need to follow the righteous councils of goodly men who have lived in the past or are now living.

But not only did Solomon have the love of Jehovah in his heart, he gave proof of this by his actions, for "the king went to Gibeon to sacrifice there." Now while David had built a unified kingdom, there had been no time left to build a temple for his God in Jerusalem, and "the great high place" of sacrifice was at Gibeon. We are not called upon to make sacrifices of burnt offerings as were those of times gone by. Jesus Christ made the one great sacrifice of propitiation for us. Yet God does expect us to make sacrifices for him today. We may not be able to do big things for him, but we can do the smaller things that he asks of us. Isn't it strange though how hard it is to make these smaller sacrifices? How willingly, we think, we would make the larger sacrifices. But would we?

We should not try to bribe God by doing good—or our goodness avails us nothing. Yet our very act of sacrifice brings its reward. After the busy day is over, we find Solomon sleeping, and as he slept he dreamed; and in that dream "Jehovah appeared to Solomon, and God said, Ask what I shall give thee." God would never have appeared to Solomon, except Solomon had been in the proper place and had, by his sacrifices placed himself in the necessary attitude to hear him. Then there is another thing, Solomon was in the right attitude to choose the right gift, and he did. How different might his choice have been, if God had asked him immediately after some flattering visit by some foreign dignitary, such as possibly the visit of the Queen of Sheba. But God appeared to him directly after a time of sacrifice. "I am but a little child . . . give me therefore an understanding heart . . . that I may discern between good and evil." What a request to make! In our dreams what mighty men are we—all things are possible. We can command riches, great honors, authority, power—how many of us today would choose "an understanding heart." Yet it is the wisest of all choices. God himself tells us so. Solomon found it so. And this gift never left him; he became the wisest of men, and as long as he followed the council of his own wisdom, there was none like him. And God gave him also that which he had not asked, both riches and honor, so that there were none among the kings like unto him, all his days.

"Solomon awoke; and behold, it was a dream." Yet we find almost immediate proof, if we will continue to read the story of his reign, that it was a dream come true. At times our approach to God may be through a dream—some nebulous thing almost undefinable—yet we wake to find it fact—a covenant that God will keep as long as we desire. In times that were to come Solomon did on numerous occasions fail to follow his own wisdom, and he paid bitter penalties for those failures. It was then that he found that all was vanity and vexation of spirit.

Much depends upon our making right choices, and remaining true to them. Ida Tarbell calls to mind one of the characters of Grecian Mythology: In his early youth, that greatest of mythological heroes, Hercules, was visited by two beautiful maidens. The first, whose name was Pleasure, offered him a life of ease and delight. The other, Virtue by name (and the word *virtue* is derived from the same root as the Latin word for *man*—it signifies strength), offered him a life of usefulness and honor. Hercules made the wise choice, he chose Virtue, and he spent his life using his strength to help those less strong than himself.

God also promised Solomon that he would lengthen his days, but this promise was conditional. He must continue to walk in God's ways and keep his statutes. Though Solomon managed to hold on to his wealth and though his wisdom was heralded around the world, he lost this promise because he turned away from God. He lost his popularity, his morals, his religion; and he died at the comparatively young age of sixty years. He was a ruler who began well; but that was not enough. One must finish the course, one must keep the faith to the end. We, like Solomon, must make our choice, and we, too, have the promise: "Choose ye first the kingdom of God and his righteousness, and all things shall be added unto you."

Note—We are sorry that at the time of going to press the Sunday School Lesson Notes had not been received from Dr. Hardcastle. These notes have to go from Norfolk to Elon College and then come back to Richmond, and evidently were delayed somewhere in transit. The substitute notes were necessarily hurriedly written, and without the auxiliary helps which would ordinarily be available. J. T. K.

The thing that lasts in the universe is God's kindness, which continues "from everlasting to everlasting." What a revelation of God! The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent his Son to die for me.—*Alexander Maclaren.*

The term Father indicates the originating power, so the eternal Father is the originator of everything that God has made, whatever be its nature. —*J. S. Kirtley.*

By Chaplain H. E. Rountree

MONDAY.

"The Statute of Limitation."

"To every man according to his several ability."—Matt. 25:15.

The text is taken from the well known parable of the talents. (Read verses 14 to 30.) We would call it the Bible's "statute of limitations." By this we mean that every one is natively endowed with certain gifts in life which are his assets and working tools for his achievements, and that it is folly to try to do something beyond that ability.

On the other hand the most important meaning of the parable lies in the increase of talent to which there is no limitation. A person may "grow in grace and the knowledge of the Lord" and in spiritual perceptions and experience, and it is folly, yes, certain loss of soul not to increase.

Prayer—Our Father, grant unto us to know the gifts with which thou hast endowed us, and may we have the courage and wisdom to grow in these until we come into their fulness in Thy Presence. *Amen.*

TUESDAY.

"When Character Is Revealed."

"Endure hardness."—II Tim. 2:3.

Paul speaks of the sufferings he has had to endure for the sake of the Gospel which he preached and for his steadfast purpose to live true to Christ. He exhorts Timothy, a young minister, to expect much suffering similar, and encourages him to endure with him, for therein is the test of his faith.

William T. Ellis, in his daily comments in the *Christian Herald,* gives an example. He says an automobile accident left aunt Em., an aged country woman, with a black eye, and the woman in the other car behaving badly. Aunt Em. made no comment about the other lady. She simply said, "we must say nothing about the accident and go about our errand as if nothing had happened." An observer called her "a sporting old lady." Ellis called her "a fine Christian," for that is how she met every emergency.

Our characters stand revealed in emergencies. Is Christ seen in you when your emergencies come?

Prayer—Our Father, we thank Thee for the brave and true souls of life. Make us so always. *Amen.*

WEDNESDAY.

"Havens of Happiness."

"He bringeth them unto their desired haven."—Ps. 107:30.

Verses 23 to 32 are a picture of a ship weathering a storm and coming to harbor safely. And the psalmist likens this to the soul of man and God who protects him.

Down in the South Pacific, a thousand miles from land, we met another ship and both "hove to" in order to transfer mail back to the states. It was necessary to launch a life boat to do this, and to launch the boat our ship circled in order to form a lee of smoothe water against the rough seas. That made the boat crew safe and happy.

Every life needs such lees, such havens of peace in its struggles. Jesus, our Pilot, brings us into that haven. Each day, let him steer your life. Follow him like a ship obeys the rudder. Then the "desired haven."

From every stormy wind that beams,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis formed beneath the mercy seat.

Prayer—O Lord, Thou art our refuge and strength, and we turn to Thee for Thy havens. *Amen.*

THURSDAY.

"Doing Away With Good Things."

"If thine eye offend thee, pluck it out."—Matt. 18:9.

Trees are wonderfully good things, and nature has taken a long time to grow them; but we cut down trees to make room for a home, a farm, or for better trees, or for a view, thus enlarging and making life better.

The eye is a wonderfully good thing in itself, but if it hinders the highest expression of life, Jesus teaches that it is wisdom to remove it; thus teaching that if character is to attain its heights we must eliminate much (good in itself) that stands in the way. Everybody who amounts to anything must, at one time or another deal drastically with circumstances. Souls must grow in the sunlight of God. Everything else is secondary.

Prayer—Our Father, we are reminded that Jesus gave up a lot of the comforts of life in order to achieve his mission. Give unto us the courage to clear the way for the best that is in us. *Amen.*

FRIDAY.

"The Wisdom of the Fathers."

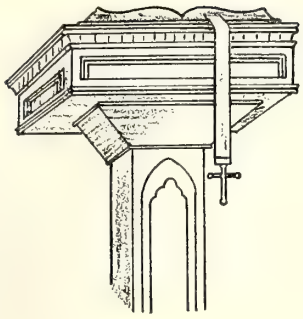
"Our fathers have told us."—*Ps.* 44:1.

The history of Christian faith challenges every age to profit by its wisdom. Our Christian forefathers have left us a rich legacy. It is tragic that we do not follow their teachings nor profit by their experiences better than we do.

Nothing is more pertinent for this age than the ripe experiences of these patriarchs. It is saddening to note that many good people brand our forebears as "old fogies," declare earlier Christianity as "out of date," and spiritual experience as a myth. Much as one may think differently, morality cannot be maintained without religion. This applies to you and me, and it applies to the nation.

Prayer—Our Faher, we thank Thee that the foundations have been laid in faith, and none other foundations both any man make. Grant unto us Thy spirit and Thy courage to plant our forth there. *Amen.*

(Continued on page 14.)



THE PREACHER FOR THIS WEEK IS REV. ALLYN P. ROBINSON, RALEIGH, N. C.

THE EXCELLENT BECOMES THE PERMANENT.

Time was when our fathers spoke the words that conclude the familiar creed with a sure confidence that left no room for doubt—"And the life everlasting." It may be that some of them stumbled a little over the phrase which preceded it, but they concluded with a triumphant conviction: "I believe in the life everlasting."

But that time is past and now we are not so sure. It is a beautiful story, and somehow even now it holds our imaginations, the story of women coming early in the morning to find an empty tomb; the story of women coming desolate and broken-hearted to be turned away from their weeping and to know joy in its stead. Wistfully we turn again to hear it, for its beauty haunts us and we wish that it were true. The choir has sung it for you and perhaps we ought to leave it there; for essentially it *is* poetry. And the minister's words are poor indeed to convey its overwhelming loveliness. Then there is so much danger that something may destroy the illusion. "He is risen; he is not here." On this day let us do nothing to destroy our dream. Let our hungry hopes be fed. For one brief hour let us forget our questionings.

It is pleasant, isn't it, however hard-headed and realistic we may try to be on most of the year's 365 days, to turn aside and listen to the poetry of an ancient tale that seemed to speak such fair hope to mankind? If it were only that I think that I should be silent today, that I might through the medium of the music we have heard and through these lovely flowers try to recapture with you some of that ancient spell which now seems so rudely broken for many of us the glorious impossibility of Easter.

But it is just because I do not believe that this is just a lovely story, haunting but incredible, which we can pass over and be done with, that I must speak, even though I have no words for what I want to say.

For it seems to me that there is something about Easter that is desperately important. There are details about the story that seem to me quite negligible. I don't think it matters in the least what we believe about them and probably those within reach of my voice this morning will have many interpretations. But, however, you may interpret the facts, or however much the story you may reject, I do not believe that you can pass by Easter as an idle tale.

In this United Church we are greatly concerned, and rightly so, I am sure, about great problems of social welfare. For us the Kingdom of God is not some magic land to come, but the ideal toward which we strive to mold the very society of men in which we find ourselves. We are eager for that day when all men shall know a greater justice, for that day when war shall no longer threaten to destroy the things that we hold dear. But it seems to me that these very things that we are concerned about make Easter all the more important. For if there is not some essential truth in Easter, if Good Friday and not Easter is the climax of our Christian tale, if it's possible to put the best of earth upon a cross and thus be done with it, then it appears as someone else has said that, "The things we care for most are at the mercy of the things we care for least."

It is men and women who have learned to love great causes that really have a stake in the truth or falsehood of Easter.

Of course, it seems almost a corollary that if we have a real and a serious concern for these causes which we champion that we are also lovers of people. The highest values that we know are realized in people. We agonize for peace. Why? Because we want to see human spirits have a chance to grow, freed from the preposterous burden of hate and cruelty that modern war lays upon those who share in it. Some of us give the best that is in us for just some little measure more of racial justice, for some delight lessening of the oppression which modern capitalism lays upon millions of men. And why? Because we believe men have the right to be men and we cannot rest while they are denied the life that they might know.

Many of us have passed beyond the stage where our personal immortality matters very terribly. Some few among us are of so full grown a stature that they would be quite willing to give up life with no sure certainty of anything beyond, if only as they laid life down they could forward the causes that they hold dear or bring life to those they love.

But when you begin to think in terms of the persons who give meaning to our cherished causes or in terms of those in our more intimate circles whom we dearly love—then you begin to see, too, that Easter does matter terribly.

If all the values that in our best moments we hold most high are doomed finally to a fatal extinction—if there is nothing at the core of the universe that supports the best that we know; if all we cherish most is born but to be shoveled into the tombs;" then a motive is gone out of all our finest action and the final meaning is taken from out of all our noblest deeds and thoughts. What is beauty apart from a human spirit to appreciate it; what is truth without that intangible thing we call human integrity, wherein is loveliness if men are really only chance aggregations of atoms doomed finally to pass into nothingness or into the disordered array of some final chaos.

You see it does matter very much, this Easter story! But of course, merely to say that proves absolutely nothing. Perhaps just because so much is at stake we ought to be on our guard against wilful thinking.

What can a modern man believe about immortality? I think that it might be said right here that there is much in the modern mood which will appeal to many as being highly commendable. I like the modern man's insistence upon realism—his scrupulous attempt to avoid fooling himself. And there is something healthy, too, in the rejection of what someone has called "those clergymen's heaven which members of other professions might find something of a strain." The conception of heaven which another day found quite acceptable seems to many a high-minded spirit of our time not only stuffy, but positively immoral. As if the religious man worked only for reward or fear of punishment and sought in the sky what he willingly denied his brethren here on earth! I have occasionally been astonished by the lavish heavens certain quite utterly Puritan souls pictured for themselves, as if their Puritanism were but a shell that they would gladly throw away. It may be, too, that some have feared to say or think too much about another world because their fine concern with the affair of life here and now has made them eager not to divert attention to

(Continued on page 14.)

ELON SUMMER CONFERENCE.

(Continued from page 5.)

Mrs. V. O. Taylor.
Ruth Van Camp.

Ministers:

Rev. S. E. Madren.
Rev. A. P. Robinson.
Rev. V. O. Taylor.
Rev. A. C. Todd.

Churches represented	8
Ministers present	4
Pupils present	25
Total present	29

VALLEY VIRGINIA CONFERENCE.

Churches Represented:

Antioch:
Mark Andes.
Leon Frank.
Herman Hunley.
Anna Lou Showalter.
Glen Showalter.
Norma Showalter.

Bethel:
Goldie Dofflemyer.
M. A. Dofflemyer, Jr.
Ellen Monger.

Bethlehem:
Rhoda Driver.
Clarence Phillips.
Mrs. Clarence Phillips.

Leaksville:
G. W. Rothgeb.

Linville:
Marguerite Hosaflook.
Mary Sue Messerley.
Glenna Smith.
Gwendolyn Smith.

Mt. Olivet (R):
Margaretta Hammer.
Hilda Monger.
Mrs. Lloyd Monger.

New Hope:
Oletha Spitzer.

Newport:
Garnett Higgs.
Mabel Higgs.
Amy Louderback.

Palmyra:
Mildred Carper.

Ministers:

Rev. W. J. Andes.

Churches represented	9
Ministers present	1
Pupils present	25
Total present	26

WESTERN NORTH CAROLINA CONFERENCE.

Churches Represented:

Hank's Chapel:
Margaret White.

Pleasant Ridge:
Mary Deane Brown.
Ruby Williams.

Providence Memorial, Graham:
Nightingale Preston.

Churches represented	3
Ministers present	0
Pupils present	4
Total present	4

Student Summer Service Workers:

Clarence Andes, Harrisonburg, Va.
Ellis Clark, Waverly, Va.
Harriet Hall, Brainerd, Minn.
Thelma Huckaby, Woodbury, Ga.
Frances Lamb, Newton Centre, Mass.
Maxine Maynard, Worchester, Mass.
A. Greig Ritchie, Waterbury, Conn.
Peggy Saunders, Miami Beach, Fla.
Christine Skelton, LaGrange, Ga.
Charles Cecil Thomas, Jonesboro, N. C.

Faculty and Staff (Not included in Conference lists):

Miss Priscilla Chase, New York, N. Y.
Mrs. Gladwyn Childs, Dondi, W. Africa.
Dr. E. M. Halliday, New York, N. Y.
Rev. F. C. Lester, Elon College, N. C.
Mrs. F. C. Lester, Elon College, N. C.
Dr. S. C. Mayo, Chapel Hill, N. C.
Rev. W. T. Scott, Jacksonville, Fla.
Dr. L. E. Smith, Elon College, N. C.

Summary.

Total Conference representation	184
S. S. S. Workers	10
Others	8
Total present at Elon Training School	202

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

"God's Refreshing."

"In the shadow of a great rock."—Isa. 32:2.

It was among the hills of Haiti. We were on patrol duty. The sun beat upon us with blistering effect. We followed a trail up a gorge and came to a great overhanging rock, over which a water fall was pouring from some hundred feet above. What a refreshing, both to man and beast! And we learned the meaning of our text. Mere trees could not give us the protection from the torrid sun; only this great rock and its falls, with an under-surface still retaining the coolness of the night.

Such is our Lord to our souls as we journey along life's weary way.

Prayer—Our Father, forgive us that we forget Thee and suffer. We come to Thee for Thy refreshing and life. *Amen.*

SUNDAY.

"A Solvent Church."

"The Lord doth go with thee; He will not fail thee."—Deut. 31:6.

"Like a spring whose waters fail not."—Isa. 58:11.

A few facts regarding the depression serve to increase our faith in God and the Church. These facts are: "During the depression only one out of the 2,300 churches failed; whereas, one out of every 22 commercial enterprises went in bankruptcy, and one out of every six banks closed its doors."

These facts should silence all the loose criticism being handed around about the failure of the Church. And when we consider all the faithful ministers, teachers, and Christian workers who, with grit and grace, gave up months and months of salaries, or sacrificed salaries to the home and kept on for the sake of the cause, we are compelled to believe in the Church, in Christian service and the ultimate hope we have in God.

Prayer—Our Father, Thou hast so many faithful followers, O that we may be numbered among them. *Amen.*

SUN'S PULPIT.

(Continued from page 13.)

an "other-worldliness" such as the middle ages know.

But if as a result of a reaction not utterly devoid of value man now feels bereft of something desperately important, what is he to do about it?

I have been reading with interest Dr. Wieman's book on the "Growth of Religion." If the thinking of any theologian is set in the framework of modern thought, Dr. Wieman's is. Indeed his book is an attempt to build a theology consistent with the philosophy of naturalism. What then does he offer? There is, of course, a cultural immortality that is quite provable. Death under certain circumstances may increase rather than decrease the influence of individuals—and something of that which is finest in them live on in the community of men. Many an individual has, I suppose, conquered the futility and fear and even the limitation of death by giving himself to the community. But the community can not conquer its own death and even if one culture does pass on to another something of value that abides, one must face in the end the heat death of the universe. Perhaps in the thousands of years that lie ahead even that might be conquered, but the scientists are quite unanimous in predicting the final end of the world as we know it.

"Perhaps the simplest way to conquer death," says Dr. Weiman, "is to take it as a completion and ending." "I warmed both hands before the fire of life; it sinks and I am ready to depart." "Not a few old people can say with sincerity," he claims, "'Gladly did I live and gladly die; and I lay me down with a will.'"

But how much this leaves unanswered; how many must die young in this imperfect world, like a rose choked in the grass; and of how many is it true that when the body grows more feeble the mind and spirit burn with even brighter fire?

Is there nothing more that we can hope for? Dr. Wieman hints at it. He suggests that there is something called eternal life which may be lived here, but which is eternal because it is of that order of value which is God. "As order, structure, principle, whether in existence or not, it is eternal and changeless. When out of existence it is the possibility of existence. When in existence it is possibility actualized."

Jesus said the same thing very simply. He was talking with Martha when her brother lay dead. "Whosoever liveth and believeth in me shall

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F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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never die." That is—insofar as you share in the kind of life that Jesus lived—you are becoming part of something that is eternal—something that death has nothing whatever to do with. And then Jesus asked, "Believest thou this?" Is it not harder to disbelieve it than to believe it?"

Approach the question scientifically if you will. I for one have little patience with those who put religion in one compart of ther minds and science and logic in another. The Barthians for whom religious truth comes by supernatural revelation leaves me unpersuaded. They make too great a cleavage between reason and religion. For me reason must be an avenue to God or else to believe in God makes the whole world irrational. One of the eminent Barthians, Dr. Emil Brunner, speaking at Duke the other day, denied the cleavage by saying that there is no room in reason for God, but there is room in God for reason. I believe the last half of his statement, but I do not believe the first half.

I think we must admit quite frankly that immortality is a matter of faith. It certainly cannot be proved if by proof you mean verification. By the same token, it cannot be disproved. But faith in immortality—faith that there are values in life which are eternal far from being something over against reason seems to me to be the declaration that this is a reasonable universe. If you begin to reason at all, you must begin with the assumption that it is possible for a human being to think and to arrive at something we call truth. That assumption is, of course itself faith, but that is a faith that most of us are not willing to deny, for we could hardly live at all without it. Is it such a great step further to declare with the late Dr. Gordon that "the voice of the Infinite based on the evidence of the finite registers its decree in favor of the immortality of man?" In other words, just as Jean Leverrier "discovered" Neptune and plotted its course long before that planet was ever sighted with a telescope, because certain perturbations of the heavens could not be explained except by the supposition that somewhere there existed the planet Neptune—so men have believed in immortality because the facts seemed to demand it.

For me there is something inescapable about the oft-quoted words of George Herbert Palmer. As he looked upon the body of his wife, one of the greatest and most lovely women of her time, stricken e'er life reached full bloom, he said, "Though no regrets are proper for the manner of her death, who can contemplate the fact of it, and not call the world irrational if out of deference to a few particles of disordered matter it excludes so fair a spirit?"

John Fiske of Harvard spoke of immortality as "the supreme act of faith in the reasonableness of God's work." Easter is a declaration that this is a reasonable world. That there are some things which are invincible. That the best things are not at the mercy of the worst, that life and love and goodness are stronger than death.

A man hangs upon a cross. Nails are in his hands and feet; a spear is thrust in his side until all the life blood has gone out of him and men leave him there for dead and those who love him seal his body in a tomb. That is Good Friday. Easter is not, I think, the message that a God who refused to intervene when this man hung in agony on the cross now miraculously restores him. It is rather the message that those who were defeated and desolate beyond the power of our imagination to comprehend were suddenly born upward with new hope because of the overwhelming sense that death could not kill this one whom they loved. The real victory was won on Friday. On the third day it began to dawn upon the conscious of those who had so hardly understood. It was the realization that insofar as one is a part of God, there is no death.

Men search eagerly the ancient records; hotly they dispute about an empty tomb, and labor over little contraditions—but the reality is not to be found that way. I suspect it is to be found best of all by those who themselves love life too much that in spite of everything they dare to assert their belief in life's reasonableness. When we try to follow this strange man whose essential spirit could not be touched by the nails which pierced his hands and feet, we find a strange thing happening. He calls us to give up our petty selves—to lose them in something far greater than ourselves—in that great force or movement toward the Good which men call God—and then suddenly we find that what he said was true, that one finds life by losing it. Then even a modern man, critical and questioning, finds faith born anew within him, and knows somehow that he is touching something over which death can have no power. As one early follower wrote: "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

Suggested perhaps by a verse of Emerson's, Jane Addams summed it up in the title of a book of hers—*The Excellent Becomes the Permanent.* Love is greater than hate; its power far mightier than four nails and a spear. Truth is at the heart of the universe, part of its imperishable core. Ugliness, in the end, must give way to beauty and the human spirit laying hold things is itself eternal. That no good cause is served in vain for me is the message of Easter—that this is a reasonable universe.

Independence Bell—July 4, 1776

There was a tumult in the city
In the quaint old Quaker town,
And the streets were rife with people
Pacing restless up and down—
People gathering at corners,
Where they whispered each to each,
And the sweat stood on their temples
With the earnestness of speech.

As the bleak Atlantic currents
Lash the wild Newfoundland shore,
So they beat against the State House,
So they surged against the door;
And the mingling of their voices
Made the harmony profound,
Till the quiet street of Chestnut
Was all turbulant with sound.

"Will they do it?" "Dare they do it?"
"Who is speaking?" "What's the news?"
"What of Adams?" "What of Sherman?"
"Oh, God grant they won't refuse!"
"Make some way there!" "Let me nearer!"
"I am stifling!" "Stifle then!
When a nation's life's at hazard,
We've no time to think of men!"

So they surged against the State House,
While all solemnly inside,
Sat the Continental Congress,
Truth and reason for their guide,
O'er a simple scroll debating,
Which, though simple it might be,
Yet should shake the cliffs of England
With the thunders of the free.

Far aloft in that high steeple
Sat the bellman, old and gray,
He was weary of the tyrant
And his iron-sceptered sway;
So he sat, with one hand ready
On the clapper of the bell,
When his eye could catch the signal,
The long-expected news to tell.

See! See! The dense crowd quivers
Through all its lengthy line,
As the boy beside the portal
Hastens forth to give the sign!
With his little hands uplifted,
Breezes dallying with his hair,
Hark! with deep, clear intonation,
Breaks his young voice on the air.

Hushed the people's swelling murmur,
Whilst the boy crys joyously;
"Ring!" he shouts, "Ring! Grandpapa,
Ring! oh ring for Liberty!"
Quickly, at the given signal
The old bellman lifts his hand,
Forth he sends the good news, making
Iron music through the land.

How they shouted! What rejoicing!
How the old bell shook the air,
Till the clang of freedom ruffled,
The calmly gliding Delaware!
How the bonfires and the torches
Lighted up the night's repose,
And from the flames, like fabled Phoenix,
Our glorious liberty arose!

The old State House bell is silent,
Hushed is now its clamorous tongue;
But the spirit it awakened
Still is living—ever young;
And when we greet the smiling sunlight
On the fourth of each July,
We will ne'er forget the bellman
Who, betwixt the earth and sky,
Rung out, loudly, "Independence;"
Which, please God, shall never die!

—Anonymous.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JULY 6, 1939. No. 27.

Beginnings of American Democracy

Members of Congregational and Christian Churches have some delight in believing that their forefathers aided in establishing Democracy in both State and Church here in America. Congregationalism came to America on the "Mayflower" and established itself in government by the covenant which follows:

The Mayflower Compact.

In the name of God, Amen! We whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, etc., have undertaken for the glory of God and the advancement of the Christian faith, and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually, in the presence of God and of one another covenant and combine ourselves together into a civil body politic for our better ordering and preservation, and furthermore of the ends aforesaid; and by virtue hereof to enact, constitute and frame just and equal laws, ordinances, acts, constitutions, and offices from time to time, as shall be thought most mete and convenient for the general good of the colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names, at Cape Cod, the 11th of November, in the year of the reign of our sovereign Lord, King James of England, France, and Ireland, the Eighteenth, and of Scotland the Fifty-Fourth, Anno Domini 1620.

At a conference at Old Lebanon Church near Surry, Va., August 5, 1794, Rev. Rice Haggard, standing up with a copy of the New Testament in his hand, said: "Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were first called 'Christians,' and I move that henceforth and forever the followers of Christ be known as Christians simply." Rev. Mr. Hafferty moved to take the Bible itself as the only creed. Out of this conference grew the five fundamental principles by which the Christian Church has been governed since.

Principles of the Christian Church.

1. The Lord Jesus Christ is the only Head of the Church.
2. The name Christian to the exclusion of all party and sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testament our only creed, and a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of church fellowship and membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

OUR WORK AND WORKERS

We hope you had a very happy celebration of Independence Day.

Rev. E. M. Powell has as his assistant in a revival at Beulah Christian Church this week, the Rev. W. J. Andes.

Miss Edna Fulcher, office secretary for the Board of Christian Education, assisted Union Christian Church, Virgilina, Va., in conducting a Vacation Bible School last week.

Pastor Le Grand Moody is being aided this week in a revival at Mt. Bethel Christian Church by Rev. J. Everette Neese. The Rev. Mr. Neese assisted his father last week in a meeting at New Lebanon.

Dr. W. M. Jay closed a successful Vacation Bible School on last Sunday evening at Winston-Salem. Misses Frances Lamb and Clarene Andes were his assistants. These two workers are at Albemarle this week and next.

Rev. J. F. Morgan of Norfolk, was the evangelist in a revival at Lebanon Church near Virgilina, Va., recently. He also assisted the pastor, Rev. C. E. Newman, in the revival at Hebron, which closed on last Friday. Fourteen additions to this church were reported.

Rev. Victor B. Chicoine, his wife, and three daughters, were welcome visitors in the home of the editor on Friday night of last week. They were on their way from Winter Park, Fla., where Dr. Chicoine is the pastor, to Maine, where they are to spend their vacation.

Revival services will begin at New Elam Christian Church on the third Sunday in August. Rev. R. T. Grissom is their pastor. "Pray," asks one of the members, "that we will have a great revival first in the church, and that many sinners may be brought into the fold."

TWO GOLDEN ANNIVERSARIES.

"I, James, take thee, Myrtle, to be my wedded wife, to have and to hold . . . " Nearly fifty years have passed since these words were spoken in the nuptials of James L. Foster and Myrtle White. In the same year in which Elon College opened its doors for higher education to young men and young women, James and Myrtle Foster became man and wife. Today they plan to celebrate their golden anniversary in a most unique fashion.

Twenty years after their marriage, Mr. and Mrs. Foster were in charge of the Christian Orphanage, and for their anniversary they invited guests from far and wide to visit them and to bring gifts for the unfurnished orphanage kitchen. The party was a great success, and the orphanage kitchen was well equipped. Five years later, in the parsonage at Waverly, Virginia, the Fosters invited guests to celebrate their silver wedding anniversary, not with gifts for themselves, but with a silver offering for the parsonage. The offering totaled $100.00, and James and Myrtle were delighted with their silver anniversary celebration.

Nineteen-forty is their golden anniversary, and during the past week Mr. and Mrs. Foster have laid plans for their celebration. "We've about decided we'll never get anything for ourselves," says Mrs. Foster with a gracious smile, "because there is always some worthy cause for us to help—and this time it's the college we want to see out of debt." Since the silver anniversary in Waverly, two children, Mary Lee and James, Jr., have grown up, graduated from Elon College, and are highly honored citizens in their community. "So, in celebrating our fiftieth anniversary," says Mr. Foster, "we want to pledge 100% loyalty to Elon College. Mary Lee has already pledged her $50.00, and here are pledges of $50.00 each for Myrtle, James and me. *We're going to see Elon out of debt!*"

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of July 9, 1939.

Sun.—Early Training—Prov. 22: 6.
Mon.—Envy of Evil Men—Pro. 23: 17-18; 24: 1, 2.
Tues.—Wisdom Builds a House—Prov. 24: 3, 4.
Wed.—Wisdom and Strength—Pro. 24: 5, 6.
Thurs.—Wisdom Is Sweet—Prov. 24: 13, 14.
Fri.—Worth of Wise Words—Prov. 25: 11, 12.
Sat.—Wise in Thy Own Conceit—Prov. 25: 12.

JOIN WITH US IN READING THE BIBLE.

McCAULEY BIRTHDAY CELEBRATION.

On June 4, ten of the eleven living children, six daughters-in-law, twenty-one grandchildren, two great-grandchildren, a large number of nieces, nephews, and cousins met at the old homstead near Chapel Hill, N. C., to celebrate the eightieth birthday of Mrs. Sallie Spear McCauley.

She is the mother of sixteen children—eleven are still living. All were present except one daughter, Clara, who is supervisor of public school music for the city of Knoxville, Tenn. She was unable to attend the reunion due to the commencement exercises of her schools.

The day was indeed a joyous one. Mrs. McCauley is still alert in mind, vigorous and active of body. She still keeps up with current events and does more work than many people of much younger age. She is still interested in the welfare of her large family, her church, and community. She is especially interested in her church.

Mrs. McCauley is the granddaughter of Rev. Little John Utley, who jointly with Rev. H. B. Hayes, organized the First Christian Church of Raleigh, now the United Congregational-Christian Church, on September 22, 1842. Later he organized Damascus Christian Church, near Chapel Hill, N. C. Mrs. McCauley has been a member of the latter for sixty-three years.

She has many honors to her credit in the rearing of her family and the service she has rendered her church, community, and denomination. So far as we know, she is the oldest continuing paid subscriber to THE CHRISTIAN SUN. She has not missed an issue for sixty-three years. Of the sixteen children which she bore, thirteen lived to be grown. Out of that number she sent eight to Elon College, including Rev. J. E. McCauley, who is pastor of our Richmond, Virginia, Church.

For thirty-four years she has been a widow. During that time she has been energetic and untiring in labors for her family, wise in her direction, and devout in her religious fervor for them. Her influence has been left in her local church and now throughout her denomination because she did what she could.

May God give her many more happy birthdays.

ADVERTISE YOUR MEETINGS.

All commercial concerns know that it pays to advertise. There certainly can be nothing wrong with the right kind of advertising. If one has something for the public, it is important to let the public know about it.

Most of our Southern Convention churches will be holding revival meetings this summer. Usually a visiting pastor does the preaching, and there is good music. The services are intended to help people, and they usually do help those who attend.

But it sometimes happens that some who would like to attend if they knew about what was going on do not know until after the meeting is over. There should be someone in each church who knows how to advertise and who will see that the evangelistic meeting is properly advertised. The pastor may well do some serious study in the field of advertising. The newspapers are glad to tell who is expected to do what. News is wanted by all reputable papers. This is one method of advertising, but only one of many. Posters and hand bills are good when properly used. Personal letters may do much. Visits are excellent. The telephone is effective.

This paper is anxious to tell where meetings are to be held, at what hours, and by whom they are to be led. In two minutes this can be written on a card and mailed to "The Christian Sun" at a cost of one cent. Someone who reads the paper may attend your service and be greatly benefitted. Of course we want a report on accomplishments, but we also want to help you advertise your meetings. Send us the news, please.

A FAULT OF THE CONVENTION.

The Southern Convention is composed of delegates elected by the five conferences within the bounds of North Carolina and Virginia. The convention meets every two years. For more than ten years this writer has been elected by the convention. It may seem like base ingratitude for him to suggest that the convention can be wrong. It is not. He is grateful for the opportunities to serve which the convention has given to him.

The fault of the convention is that it gives to one person more work than he can possibly do. This writer is supposed to edit this paper. That is enough work for one person, and one person should have that job. He is also responsible for selling the paper and making collections and otherwise acting as business manager for the paper. That is no small matter, and needs more attention than it can possibly get at present. In addition to this he is Promotional Secretary for the convention. There is an unlimited amount of work to be done in this field. This same person is executive secretary for the Board of Christian Education. All these jobs are given by the Southern Convention to one person.

At Elon College, N. C., in offices furnished by the college, the Board of Christian Education has an office with a college girl to work, and "The Christian Sun" has an office with another college girl to work. Both girls try hard to do the necessary things during the school year and then they give full time during the summer. Accounts have to be kept with all "Christian Sun" subscribers, with all churches that send us money for any enterprise, for each of the offices, and for the Promotional Secretary. To and from these offices goes a constant stream of mail. It is here that much of the copy for this paper is prepared. For their services the girls get their college expenses and ten dollars per month. Some think this is too much pay, but others think it is too much work and responsibility.

It is devoutly to be hoped that the convention will sometime be able to divide the work among more people, and that the convention will discover that it is poor economy to overload workers. If the work given to one man and two college girls were divided among the six full-time workers who are prepared to do different types of work, the Southern Convention would take on new life. It is now suffering for lack of badly needed service, and is doubtless cutting short the life of its elected servants.

THE PROMOTIONAL SECRETARY.

It has been ten months since the Promotional Secretary began work at a salary of two hundred dollars per month and a traveling expense budget not to exceed more than nine hundred dollars annually, and now the news comes to your editor that some of the churches within a hundred miles of his office do not know about him or his work. Let the editor speak his mind about the secretary.

The convention is putting into this new office some real money, and has a right to expect returns. The Mission Board puts in $100.00 per month, the Board of Christian Education gives all that it gets (which will probably be about $1,500.00 this year), and the convention treasury has to supply the balance of the budget for the offices and for the publication of this paper. These people have a right to know what is being done, and to know that work is being accomplished. The fact that the secretary is a timid soul is no reason for the people to be kept in the dark.

The Convention expects the secretary to visit the 75 pastors and the 200 churches. The pastors are the leaders and must be kept informed and inspired. The churches should be perfectly familiar with all the votes of conference, convention, and general council. They should know what is expected by Mission Boards, institutions, and all who appeal to the churches for support. Officers of churches, Sunday schools, young people's societies, and missionary societies should be kept informed about the latest plans and programs, and be kept busy at their jobs. Training schools should be within reach of all churches so new leaders will be ready to take the place of the older ones. All churches should, somehow, be induced (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Today is July 1st. One hundred and sixty-three years ago a group of colonial statesmen, with a vision of freedom for this land, drafted that epoch-making document called "The Declaration of Independence." A copy of that historic declaration hangs upon the wall near the writer's desk. Some important changes have been made in the political life and fortunes of the United States since July 4, 1776. And that declaration, adopted finally by the thirteen colonies, or states, laid the foundation for an experiment in civil and religious liberty.

July 4, 1939, is in another age, far-flung from that historic July 4, 1776. In the intervening years nearly all the great nations of the earth, which were formerly ruled by autocratic sovereigns, overthrew their form of government and adopted the democratic form for their national guidance. Then, under a reaction, many of these swung back to the rule of a dictator. Today the nations of the world are living under a nervous tension anticipating an early declaration of war. And some of these nations are seeking to destroy personal liberty by the sword. The patriots of the Thirteen Colonies were willing to lose their lives that men might be free.

Religious liberty is more seriously threatened today than at any period for many centuries. The forces against freedom are more powerful than in many previous generations. Their methods are more subtile; and for these reasons the Christians of all denominations should be united to defend the priceless heritage of religious freedom. The freedom of the churches in America was bought by great labor and sacrifice. Our forefathers paid for this liberty by giving their lives. It must not be possible for the people of this generation to let this sacrifice be made in vain.

There are people in our own Congregational and Christian Churches who think that the Five Cardinal Principles adopted by the Christian Denomination a hundred and forty years ago, are out of date, and should be discarded as obsolete. As a matter of fact the present religious outlook indicates that all Protestant Denominations, as well as Catholics, may be called upon to rally their forces in defense of the truth that "The right of private judgment and the liberty of conscience is a privilege which should be accorded to and exercised by all." Our churches should reexamine the fundamentals of our faith, and the expediency of our traditions. Our pulpits should be aflame with a message and a mission which should call men, women and children to the altar of prayer and consecration.

This age needs the gospel of a cross and a risen Lord. It has too much of superficial thinking and artificial living. There are people in our church pews who want the preacher to turn on the electric fan and cool their fevered brows and furnish free ice-water to soothe their parched tongues. The preacher who attempts to do this kind of service will die from spiritual poverty, and his congregation will perish of dry rot. Yes, a vital message, reinforced by vital Christianity, has a place in the church; and the ministry cannot escape the responsibility of delivering this message. This is not a criticism of present day preaching; it is a challenge to make it better and more dynamic. This is not a criticism of church members; it is a call to enlistment and consecration. That call is timely. It is inevitable.

I. W. Johnson.

FOUNDERS' DAY.

Elon College expects to inaugurate Founders' Day September 14, 15, 1939. The matter of observing such an event as a part of our Anniversary Program of celebration was discussed at the recent meeting of the Board of Trustees. The idea was approved, but the question of exact date was left to the Executive Committee to decide.

Searching the records the committee found that on September 14, 1889, page 22 of *The Christian Annual*, a Provisional Board for the college work, consisting of W. S. Long, President; J. P. Barrett, Secretary; F. O. Moring, Treasurer; J. H. Harden, and G. S. Watson, was appointed. In connection with the appointing of this committee, the location for the proposed college was discussed at length.

In 1890, page 4 of *The Christian Annual*, the architect's drawings of the proposed new buildings for the college located at Elon College were presented. Pending the erection of the buildings, steps were taken to lease the Graham Normal College buildings as a temporary home for the college. In the spring of 1891, pages 30 and 31 of *The Christian Annual*, the original building, as presented in architect's drawings in the previous year, was presented in detail and apparently complete and ready for occupancy. Action was taken requesting that the fall term of the college be opened in the new quarters. The following fall the college that had its beginnings the year before in Graham College buildings was transferred to Elon College, and the doors of the new building were opened on September 2, 1891, for its first session.

In the light of the above facts the committee decided that the college really had its beginning with the appointment of the Provisional Board on September 14, 1889, and that this date should be observed annually as Founders' Day. This day will be first observed on September 14, this year, and will perhaps extend through the morning of September 15.

The committee further decided that the program for Founders' Day should have to do with certain historical data as to the beginning of the movement to establish a college in the South for the Christians, and should in a very definite way recognize and honor the original faculty, all of whom are living with the exception of Dr. Wm. S. Long, the first president, and should be of further interest to the Elon alumni, particularly all who studied under the original faculty during their period of teaching. Dr. J. U. Newman has in all probability come in touch with and instructed more students at Elon College than any other faculty member during the entire history of the college.

L. E. Smith.

FELLOWSHIP NEEDED.

Christianity gave to the world a new sense of fellowship. In the early church a note is given to this effect: "The believers all kept together"—(Acts 2:44). There was a common purpose and a common life. They were existing for the good of each other and for their Lord and Master, Jesus Christ. This sense of fellowship gave them power so that they faced persecution with an unusual audacity. It was reported of them that "these who have turned the world upside down are come hither." Emphasis should be given to the word "these." The early church became

a church because of its community of life and interest.

As the Gospel of Jesus Christ was spread throughout Palestine, Asia Minor, and Europe, churches were organized. These churches were individually governed and had what we would call freedom of the local church. What a bond of fellowship was in existence between the local church in one vicinity and a church in another place! Reading the letters of Paul, one feels this great unity of spirit and of fellowship. One church helps another that is in financial distress. Encouragement comes to another church that is weak spiritually. Salutations and greetings flow freely from the church and from Paul and other great Christians to their brethren.

The church of the modern day needs strength of fellowship. Throughout the ages it is a recognizable fact that wherever the fellowship is weak, there the church is weak and ineffective. It is unfortunate that today there are so many denominations. This fact would not be quite so ugly if all of these denominations were in friendly fellowship and cooperation with each other. Frequently there is heard one denomination attacking another because of certain beliefs and actions. A tribute should be paid to the broadcasting companies for not allowing one denomination to attack another through the use of the radio. The denominations expect cooperation from agencies outside of the church; then why should they not cooperate with each other and achieve a great fellowship.

A tragic situation appears within the Southern Convention. We have emphasized local church freedom and an autonomous church. Each church of the Congregational and Christian denomination has been left to work out its own salvation. As a result there is no great unity of fellowship. And churches are dying for lack of it. Most of the churches within the Southern Convention are rural and are small. They have no funds to send delegates to great conventions, and the worst of it is that there is no sense of a need for a larger fellowship. The Boards of the church constantly appeal for money. Elon College wants students from the constituency of the church. The Board of Christian Education desires to help the local church with its Christian educational program. The Board of Missions is anxious to help small struggling churches and is attempting to spread the Gospel as far as possible. THE CHRISTIAN SUN needs subscribers and readers. Unless there be a strong fellowship existing between the churches of this Convention, one cannot do much in the promotion of the various agencies of the church. Agencies and Boards create fellowship to some extent, but they divert attention and interest to themselves as an individual agency or board. Someone, and not something nor some program, must promote this sense of fellowship that the early church had. If we sacrifice fellowship for the promotion of church programs, church boards, and church agencies, we shall head for destruction. If the newly elected Promotional Secretary is to promote anything, why should he not first of all promote fellowship between our churches, creating a greater feeling of unity both among ourselves and with our Lord Jesus Christ?

W. J. ANDES.

CALLING ALL SECRETARIES: CONFERENCE AND CHURCH.

(SECOND INSTALLMENT.)

On page two of the new report blank, questions have to do with the pastor and his relationships, and with the membership of the church. On page one the same of the pastor for the last year is asked; on this page it is the pastor for the next year and such matters regarding him as his address; the conference in which he has membership; if he is of another denomination, which; the year of his ordination; the year he began his pastorate of your church; if he is not ordained, when was he licensed; whether he has been installed or if not, then whether some kind of recognition service was held; whether he is a member of the Annuity Fund, and if so whether your church pays its share of the dues. It will be seen that all these questions require the conference of secretary and pastor.

Follows a group of questions having to do with church membership, and these are so simple that no explanation is necessary. Each conference secretary is requested to place on each report blank in the proper place the membership reported for last year so that the tabulation for the new year can begin at that point.

The next questions have been asked before, but yet they are new to most of our churches. However this information is desired and can be given in most cases if the secretary will give a little time to it. Here they are: the number of male members, the number of female members, the number of absentee members. Of course, in answering these questions, boys are males and girls are females. The next two questions are of such a nature that the pastor and Sunday school secretary will have to cooperate. If they cannot be answered this year, then plan now to be able to answer them in 1941. (1) The average attendance in the Sunday school. (2) The average attendance at the principal service of worship.

Each church in the Southern Convention has a CHRISTIAN SUN subscription goal. This goal is asked and the number of subscribers in the church membership. The office of THE SUN will be glad to provide each church secretary with the lists of SUNS mailed to each post office serving the communities of your church. Might we suggest that each new subscription to THE SUN and each renewal carry the information of church membership when it is presented.

Page three. This page begins with askings regarding membership in the auxiliary organizations of the church, and it would seem no explanation is necessary.

But follows the tables for financial reports, and on this page those having to do with home expenses. May accuracy be a goal. Under current expenses the first question asks the total salary of your pastor and the second the part of that salary paid by your church. Then the number of other salaries paid by the church and the total. (1) the general current expenses of the church, (2) of the Sunday school, and (3) of all other organizations. A provision is made for miscellaneous expenses, which would include all home expenses not carried in the items above or the two that follow. These are (1) the amount spent during the year on improvements and (2) the total paid on the indebtedness of the church if any. A grand total of home expenses is then in order.

Two further questions are asked on this page: The value of the church building and lot, the value of the parsonage building and lot, and the value of all other properties owned by the church; and the indebtedness, if any, on each of these.

J. H. LIGHTBOURNE, *Sec'y*,
Southern Convention.

"He who complains, or thinks he has a right to complain, because he is called in God's Providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will, can never do this. Sorrow may exist; but complaint never."

Elon College Golden Anniversary

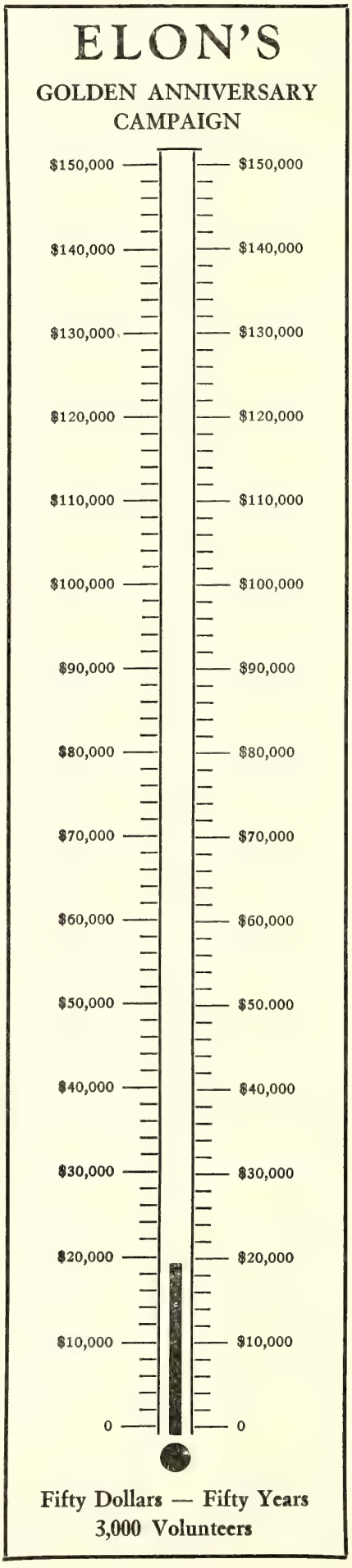
OUR GOLDEN ANNIVERSARY.

This is the summer of 1939. By the first of June, 1940, less than twelve months, we will have celebrated the Fiftieth Anniversary of Elon College. The Church, through its institution of Christian higher education, will have served its constituency in the broad field of Christian Education for one-half century.

We may tabulate the amount of money invested in equipment on our college campus. We may tabulate the amount of expense of operating the college through the fifty years of service. We may list permanently the names of everyone who has at any time and for any length of time enrolled as a student at Elon College. We may list the names of all who have served on the faculty and reckon the number of years given in such service. We may amass facts showing the tangible results of the college's efforts to train her youth for service of church and state. But not at any time or in any way will we be able to determine accurately the effect of the influence of the college on the church and on the world.

Here minds have been instructed. talents have been discovered and developed, personalities have been enriched by the influences of culture and refinement. Lives have literally been redeemed and changed. Whenever a life is faced about and turned into profitable channels, eternity alone will be able to evaluate the total effect of such a change. Society has been enriched and the destiny of the world determined by changes in human life. We live not for ourselves. We live for others. The life that is lived for itself must cease. The life that is lived for others will never cease. Every dollar given to Elon College is a definite investment in those things that count. The dividends of such investments will be gratifying and enduring. Elon College is stepping toward solid ground. Whenever you give $50.00 or more, that you may become a member of the Golden Anniversary Club, you assist the college in another step toward financial security and a larger service to the church and the world.

Dr. D. J. Bowden of the college faculty has been assisting in soliciting memberships in the Golden Anniversary Club during the week, and will give part time, together with the writer, until July 15. Following that date, he will give full time until school opens. There may be others who will be glad to solicit. Won't you please let me hear from you. Why not send your subscription in now? It will save time and effort. This campaign begins next week in dead earnest. We need cash badly. If you can make a payment on your pledge, it will be greatly appreciated.



The following are new names for the week:

Name	Pledged	Paid
Elon College, N. C.:		
Fletcher Moore ...	$ 50.00	
Louise Watkins ...	50.00	
W. B. Terrell	50.00	
Dr. J. B. Newman.	50.00	
Joann Newman ...	50.00	
C. A. Hughes, Jr. .	50.00	
J. L. Foster, Sr. ..	50.00	
Mrs. J. L. Foster .	50.00	
J. L. Foster, Jr....	50.00	
Rev. J. F. Apple ..	50.00	
Burlington, N. C.:		
Mrs. H. E. Bost ..	50.00	
Total for week .	$ 550.00	
Previously reported	17,550.00	
Grand Total ...	$18,100.00	

SUNDAY SCHOOL OFFERINGS.

It is encouraging to be remembered. We came near being forgotten this week. Dendron Sunday School of the Eastern Virginia Conference sent us an offering of $3.26. This is fine of the folks at Dendron. There are scores of others from whom we would be delighted to hear.

If our many friends in the Sunday schools and churches throughout the Convention could begin to realize how much it means to the college to receive their remembrance offerings which count on their conference apportionments, I am sure there would be very few who would not respond. It costs the individual in the local church and Sunday school very little, but if two hundred Sunday schools and two hundred churches would send in a contribution, when the amount is totaled in the office, we would be greatly encouraged and much more able to meet our obligations. When your college is able to balance its budget, which means the payment of bills due, you are the happier and the position of the entire church is much stronger. We earnestly solicit the cooperation of all.

Following is a report for the week:

Sunday Schools.

Eastern Va. Conference:	
Dendron	$ 3.26
Previously reported	2,594.00
Grand total	$2,597.26

L. E. Smith,
President.

FOR THE CHILDREN

"YEARS AN' YEARS AGO."

Three little cousins were spending the week at Grandpa's house in New Hampshire. Somehow, much as they enjoyed being there, their minds kept going back to their Massachusetts homes. A big celebration was to take place at Lexington and Concord this year, and someone was to take the part of Paul Revere in the great outdoor pageant of events. Marion began to chant:

On the 18th of April in '75
(Hardly a man is now alive
Who remembers that famous day and year).

Small Ruth interrupted with, "I suppose Grandpa can remember."

"How silly! It's 150 years tomorrow since Paul Revere took that ride. People can't remember what happened before they were born," scornfully answered Marion. "But he studied a lot about it and maybe when he was a little boy he talked with someone who was there."

"No!" said Harriett, "but our *great, great*-grandfather was a little boy at that time, and *his* father and uncles were at the bridge and helped fire 'the shot heard around the world.' "

"Well, anyhow," sighed Marion, "one of our great, great, great-grandfathers was there and we are all *daughters of the American Revolution.*"

"I'm glad I'm here this week. It's been great fun. Even that little Polish girl tagging on didn't do any harm," said Harriett.

"Grandma says she's a nice little girl and we must be good to her. She has to work very hard looking after her little brothers and sisters and the only play time she has in when she comes over here on errands. Grandma keeps her as long as she can, I think. Grandma is so kind to everyone," said Ruth.

"Let's go across now and play in the shack," said Harriett briskly and the girls jumped down and sped along toward the "shack," a small log house which the older boys had built a few years before. There was a fireplace at one end and there were strange old-fashioned pots and pans with which the children could cook. The children had early been taught to be careful about fires, and it was the fixed rule that no one should leave the shack without being sure the fire was out. The three girls were soon frying griddle cakes when they heard the horn for dinner.

"Put the fire out, Marion, 'cause you can run fast and catch up with us," said Ruth. Marion went to the spring outside and got a bucket of water. She sprinkled the ashes with water and thumped them with the tongs and made sure that they were out. Soon dinner was over and the girls were ready to go out again. As they glanced toward the shack, to their amazement they saw smoke coming out the chimney.

"That little Polish girl's gone and built a fire," said Harriett, jumping at conclusions. "She disobeyed Grandma and built a fire in there. "We'll go tell her what we think of her." But as the girls reached the shack, they saw that it was on fire. Ruth ran back to get Grandpa, but the other two girls kept on. Suddenly someone came running so fast that she almost knocked them down as she went by into the shack. "O, my grandfather's cockade," she cried. She went over to the hearth, pulled up one of the stones that was a little loose, snatched a small object from beneath it, and darted out. Just then the smoke filled the room, and as she reached the fresh air the little girl fell in a heap, overcome by smoke and fright. It was Anna, the little Polish girl.

"What made you start a fire in the shack, you bad girl?" asked Harriett.

"I didn't make any fire," answered Anna, "I saw the fire and came to get my cockade." By this time Grandpa and the hired man had reached the shack and had soon put the fire out. The ashes which Marion had thought were dead had flared up again and set fire to some soot in the flue. After Grandpa had made Marion promise that she would be more careful next time, he turned to the poor little shivering Polish girl, who sobbed, "Harriett thought I set the fire."

"That's no way to treat a stranger," said Grandpa, "to suspect and distrust her."

"I'm sorry Anna," said Harriett, "that I said that about you; but what did you go into the shack to get?"

"It's grandfather's cockade. I kept it in there so it wouldn't get torn up. It's my precious legacy handed down to me from my great-grandfather. He fought for freedom here in 1777. He loved a Polish girl, so he later went back to Poland. But he loved America and wanted his sons to come, but they never did. That was years an' years ago; finally my father came to America and brought us. Great-grandfather handed down the legacies which he wore in the American Revolution. Father had one. My great-grandfather fought with Kosciusko under Washington, and he learned to worship God as the soldiers of Washington did," Anna said shyly. Sometimes I go and stand under the windows of your church, but no one asked me to come in. Maybe now you'll invite me to church, too."

Grandpa nodded a cherry "yes." As they reached the house Ruth's father appeared. "Well, sir," Grandpa said, "Now you'll take four daughters of the American Revolution to the celebration at Lexington—instead of three. This little girl's great-grandfather also fought under Washington and she's going along with us." So the four happy little girls were soon on the road toward Massachusetts to take a part in the commemoration of what their ancestors did "years an' years ago."

(The above story was adapted from "Here and There Stories." These stories can be bought at five cents each from The Pilgrim Press, 14 Beacon St., Boston, Mass.)

SAVIOR, TEACH ME DAY BY DAY.

Savior, teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

With a child-like heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him who first loved me.

Love in loving finds employ,
In obedience all her joy;
Ever new that joy will be,
Loving Him who first loved me. Amen.

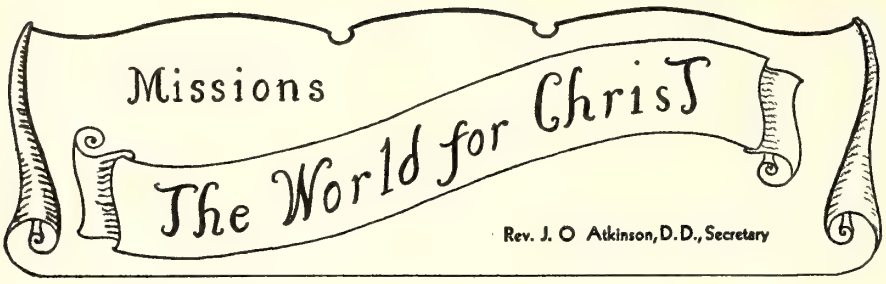
—Author Unknown.

EDITORIAL.

(Continued from page 3.)

to pay all of their Conference Apportionments and Sunday school convention dues as well as meet all missionary and orphanage quotas. All churches should be supplied with good pastors, and all pastors should be given good jobs. Churches should be grouped so they can get better service.

These are some of the things that the convention has a right to expect from its Promotional Secretary. Who knows what he has done? Let him speak next week.



"THE MINISTER."

This writer has just re-read the small volume by the late lamented Dr. W. W. Staley, "The Minister." Our information is that all the copies of this remarkable book were sold soon after publication by The Christian Publishing Association, Dayton, Ohio, in 1915, and copyrighted by the author. And yet one could wish no better thing now, especially for our ministers, young and old, in our Congregational and Christian Churches, than that they could and would read this brief volume.

It contains less than a hundred pages, but every page of it is pure gold and seems to have been written by the hand of a prophet and the heart of a seer, for the very day and time in which we now find ourselves. No one who knew him, Jew or Gentile, white or colored, great or small, ever doubted Dr. Staley's call to the ministry and no one could question that the man lived up to his calling of the Lord in Christ Jesus. Dr. Staley was a preacher, a minister, a pastor, first of all; and then a man also. However, he was more than a man, as he prized his ministry and his high calling far more than he prized any other name, or surname, given among men.

The volume has five brief chapters: "The Minister in His Study"; "The Minister in His Personal Life"; "The Minister in His Pulpit"; "The Minister in His Parish," and "The Minister in His Community." The introduction was by the late Dr. A. W. Lightbourne, Dover, Delaware, who says: "The author has exalted his theme. The preacher is here presented in his call, his preparation, his mission, his message, his methods of study and work, his personal Christian experience, and his private and public life. One is surprised to find so much included, and so little omitted, in a volume of this size."

We cannot begin in this brief description to give the reader any adequate idea of the merit and value of this book and the need of the ministers in our day to read it. We must content ourselves with a sentence here and there. Every chapter and paragraph is based on and grows out of the direct teachings of the Bible, such as for instance, "Paul exhorts ministers to 'study to show themselves approved unto God; workmen that need not be ashamed.' This suggests 'a study'; and this study is the mint where his gold is coined. Here he broods over kingdom-questions, weighs soul-interests, meditates upon eternal destinies, and prepares for assaults upon the citadels of wrong."

We cannot forbear quoting from another paragraph in this same chapter on "The Minister in His Study": "The study is not a place of rest or ease; but a place of prayer, research, testing, decision, creation. Like the camp of the Romans, the work here is twice as heavy as on the field. Here all the past, all the future, and all the live questions of the present, converge in the minister's mind like sun-rays in the sunglass. Here his mind and heart mature in the silence and deep reflections of his soul. Here is the place of growth." "Ideas are not born in the crowd. Great thoughts are born in solitude. Jesus retired from the multitude to prepare Himself for great service, and ministers can do no less."

In his chapter on "The Minister in His Personal Life," Dr. Staley declares, "Pulpit ministration is only one function of the minister. His personal life is the largest thing in his ministry. His personal character, habits, influence, attainments, constitute the largest value in his ministry. In gunnery the rule is, that the gun should be a hundred times the weight of the projectile. In preaching, the minister should be a hundred times weightier than his message. Jesus was always larger than His message or His miracle. What He *did* was never as large as what He *was* No wonder Jesus spent thirty years in preparation and only three years in His public ministry."

In his chapter on "The Minister in His Pulpit," the author says, "The minister in his pulpit is more than preacher, though that is his chief function. In his pulpit he is the leader of devotion, the director of worship, the representative of all the activities of the congregation. . . . Preaching differs from all other human utterances in the source of the message and the character of the minister."

As stated in the beginning, no brief review can give an adequate idea of the worth and merit of this wonderful volume. Though published nearly twenty-five years ago, it seems more a message for our day than for the day in which it was published. It is safe and sound, based on fundamental facts culled from the teachings of Scripture, which no thinking man can gainsay. How we do wish this volume could be re-published and put in the hands, certainly of every minister, our younger ministers especially, of our Christian and Congregational Churches. The volume, like the Bible itself, has no denominational limitations, and can but appeal to the sound sense and good judgment of every student, or would-be student, of the Bible. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 1, 1939.

Sunday Schools.

Lebanon, Semora, N. C.	$	1.16
Liberty, Nathalie, Va.		.97
Belew Creek, N. C.		.90
Dendron, Va.		4.30
Ether, N. C.		1.85
Happy Home, Ruffin, N. C.		4.71
Timber Ridge, High View, W. Va.		1.59
Bethlehem, Suffolk, Va.		2.00
Mt. Herman, Garner, N. C.		4.00
Pleasant Ridge, Guilford College, N. C.		2.00
First, Greensboro, N. C.		6.76
Union Grove, Asheboro, N. C.		1.54
Total	$	31.78

Individuals and Churches.

Pleasant Cross, Asheboro, N. C.	$	.70
Big Oak, Eagle Springs, N. C.		3.10
First, Greensboro, N. C.		16.86
Wentworth, Raleigh, N. C.		5.48
Total	$	26.14

Specials.

Burlington Sunday School, Burlington, N. C. (Additional June offering)	$	10.00
Total for week	$	67.92
Previously acknowledged		14,624.84
Total since Sept. 1, 1938.	$	14,692.76

We are profoundly grateful for every dime and dollar of the above offering from individuals, churches and Sunday schools.

J. O. Atkinson,
Secretary.

Ellis Clarke, a Student Summer Service worker in the Valley of Virginia, reports that there are several interested members of Christian Chapel who would like to see that church begin to function again.

MISSIONARIES AS SEEN BY A NATIONAL.

[Address at Near East Mission Annual Meeting.]

For many years I have been closely related to your work. In fact I am a page or a leaf in that work. I am one of you—yet in certain respects I am not. I am only an outsider and I would like to express myself on your work as an outsider. In a way it is a tribute.

What is a missionary? My definition is not a dictionary one. It is what I have seen. A missionary is the most resourceful person. He is the most adaptable being. He does not take defeat as an end to his work, but using it as a stepping-stone marches on breast forward. He is a person that finds a way out.

Let me briefly give you a resume of your work as I have seen it. I have heard the early history of the missionary work. They had to break the wall of prejudice, turn hate to love and sometimes play with death. Then, I saw the missionary work in flower—growing, flourishing and extending. In those days the missionaries were ambassadors in more than one sense. They were the leaders of men, shaping the thought life of the community or city where they lived.

Then came the years of troubles. Every missionary became a hero at his or her post. The privations, isolations and death itself could not budge them from their places. They chose the sufferings of the land to the comfort and freedom of their own land. Outwardly everything was lost, the end had come. But not for the missionary!

Some of you, after the storm ceased, with the salvaged remnant from the great wreckage, moved on to alien countries, not minding the difficulties of climate, language, traditions and culture. That great nightmare, inadequate material supply could not stop you. You pitched your tent toward success. You built a new altar. You began to erect new temples of knowledge, going on undaunted.

Those who remained behind, "hard pressed on every side but never cut off, perplexed but not driven to despair, struck down but not destroyed," standing on the very ashes of the old structure, dreamed of stately mansions. What a change in such a short time! Well do I remember the early annual meetings after 1922. As if the poor missionary had turned up every stone to prepare a report for the annual meeting!

How different everything looks now. You have started new projects. You have made new contacts. You are known from the highest to the lowest where you live. You are no more an unknown quantity in the land. You have stamped the country with the stamp of your best cultural and educational system. You have procured the appreciation and confidence of the people.

One often hears these remarks, "Amerikan terbiyesi ciddi bir terbiyedir." ("It leads to self-expression and helps to build the character.") The old hostility is getting less and less and confidence is taking the place of distrust.

Then came the years of depression and still they are with us. When it was necessary to close up some of the institutions, you, too, remember with me the headaches and heartaches and tears. It was like cutting off one's right arm.

The missionary looked as a man almost defeated. But when this thing had to be repeated again, he had found a way out, a sublimation, shall I call it? Victory in outward defeat. I hear that this year also you are face to face with financial problems, the present looks very indefinite and limited.

Your record is before you. Things get old in this world. The American Board, that noble institution, I suppose is getting old. But age does not mean defeat. It, too, can rightfully say with Paul, "I have had a part in the great contest, I have run my race, I have preserved the faith."

But, my friends, God does not get old. He has other means, not used by man yet. To us remain the aspirations and visions of the future.—*Missionary Herald.*

FOR TWO CENTS A DAY YOU CAN SAVE A LIFE!

Nowhere on earth are there so many hungry humans as in China!

An area which is normally occupied by 149,000,000 has been either fought over or flooded. Both calamities have befallen many regions. The last estimate is that some 30,000,000 Chinese have fled from their homes before the perils of invasion and high water.

Such a dislocation of human life inevitably spells suffering. It invites pestilence.

The enormity of China's catastrophe exhausts the imagination. Our minds are unable to comprehend what it all means. We comfort ourselves with the thought that this is happening on the other side of the world. These are not our kinfolks. We fancy that they have been so "conditioned" to hunger that starvation does not really hurt. And so we turn away to less distressing matters.

But an empty stomach means hunger, and the end of starvation is death—whether we want to think about it or not. These thirty million Chinese love their children and cling as tenaciously to life as do we.

For a hundred years we have been sending missionaries to China. Her national hero, Sun Yat-sen, and her present leader, Chiang Kai-shek, have professed their faith in Christ. Out of the so-called Christian nations of the West has come the enginery which has made this vast destruction possible. We cannot turn our backs on China and preserve our own self-respect.

Fortunately our money goes a long ways when it reaches China. At present rates of exchange ten cents will save a life for five days, while a dollar will not only keep an individual in food for over a month but will provide something towards shelter for the coming year.

Reliable and economical translation of America's gifts into food for Chinese mouths. The Federal Council of Churches has united with the Foreign Missions Conference of North America in setting up the Church Committee for China Relief with an office at 105 East 22 St., New York City, with a personnel recruited from the various mission boards. Gifts received by this body will be transmitted to the American Advisory Committee in Shanghai, which is composed of four American business men and four missionary executives.

Scattered throughout the areas of need are hundreds of devoted missionaries, both American and European, who have been able to stay in the country or to return to their regular stations. Their safety-forgetting service of protection and relief has won the confidence and admiration of all classes of Chinese society. Associated with them are large numbers of dependable Chinese of proved integrity. Years of sad experience with recurring floods and famines have trained these people in the effective administration of relief in such a way as to meet local needs and at the same time avoid the pitfalls of imposition, graft and pauperization.

Do not let your interest in China stop with an exclamatory reading of the headlines. Look behind the reports of marching and counter marching, conquests and retreats, and see the hordes of hungry men, women and little children. And then remember the words of our Lord, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."—*The Christian Pilgrim.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

VIRGINIA FELLOWSHIP TO MEET.

"What Price Fellowship?" is the theme chosen for the annual meeting of the Eastern Virginia Pilgrim Fellowship, which convenes this year at Liberty Spring Christian Church, near Suffolk, on Tuesday, July 11, at 10 a. m., the program continuing throughout the day.

Three young people will discuss the theme, and Rev. A. Lanson Granger, Jr., past president of the National Pilgrim Fellowship will deliver the inspirational address. Group discussions and a fellowship period will follow the afternoon program.

The aim of this year's program is to give definite help to the local church. A discussion group is planned especially for ministers who are interested in the young people's program.

If the forty-four churches in Eastern Virginia send representative young people and their pastors to this meeting, every church in the conference will be benefitted.

Remember to bring a picnic lunch.

WHAT I LEARNED AT ELON.

By Bertha Mae Webb.

(A Report to Newport News, Va., Church.)

As most of you know, this was my second trip to Elon. It really has been a privilege to attend this beautiful college, our church school.

The course that I shall tell you about first was, "What Can We Believe?" taken under Rev. Arnold Slater. Under him I learned that when we do not think, we do not believe, and when we do not believe, we do not live. I wonder if there is anyone else who has pictured God as I have—as a dear Old Man with long white whiskers and long white hair, sitting on a throne in Heaven, just looking around and seeing us at all times. But this is not true—"God is a spirit."

When we do something good for people, we feel good. Paul once said, "When I would do good, something always pulls me down." I wonder if this is not the case with most of us. When we are tempted and temptations are so great, our will power

(Continued on page 14.)

FORTY-FIFTH ANNUAL SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

Eastern North Carolina Conference,
New Hope Christian Church,
Tuesday, July 11, 1939.

Theme: *"Reflecting Christ."*

Morning Session.

10:00 Convention called to order by the president, Rev. J. Everette Neese.
Hymn.
Welcome Address.
Response—Rev. R. T. Grissom.

10:30 Roll call. Recognition of ministers and visitors.
Report of Executive Committee.

11:00 President's address—"Reflecting Christ."

11:20 Appointment of Committees.

11:30 The Board of Christian Education: Its Work and Needs—Speaker to be supplied.

11:45 "Our Institutions"—Rev. F. C. Lester.

12:30 Adjournment for lunch.

Afternoon Session.

2:00 Song service by Rev. E. M. Carter.
Devotional service by Rev. E. M. Powell.

2:15 "Reflecting Christ Through Christian Endeavor"—Rev. S. E. Madren.

2:45 Our hour group conferences:
1. Improving Our Sunday Schools — Rev. Aubrey C. Todd.
2. Children's Work in the Sunday School — Mrs. F. C. Lester.
3. Young People's Work in the Sunday School — Rev. Allyn P. Robinson, Jr.

3:45 Reassemble. Address: "Reflecting Christ Through the Sunday School" — Rev. C. LeGrand Moody.

4:15 Report of Committees.
Adjournment.

Evening Session.

7:45 Song Service by Rev. E. M. Carter.
Devotional service by Rev. J. A. Denton.

(Continued on page 15.)

BUILDING A CHURCH PROGRAM OF RECREATION.

Christian Endeavor Topic for July 16, 1939.

Scripture: I. Cor. 12:1-14.

Daily Readings—

Mon.—A Spiritual Exercise.—Jas. 4:7-10.
Tues.—Exhaustless Strength in Jehovah.—Isa. 40:28-31.
Wed.—Right Evaluation of Conduct.—Rom. 14:16-18.
Thurs.—Warning Against Shallow Pastimes.—Eccl. 11:9.
Fri.—A Good Leader.—I Cor. 10:32-11:1.
Sat.—A Worthy Prize.—Phil. 3:13-14.

We discovered in the study of our last topic the Christian viewpoint regarding recreation. The topic this week deals with the recreational program of the church. The one which follows will deal with the recreational program for the home.

With the social committee in charge of this meeting, and everyone feeling responsible to help, the society should build a well-rounded recreational schedule for the coming year.

Following the devotional service, the leader should give some values commonly recognized in the recreational program of the church. They may be listed as follows: Recreation: (1) encourages wholesome friendships; (2) provides relaxation and refreshment according to individual needs; (3) encourages laughter and merriment, and a sense of the joy of living; (4) helps people to develop their capacities as social beings; and (5) furnishes spiritual impetus and growth.

Questions for Discussion—

Jane Addams said: "We have turned over provision for public recreation to the most unscrupulous members of the community." Who molds the recreational standards of youth in your community? What are you going to do about it?

A minimum program of recreation for every church ought to include four out-door events (hikes, picnics, campfires), two programs for outside guests, a formal "dress-up" affair, informal suppers, four programs for the community (debates, lyceums, musical or literary entertainment), two good plays, and promotional leadership in wholesome physical sports. How does your society measure up?

Suitable Hymns—

"Praise the Lord, Ye Heavens Adore Him."
"Love Divine, All Love Excelling."
"Stand Up, Stand Up for Jesus."
"Soldiers of Christ, Arise."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

JEROBOAM: A MAN WITH A GREAT OPPORTUNITY.

Lesson II—July 9, 1939.

Golden Text: *"In all thy ways acknowledge him, and he will direct thy paths."*—Proverbs 3:6.

Lesson: I Kings 11:26-43.

A Man Who Might Have Been.

Of all sad words, of tongue or pen,
The saddest is "It might have been."

In some such fashion wrote the poet many years ago. And Jeroboam might be listed among the legion of men and women who might have been so much more than they were. He did not live up to his high promise, and although he had native endowment and boundless courage and industry, he is remembered to this day as a man who used his influence for selfish purposes, and who by his example and personal conduct led many people astray from the religion of the God of Israel. To biblical students he is known as "Jeroboam, the son of Nebat, who did sin, and who caused Israel to sin." Again and again is reference made to his sin, and how by his sin he caused others to sin. For no man sins to himself, because no man lives to himself. Jeroboam had a great opportunity, but alas, he did not live up to it.

Jeroboam first appears in the biblical narrative as a revolutionist, or rebellionist. The record states that "he also lifted up his hand against the king"; which is another way of saying that he fomented a rebellion or revolution. Perhaps he was not altogether to blame. Outwardly Solomon's reign had been characterized by magnificence and splendor. But much of his wealth and his glory had been built at the expense of his people. He resorted to forced labor and heavy taxes. The people were grievously burdened. There was a marked unjust distribution of wealth.

Jeroboam's mother was a widow, and her meager earnings may have been taxed to support the king in his luxury. The fire of resentment and of rebellion burned in the heart of this ambitions and capable man. Unfortunately he could not keep the matter to himself, for the record indicates that he made open rebellion against Solomon, and except he had fled for his life, he would have been executed forthwith. Like many another man who has aroused the displeasure of the ruling power, he found safety in flight to another country. In his case he went to Egypt.

It is significant to note, too, that Jeroboam was a man of ability and courage and industry. In fact it was these qualities that first attracted Solomon's attention. He was "a mighty man of valor," "he was industrious," and Solomon gave him charge over all the labor of the house of Joseph—he made him a superintendent or overseer of the construction group that was rebuilding or repairing the walls and fortifications of Jerusalem. It was from the inside of things that Jeroboam organized his revolt. The Bible itself does not recount the details of the rebellion. It simply states that Jeroboam lifted his hand against the king, and that he was forced to flee to Egypt for his life.

The writer of Kings recounts one incident that should cause us to judge Jeroboam in a more sympathetic way. One of the prophets of the Lord himself, in a symbolic way, predicted that Jeroboam should have ten of the tribes of Israel for his own kingdom. He made this prophetic dictum in the name of Jehovah, the God of Israel, according to the record. Jeroboam must have felt himself as an instrument in the hands of God to take upon himself the kingdom.

Needless to say, when Solomon heard of all of this, he got busy. Oriental monarchs then, as Oriental rulers now, brooked no opposition, allowed no political ambitions on the part of others. He sought to kill Jeroboam. But fortunately for himself, the young man escaped and fled to Egypt, where he remained until he got news of Solomon's death. And then he came back to Israel, and events played right into his hands.

Rehoboam, Solomon's son, fell heir to his father's kingdom. He was waited upon by a deputation from Israel, which asked him to lighten the tax load, and to lessen the forced labor. Rehoboam consulted with the older men who counseled moderation. If he had taken their advice all would have been well. But he turned to younger men, who counseled even more drastic measures than Solomon had employed. The men of Israel rebelled and established an independent kingdom. And Jeroboam, with insight and an eye to the main chance, took advantage of the situation and was made king over the ten northern tribes.

Jeroboam was quite an executive and an administrator, but he had a false sense of religious values. He was selfishly ambitious. He was afraid that if the people from his territory went up to Jerusalem to worship, they might be weaned away from allegiance to him. To guard against this possibility he established shrines at Bethel and at Dan, the southern and the northern limits of Israel, or the northern tribes. He also appointed priests, as we would say, from the laity, who were not of the priestly line at all, and commissioned them to perform the activities of the hereditary priesthood. As an added safeguard he established feasts of his own devising. Reduced to common language, he thus set up a man-made religion as a substitute for the divine revelation given to the Hebrew people.

The tragedy of the situation is that because he was in a position of authority, he caused the people to sin. Israel turned to the worship of false gods, the religion of the Jewish people was adulterated, and for years and years, the pernicious effects of this false religion were felt in Israel. For, as is always the case, a man's influence for good or for evil continues after he is dead. "The power of a dead man," is no idle phrase. The evil as well as the good that men do, lives after them, to curse or to bless the world and they that dwell therein. Let every man take heed how he lives, for his unconscious as well as his conscious influence lifts or lowers not only his own, but succeeding generations. This is especially true if he be in a position of prominence or authority. Leaders in church or state ought to walk worthy of the calling wherewith they have been called. And so ought the common man. There is no life so humble that it does not influence some other life. And even the humblest man or woman can inspire others and help to bring nearer the Kingdom of God by the simple method of living a pure, strong, Christian life. Indeed the lesson for today will be lost if we think that the principle applies only to those of high position, that the lesson concerns only a king of a far-away day and a far-away land. The lesson is a warning to all of us not to depend on worldly wisdom and not to have any other gods before us. We are to put God first and to keep Him first.

"There are spots on the Sun, so say the scientists. Alas! It seems there are blemishes in everything. Our sun may not be perfect but it's the best we've got and we'll hold on to it until the critics give us a better one."

By Chaplain H. E. Rountree

MONDAY.

"In Love."

"Love never faileth."—I Cor. 13:8.

He is thousands of miles away. Not a waking hour passes that this lovely wife, who is at home, is not envisaged in his mind. His whole being longs for her presence, her tender care, her good cooking, her constant and ever charming love. Though life has decreed it so, it seems all wrong that her life should be denied him. Great will be the reunion when it comes.

Enjoying such love as this he does not understand how any man and wife once in love, in the face of their differences and problems, which must arise, can regard their problems as primary and agree to separate, thus tragically shadowing their lives and that of their children forever.

There is a remedy which, if taken, will save every one from the tragedy of divorce. That remedy is: First, "Be ye not unequally yoked with unbelievers." Second, "Let the husband render unto the wife her due and likewise the wife unto the husband." Third, "Train the children to love." Fourth, take Jesus in the transaction and follow his teachings, ready to sacrifice all things selfish to make Him supreme, and married life will be one continuous stream of joy.

Prayer—Our Father, we thank Thee for the blessings of love in our lives. We pray for the spirit of Jesus, Thy Son, within us always, and for the courage to leave it all always with Him. *Amen.*

TUESDAY.

"Inordinate Use of Time."

"See that ye walk circumspectly—redeeming the time."—Eph. 5:15, 16.

"The time is short."—I Cor. 7:29.

Outside his room there is a card room designated as such for the pleasure of all who desire that pastime. There are some who love that pastime inordinately, as we think. They begin about nine o'clock in the morning and stop at a late hour of the night, stopping only for meals and then in a hurry to get back to the game. Among them is the wife of a minister and another the wife of a man who is ill alone in his room. We cannot understand how anyone can play at a game so continuously during their waking hours and enjoy it (we have reason to believe there is no monetary consideration). It is believed that the duties of a house wife of the home, of the children, and with the consciousness of the reality of life's purpose, would compel and impel anyone to subordinate pleasures to those ends. It is not even understood how it can be a continuous pleasure physically. That there is "nothing else to do" is not true. These same people complain of not having time to do some things for which they are responsible. But there are good people who do it that way. God bless them. May they do nothing that dims their vision or sense of God

Prayer—O Lord, our God, 'tis in Thee we live and move and have our being. O may we be thankful and render unto Thee our work and our pleasures in a way that will do Thy kingdom good and please Thee. *Amen.*

WEDNESDAY.

"Christian and Devilish Cooking."

"Know ye that your bodies are the temple of God."—I Cor. 3:16.

After eating some "devilish" cooking and as a consequence spending a half week in bed with a doctor's bill besides, convalescent, he sought out the prospects for some "Christian food." The menu called for "Fried Liver." He ordered a piece broiled—soft. It was served, broiled all right, but charred to a crisp.

We wonder why regimented cooks cannot produce foods not only to taste but to the good of the physical being—food to the physical well being may be called "Christian food." Food which bears prima facie evidence of the indigestible is certainly "devilish."

If it is "good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak." It is certainly good neither to eat nor drink that which causes the body to be offended or made weak, for this body is the "Temple of God" and "if any one defile it" "him shall God destroy."

Would that there were better Christian cooks (or more cooks who produced Christian food) in some places, and would that all of us were better Christian eaters.

Prayer—Our Father, teach us and make us willing and ready to be taught the truth of right and wrong, and whatsoever we do to do all to the glory this temple of our body and to Thy glory both here and hereafter. *Amen.*

THURSDAY.

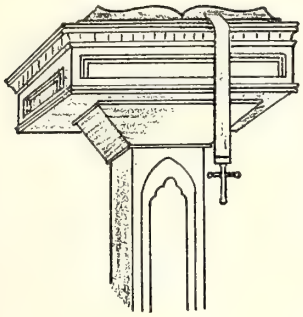
"Ride It Through."

"There came down a storm of wind on the lake . . . He rebuked the wind and the raging waters . . . and there was a calm."—Luke 8:23, 24.

The sea is calm tonight. For the past few days high winds have stirred the mighty ocean and rolled this "Leviathan of the Sea" about like a piece of drift wood. Tonight the winds have ceased and the majestic ship rides on an even keel and in a couple of days we expect to be in port—our desired haven.

We may learn from the calm that the storm is only a passing disturbance. It does not last, and it is always succeeded by a calm. That

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. R. C. HELFENSTEIN, MASON CITY, IOWA.

FIVE FAMOUS FOOLS.

About the worst title that can be conferred on a man is for society to class him as a fool. There are various attitudes and practices which cause one to receive the title. There are said to be ninety-three different kinds of fools referred to in the Bible as warnings to men and women today. In every generation, these types are found in full quota.

First is the individual who is known as "The Short-Sighted Fool." Jesus tells us the story of the man's life. This short-sighted fool thought only of his barns filled with plenty, quite forgetting about his need of a Mansion in the Skies. His barns were bursting with prosperity, and he soliloquized. He seemed to fancy that he could satisfy his soul with oats and corn. He was so short-sighted that he could not see that the leveler of time would some day come along, and "then whose would these things be?" The story of this short-sighted fool is found in Luke 12:16-21.

Material prosperity is not to be frowned upon or despised. No one but a fool discounts the importance of material values. Money is sacred. It represents personality, time, talent, and effort. But the person who makes material values an end in themselves instead of a means to end is living in a fool's paradise. This fool recognized that he had a soul. "Soul, thou hast much goods laid up for many years, taken thine ease—eat, drink, and be merry." He could have saved himself from playing the role of a fool, if instead of saying what he did, he had said, "The Lord certainly has blessed me with large crops and great prosperity. And to show my gratitude to God, I am going to make a large contribution to Missions, and make a large Thank-Offering to my church. I am going to use my prosperity in honoring God Almighty."

The second of the Five Famous Fools referred to in the Bible is the "Careless Fool." In Proverbs 14:9 we find this kind of fool described. "Fools make a mock at sin." They call it a "spree," "a night of it," or "a good time." They forget that "he who compromises with sin handicaps his children's children." Only a fool will play with fire—only a fool will play with sin. Parents who are indifferent to the need of spiritual training for their children are playing the role of the careless fool. The greatest heritage any child can have is the heritage of a noble Christian home training.

The third of the Five Famous Fools referred to in the Bible is the "Skeptical Fool." He is the man who is described as "the fool hath said in his heart there is no God." He is the man who wants to live without thought of how, and tries to make himself think that there isn't any God. The thought of there being a God carries with it the idea of responsibility and accountability to that God. Nobody but a fool would blatantly deny the existance of God.

The fourth of the Five Famous Fools is the "Self-Confident Fool." Some might call him the self-righteous fool—the person who thinks he knows it all—the person who thinks he is the "best ever." People who think that their correct notions about God, heaven, hell, the Bible, etc., are sufficient credentials or that their theology and creed are enough are fools. The Theological Fool is another name for this type of the self-confident and self-righteous fool. People who argue religion instead of living it are only fooling themselves.

The fifth of the Five Famous Fools referred to in the Bible is the "Religious Fool." We find the story of their foolishness in Matthew 25:1-13. They were in the right crowd—they wanted to meet the bride-groom, but had failed to make the necessary provisions. They had the lamp of religious profession, but did not have the oil of religious possession. No matter what creed a person may subscribe to, and no matter to what church one may belong, if the spirit of Christ is not in a person's life, and if the oil of love and good-will is not in his lamp of Christian profession, the door will be shut. A lamp is no good without oil. Neither are Christian professions, creeds, and theology, and even church membership itself of any value without the oil of sincere faith expressed in right living. It is better for a person to have the wrong theology and the right life than to have the right theology and the wrong life. The sincere Christian seeks to have both.

FAMILY ALTAR.

(Continued from preceding page.)

ship masters learn one thing to do in a storm, "ride it out." After all, calm predominates (we have had calm for five months).

We over-emphasize the hard times of life, and forget the good. Like the ships we log the storm but nothing is said about the calm. Yet, it is the calm that God is always giving and it is peace He is always leaving with us.

Prayer—Our Father, teach us how to ride the storms of life in the name of Jesus, and how to appreciate His peace He so graciously bestows. *Amen.*

FRIDAY.

"Life's Contradiction."

"When I would do good evil is present with me."

Paul was discussing the ever present temptations of life and the struggle one has to be faithful to good.

There is another phase of human life with which we struggle, just as potent an enemy as Paul's: that is undertaking to do things when circumstances will not permit, and then the loss of that ambition when opportunity does present itself.

One day we exclaim "O that I had the time to do that thing!" Another day we have all sorts of time and we relax and have no disposition to drive ourselves to work. One day we are overwhelmed with worldly cares, and the next day we are blissfully at ease.

Let us learn that all weathers are God's weathers, all times are God's times, that we ourselves are God's at all times and that an unfavorable disposition may be due to the condition of the liver. We are enfolded in God's care, so let us work while it is day and trust Him.

Prayer—Our Father, we pray for the abiding consciousness of Thy love with us always—give us more trust. *Amen.*

SATURDAY.

"Just Pegs."

Provide things honest in the sight of all men."—Rom. 12:9-21.

In building our log cabin we have reverted to the pioneer's use of hickory pegs. Hat racks, towel racks, and hangers for every use, are simply pegs driven into the logs. Our bookshelves are only boards laid upon pegs.

There is a seemliness and a dignity about these plain pegs that no expensive hardware could match. Sim-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It seems that some of our Sunday schools think we can run an orphanage on fresh air. Quite a number have not sent us a penny this year. The children we have at the orphanage have good appetites and eat food. It takes quite a lot to supply food for ninety or a hundred children. They wear clothes and it takes money to buy clothes. Every Sunday school is supposed to send us a monthly offering to help support the orphanage. It certainly would be fine if they would. If all would take a part and do their duty how much easier it would be to carry on the work. Then, too, if we had funds we could do much better work—a finer piece of work. It is hard to build a house if you have just half enough timber to build it. When a need arises in your community and little children are left helpless and dependent and you appeal to the Christian Orphanage for help we try to help you. When we take a child it means an added expense. We must have friends from somewhere to meet it.

If I take a group of boys out in the field to do a piece of work one cannot help but admire the boys who link into the work to do their part and do it well. How fine it would be if all our churches and Sunday schools would do their part and help to make the Christian Orphanage one of the finest in the State of North Carolina. Don't you think with more than thirty thousand members in the Southern Convention that we should run a real home for children?

We took in a little boy a few weeks ago. If you could visit the orphanage and take the little fellow up in your arms and realize that his father and mother are gone, that he is dependent upon *you* to give him a home, food, and clothes, and a chance in life, you would have a different feeling toward the orphanage than what you perhaps have had before. Visit the orphanage and see the plant, the children, and what we are trying to do here for little dependent children. Why don't you have your Sunday school picnics on our grounds? We have nice cool shade. We will furnish the picnic table. If you will notify us a day ahead of time we will furnish you a barrel of ice cold lemonade to quinch your thirst. We want you to come We extend to you a cordial invitation to come. Come and see the home you have helped build for little children. It is your institution.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 6, 1939.

Amount brought forward		$7,453.55
Sunday School Monthy Offerings.		
Eastern N. C. Conference:		
Liberty Vance	$ 5.68	
Auburn, 2nd Qt.	3.42	
Henderson	6.07	
Wake Chapel	6.81	
		$ 21.98
N. C. & Va. Conference:		
Greensboro, 1st	$ 9.94	
Pleasant Ridge	3.00	
Bethlehem	3.91	
		16.85
Western N. C. Conference:		
Big Oak	$ 1.81	
Union Grove	3.00	
Antioch	1.00	
Smithwood	1.93	
Spoons Chapel, May & June	3.15	
Antioch (R)	.75	
		11.64
Eastern Va. Conference:		
Bethlehem	$ 4.23	
Mt. Carmel	6.35	
Dendron	5.20	
Antioch	2.12	
		17.90
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Men's Bible Class, Rosemont S. S., for Robert Currin	$ 12.50	
Mrs. Phillips	25.00	
Celeste Penny, Chapel Hill, N. C.	10.00	
M. B. Smith, Jr., Gdn. ...	75.00	
		122.50
Total for week		$ 191.87
Grand total		$7,645.42

WHAT I LEARNED AT ELON.

(Continued from page 10.)

becomes so weakened that we are led to sin. What is the worst thing that can happen to us? The worst thing that can happen to us is to sin and to keep on sinning. We sin when we do not make our lives like Jesus' life. Sin is not only doing mean things, but thinking mean things. We *are* responsible for sin. Jesus has no patience with those who are always blaming their sins on conditions of living. We have a will to choose between good and sin. Man is judged not only for what he is but for what he is trying to be.

I also learned under Rev. Mr. Slater that to be a real Christian we have to be a follower of Jesus Christ, and as a follower of Jesus Christ must continue to be righteous to the end of our earthly journey. Also we must be honest, truthful, and love our fellowmen. I have also learned that if we practice our religion as we find it, we come to know more about it. None of us should be satisfied with our religion, but instead we should try to know more about it and live as a real Christian lives, striving to live more like Jesus. I have learned that we are not judged by what we are half so much as by what we are striving to be. I know that it is very easy for most of us to say that we are Christians, but when we are tested it becomes very difficult. I also learned that it is our choice between good and sin, and to be a Christian we must choose good. We must not only think of life on earth, but of the everlasting life—life after death.

I also took a missionary course, "Our Task Abroad," under a Mrs. Childs, a missionary from Angola, Africa. I shall not go into details about this course.

One of the most enjoyable things was the group meetings which were held every night just before we went to bed, from ten until ten-fifteen.

Our theme through the week was, "Let the meditations of my heart and the words of my mouth be acceptable unto Thee, O God." This theme brought forth a most interesting discussion.

Mr. Todd told us something about "Worship." The question was asked, "What is worship?" Worship is awareness of God's immediate presence. We should honor and praise Him. We should confess our sins to God, ask His guidance, and dedicate ourselves to Him. Some people go to church just to see a friend. We often hear people say, "I wonder if so and so is going to be at church," or "So and so is going to be at church and I must go and see him." I would like to know if we ever ask ourselves this question, "I wonder if God will be there?"

I appreciate the privilege of attending the Elon Training School.

"Always begin by doing that which costs me most, unless the easier duty is a pressing one. Examine, classify, and determine at night the work of the morrow; arrange things in the order of their importance, and act accordingly, Dread, above all things, bitterness and irritation. Never say, or indirectly recall anything to my advantage.—*Madame Swetchine.*

If we would be successful winners of souls we must be moved with compassion for the lost and the perishing. We must sympathize with men in their sorrows and troubles, if we would hope to gain their affections and to do them good.—*D. L. Moody.*

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Tools for Toilers

THE MINISTER OF EDUCATION.

By W. A. Harper, 159 pp., Ashland, Ohio: University Post. $2.00.

Reviewed by

DR. WILLIAM A. KEITH

Minister of Collegeside Church, Nashville, Tenn.

Religious education is never a dull subject. But Dr. W. A. Harper, professor of the study at Vanderbilt University School of Religion, has added to its interest an imaginary situation in which an expert is employed as "Minister of Education" by a church at "Bakersville." Dr. Paul J. Sherron helps the church meet its problems in religious education and helps himself by courting and marrying one of the church school teachers!

Dr. Harper confesses his discussion "represents partly experience and partly meditation on it." All of the situations discussed such as a church adopting objectives, transforming its method of teaching as well as materials, conducting a Worker's Council and building a library have been part of actual life somewhere.

In discussing the theory of religious education Dr. Harper sets forth his own type of "Creative Teaching." "Creative teaching is thus seen to be a cooperative enterprise. All persons involved, both teachers and students or growing persons, will necessarily enter into the process. The teacher is there to contribute out of his experience, but the initiators and active agents are the students or growing persons . . . Creative teaching rests on the fundamental assumption that learning is best achieved under conditions of freedom, sharing, and responsible participation on the part of the students or growing persons. Teaching is not 'getting persons told' but stimulating growing persons to arrive at intelligent testing in terms of an integrated standard of life voluntarily chosen."

The fiction in this account is a little too obvious at times. Some one unsuspectingly asks the right question and gives the Minister of Education to launch to a learned and comprehensive discussion of a theme then and there. But the talks he gives do embody the very best account of what religious education can and ought to be today. They are fully documented with ample quotations and interpretation of the best thought and digest of books in the field.

This book is the latest in a series Dr. Harper has written during a long and valuable life as teacher and expert in religious education. It will be profitably read by ministers, church school workers and parents who are concerned that their children have a more creative experience of religion in the church. Many more churches might have the transforming experience of "The First Church at Bakersville" if this book's wisdom were applied to its own need and possibility.

S. S. AND C. E. CONVENTION.

(Continued from page 10.)

8:00 Address: "The Marks of An Effective Sunday School." To be supplied.

Directions to New Hope.

Those of the Eastern North Carolina Conference and friends of the Conference who desire to attend the Sunday School and Christian Endeavor Convention being held at New Hope Christian Church may find the church by the following route: Those coming from the direction of Henderson will proceed to Wake Forest, turn left through the underpass and follow this hard surface road all the way to the church. It is approximately eight or ten miles to the church from Wake Forest. It is located on the right hand side of the road. Those coming from the direction of Raleigh will proceed to Wake Forest and turn to the right and proceed as above.

J. EVERETTE NEESE,
President.

Marriages

CHANDLER - WILLIAMSON.

Mr. Graham Quinton Chandler and Miss Janie Malissa Williamson were married at my home, Virgilina, Va., on June 7, 1939. The ring ceremony of the Congregational-Christian Church was used. The bride is the daughter of W. P. and Maybell Williamson of Buffalo Springs, Va. She is a graduate of State Teachers College, Farmville, Va., and has been for seven years a popular teacher in Mecklenburg County, Va. Mr. Chandler is the son of the late Robert and Viola Chandler of Texas. He is a traveling salesman for White-Turner Casket Company of Winston-Salem, N. C., and is located at Buffalo Junction, Va. After an extended bridal trip they will be at home to their friends. Their many friends wish for them a happy and useful life.

C. E. NEWMAN.

FAMILY ALTAR.

(Continued from page 13.)

plicity is always more beautiful than ornateness.

Just so the life that abounds in the ordinary, old-fashioned virtues of honesty, thoughtfulness, thrift, industry and considerateness, is more symmetrical and beautiful and effective than the one overlaid with sophistication.

Prayer—Lord, keep us simple and sincere, and ever lovers of the homely things. Deliver us from the tyranny of fashions and moods, that we may walk humbly before Thee. *Amen.*—*Wm. T. Ellis.*

SUNDAY.

"INSPIRATION POINT."

"I will lift up mine eyes unto the hills from whence cometh my help." —Ps. 121:1.

Rumaging through our photo diary the other day, we came upon a card showing "Inspiration Point" on Route No. 80 near Elcentro, Cal. It took us back to the day we climbed it. It is a crag, commanding a grand view of perfect loveliness that seems to soothe and calm one's spirit.

As much as we would, we cannot keep the mountain-top experiences always. Everyday life is in the valley where we work and toil; where we are with commonplace people doing the common place things. Let us learn as Jesus learned that the common place is made more important by the mountain-top experience. It is the vision that saves sordid souls. Neglect not the vision.

Prayer—Our Father, as Jesus loved the hills and grand views, so may we. Give us serenity of soul and strength of purpose that fills everyday life with glory. *Amen.*

THE FIFTH UNIVERSITY

By CLARENCE A. VINCENT, D. D.

Sir James Barrie said to the students of St. Andrews University: "Mighty are the four universities of Scotland, and they will prevail. But even in your highest exaltations never forget that they are not four but five. The greatest of them is the poor, proud homes you came out of, which said so long ago, 'There shall be education in the land!' She, not St. Andrews, is the oldest university in Scotland, and all others are her whelps."

Habits.

The true homes are the training places of good habits. It was there we formed habits of health and cleanliness and neatness and respect for others' rights. Patiently in the home were taught and practiced by our parents the conduct that at last became a habit. So much in the contacts in life depends upon the physical characteristics formed in childhood and youth!

"Our second mother, habit, is also a good mother." It is true mentally, that a thoughtful home, where the parents think things through and talk things over, trains the children in thinking and judgment. Out from such homes come the clear-thinking citizens, the leaders in every community. Corruption and tyranny begin to tremble when the citizens think truly and act courageously. "Beware when the great God lets loose a thinker on this planet."

Ideals.

A home that holds up the Christian ideals is a character and world-building university. The home that neglects to live and teach such ideals is robbing the children and neighborhood of the greatest example and training. Holland writes, "Ideals are the world's masters." If they are weak or selfish they gradually destroy society. If they are unselfishly moral and social they are subtle builders of civilization.

Jesus taught that all men are brethren. The realization of this ideal comes slowly, **but it comes!** What is civilization? It is the power of good men and women. The home should believe in and teach honesty, brotherhood, freedom, justice, reverence, and peace. Such a home is, indeed, a university.

Experience.

Jesus taught his disciples that religion is a life. The world was crushed under the weight of forms when he lived. "I am the way, the truth, and the life" and "He that hath the Son hath life." A saved life is "a life hid with Christ in God." As this experience of God in the soul became a fact, old oppressive, deadening forms began to crumble, and new forms began to express the new life. This has been the story of every awakening and reformation.

The home is the most effective university for the training of the generations of men in this life of experience and practice. Good will in the heart and applied in the activities of society will bring the kingdoms of this world into the Kingdom of our Lord and his Christ. Lead the children to Christ, fathers and mothers. The loving atmosphere of the home, the reading of the Scriptures morning after morning, the example of prayer, the teaching of the children to pray, the example of a home that serves its neighborhood and the world is the most effective institution in the world. The Church, the government, and the schools are important, but above them all is the **home,** the **"Fifth University."**

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

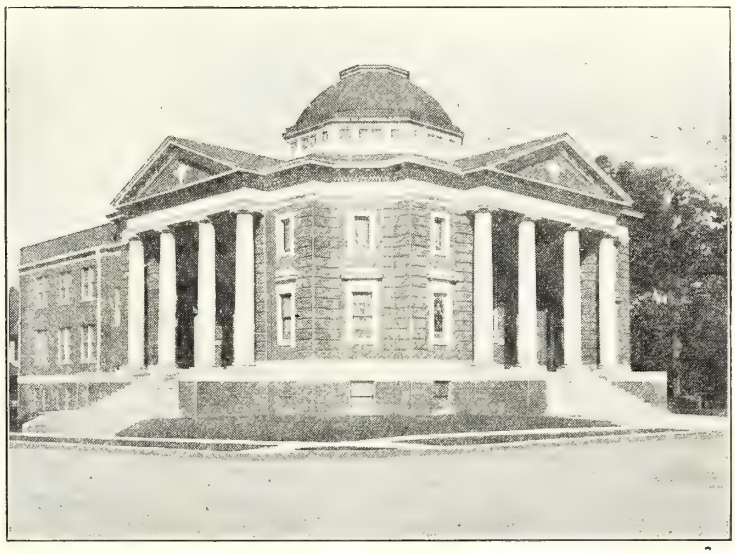
THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JULY 13, 1939. No. 28.



FIRST CHRISTIAN CHURCH OF BURLINGTON, N. C.

The above building and the parsonage adjoining are valued at $100,000.00. Burlington is one of our most active church groups in the Southern Convention. Dr. J. H. Lightbourne, D. D., is the pastor, and Miss Tora Rudd is his assistant. Last year's report shows that the 771 members gave to all purposes $14,142.28, or $19.64 per member, and that 47 members were added to the roll.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

A revival meeting is being held at Long's Chapel from July 9 to 16. Rev. H. E. Crutchfield is the preacher.

The Promotional Secretary enjoyed attending services at Albemarle, New Lebanon (N. C.), and Happy Home Churches on last Sunday.

The Virginia Valley Central Conference is to be held this year at the Newport Christian Church on Wednesday and Thursday, August 9-10.

Rev. A. Lanson Granger, Jr., has accepted an invitation to spend August at Asheboro, N. C., helping our group there to plan for the organization of a church.

Rev. Herbert G. Councill, Jr., of Franklin, Va., who recently graduated from Yale Divinity School, has been called to and has accepted a Congregational Church in Canterbury, Conn.

The revival meeting closed at Mt. Bethel Christian Church on Friday night of last week, with eight additions to the church. Rev. LeGrand Moody is the pastor and had as his assistant Rev. J. Everette Neese.

The Eastern Virginia Sunday School Convention will meet on Tuesday of next week with Rosemont Christian Church, Norfolk, Va. The program for the day will be found on page eleven of this issue of THE SUN.

Rev. J. E. McCauley of Richmond, Va., is to assist Rev. E. M. Carter in a series of meetings which will begin at Fuller's Chapel, near Henderson, N. C., on Sunday, July 16. Rev. A. Lanson Granger, Jr., will fill the pulpit of the Richmond church on Sunday.

Rev. J. F. Apple assisted Rev. S. E. Madren in a meeting at Mt. Gilead last week, which closed Friday evening. A good spirit was manifest in the entire meeting. At the closing service eight persons were received into the church upon profession of faith. Others are expected to join later.

There has been erected at the University of North Carolina a monument to Mathew McCauley in recognition of the contributions of the McCauley family toward the establishment of the University. The unveiling services will be held at 4:30 o'clock on Thursday afternoon of this week, and will be under the auspices of the Daughters of the American Revolution. Rev. J. E. McCauley, pastor of our Richmond church will be among those present at the unveiling.

VACATION CHURCH SCHOOL AT LYNCHBURG.

A Vacation Church School was held at the Lynchburg, Va., Church from June 19 to July 2, 1939. It is reported that the school was the finest held at the church for several years.

Teachers were as follows: Miss Ettie K. Harvey, Mrs. Maggie May, Miss Eunice Leebrick, and Rev. J. Howard Smith, Director and Teacher of Juniors and Intermediates. The enrollment was sixty. Mr. J. W. Talley is superintendent of the Sunday school.

Certificates were awarded at a Commencement Program given on Sunday evening, July 2. Attendance and cooperation were fine. A picnic for the entire school was held Friday, June 30, at Seminole Lake, and seventy-five people were present to enjoy the fun and fellowship.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of July 16, 1939.

Sun.—Eliphaz Reproves—Job 5.
Mon.—Job's Resentment—Job 6: 1-13.
Tues.—Job Assails His Friends—Job 6: 14-30.
Wed.—Job's Remonstrance—Job 7.
Thurs.—Bildad, Strong for the Way of the Fathers—Job 8.
Fri.—Job Does Not Think Well of Bildad's God—Job 9.
Sat.—But Job Would Be Reconciled With God—Job 10.

JOIN WITH US IN READING THE BIBLE.

MT. OLIVET (G).

One of the most educational and worthwhile propects of the church has just been experienced at Mt. Olivet (G). This Vacation Church School was, in many respects, the most successful in the history of this particular church.

The enrollment reached forty, which included about all the children of the community regardless of denomination. Of this forty, thirty-one received certificates for regular attendance and faithful work, two for three years of good work, and four for special recognition.

The teachers and helpers were some of the local people who consider this program worth while and beneficial, and for these reasons were willing to give their time and energy in instructing and enlightening those who will help constitute the church of the future.

The success of the school is largely attributed to the presence, help, and inspiration of the pastor and his wife, the Rev. and Mrs. M. W. Mann. This was an unusual privilege, since it is the second time that the pastor and his wife have guided and assisted largely in the Vacation Church School—the first time being fifteen years ago when we held our first school of this kind and the present local teachers were then students.

Mr. Mann took charge of the music and worship and Mrs. Mann taught the Juniors. Other workers were: Mary Gentry, Frances Parish, L. C. Parish, Jr., and Ruby, Winona, and Thelma Morris.

The school reached its climax on June 30, at which time a program demonstrating the work of the school and a pageant, "Speak, Lord," were presented.

If you have not had a Vacation Church School, start planning for one during the summer. You will find it helpful, worth while, and recreational.

During the two weeks of the school three evening meetings were scheduled for the adults of the church, at which time Mr. Mann was in charge of the teaching of new hymns found in the Pilgrim Hymnals, which have recently been purchased under the sponsorship of the Young People's Auxiliary.

Other things of interest that the young people have done for the church in a material way, but for the spiritual enrichment of the church, is the frosting of window panes so as to create a more worshipful atmosphere; and the purchasing of carpet for the aisle and pulpit.

On June 25, the entire Sunday school went to McIntire Park, Charlottesville, Va., after having its regular Sunday school, for a picnic, which everyone enjoyed immensely.

All in all, things have been moving quite rapidly, yet smoothly, with this "church on the hill."

THELMA MORRIS.

NEW, BUT EXPECTED.

During recent years the Federal Government has been furnishing work for millions of people who could not find employment. Recently Congress has passed a law requiring these laborers to work 130 hours a month, which is five hours a day for six days per week. Rather than comply with this new requirement, a large number of W. P. A. workers are reported to have gone on strike. When those who are being furnished relief refuse to take it because it requires work, a new chapter is being written in our national history.

One cannot argue that five hours of work a day is too strenuous for able-bodied people. No objection is made to the conditions under which the work must be done; the hours are simply too long. The Federation of Labor is undertaking to get the law changed so those on relief rolls will not have to give so much effort in return for the living which the Federal Government offers.

This is a new situation but one that was to be expected, because the Government has been so very free in passing out money in recent years. If a living can be had without labor, there are many who will refuse to work. We are told in sacred Scriptures that from earliest times man was expected to make his living by toil. Unless we come back to that standard and teach people to work for that which they get rather than seek to get it for nothing, there are grave dangers lying ahead of us. The Government would seem to be right in saying to those who are not willing to work an average of five hours a day for a living that they have a right to do without food and shelter.

PREACHING.

The person who is called to the ministry has as his major responsibility an activity called preaching. He is expected to tell from the pulpit the teachings of the Sacred Book as they apply to human experience in the day in which we live. It is the business of the preacher to present the idea of God in such fashion that people will want to honor and serve God. He is expected to preach Jesus in such a way that people will love him and seek to follow him. The preacher should present the Holy Spirit as the living presence of God, ministering to human needs, and do it in such a way as to induce people to seek his presence and aid.

If this be so, and it seems to be reasonable, there is little place for the personal pronoun "I" in the pulpit. What the minister has done is insignificant in comparison with what God has done. It is Jesus who is to be exalted and not the speaker. The power of the Holy Spirit is much more important than the personality of the preacher. It seems to be easy for preachers to forget this and to refer to themselves in a sermon much more often than they do to God, to Christ or to the Divine Spirit. It may be a profitable practice for ministers to get a trusted friend to count the personal references in a few sermons and thus give the speaker a chance to check up on himself to see whether he is preaching the Christ, or himself.

The day of preaching is not gone. People like to hear good sermons. They sit by the hour to hear what the man of God has to say. Fortunate is the person who can preach the message of the Eternal with fascinating words, interpretative gestures, and with a persuasive personality. Men of the ministry, you are called of God to preach "the unsearchable riches of God in Christ Jesus. The "good news" is still needed. Preach it!

RELIGIOUS EDUCATION.

One phase of religious education within our Convention bounds is the work done in the Sunday School and Christian Endeavor Conventions. These programs are prepared with the hope of helping all who deal with religious education in local churches. It is expected that those who attend the conventions will themselves have clearer vision and deeper devotion because of what they hear, see, and feel while attending the conventions.

With this in mind there are devotional services and inspirational addresses. Those who lead must themselves sometimes climb to a mountain height and get new contact with God. Those who lead the devotional services in Sunday school conventions have an opportunity of inspiring those who will lead such services in many local schools.

In addition to this there are talks that are intended to give information, new plans are presented, problems are discussed and solutions sought. Teachers become better informed, and superintendents stock up with new ideas. Pastors see things differently and are able to render better service because of these conventions. At last this is what is intended, and anything less makes the conventions unworthy to be classed in the realm of religious education.

TO GIVE, OR TO GET?—THAT IS THE QUESTION.

Shakespeare's idea was doubtless better than mine —he said: "to be or not to be"—but it is important for us to decide whether for us life is to be a giving or getting process. Churches must answer the same question. Preachers need to give some thought to this, also. Have we some contribution to make to the world, or do we want simply to receive? Will we support institutions so we may receive in return, or will we give so the Church may grow? Shall we attend meetings just for what we can get, or shall we attend to contribute our thought, prayer, and personality as well as our money? Are we living with the purpose of giving or simply to get? That is the question that determines our worth in God's world.

CONTRIBUTIONS

SUFFOLK LETTER.

The old time experience meeting was interesting. It was sometimes dull and tiresome when the same testimony was repeated in every meeting. The story was told that on one occasion an experience meeting was enlivened by the testimony of a man who had been partly paralyzed, but who was able to return to the meeting after an absence of several months. After several others had told what the Lord had done for them, the leader called upon the afflicted member to tell what the Lord had done for him. With difficulty he arose, and leaning upon his crutches, said: "Brethren, I tell you the Lord has mighty nigh ruined me. But I am glad to testify, although I am a wreck, as you can see."

The testimony meeting has almost passed. Many people were helped by testifying, and their testimony helped others. What would be our testimony if called upon to bear witness to what God has done for our soul? The answer to the question would vary with each individual case. But it seems to be reasonable to answer this question as a Christian, as follows:

God has answered my prayer. That is a great blessing. It indicates that the witness has met the conditions of answered prayer. The Psalmist said: "If I regard iniquity in my heart the Lord will not hear me," and follows that by saying, "but verily God hath heard me." That means he had put iniquity out of his heart while he prayed. It is a great favor for God to answer. It means that the line of communication between man and God is open and in use. And great things can come into the person's soul whose heart is fixed and unmoved by a living, vital faith.

Not only does God answer prayer but he gives to those who pray a power to weigh values in life. And that is essential to well-balanced living. We are living in a time when many people are not willing to evaluate living in a sensible, religious way. Material things, sensual pleasures, carnal desires and physical comforts attract the attention and appeal to the people of this age. How shall we spend our time? How shall we use our talents? Is the Sabbath a holy day or a holiday? How shall we spend our money? The answer to these and many other kindred questions will indicate the estimate one puts on values. God will help any person to know spiritual values and direct one in the making of proper adjustments. And the divine ideal is for every one to "Seek ye first the Kingdom of God and His righteousness." Every one should recognize the fact that spiritual worship, in the house of the Lord on Sunday, is the highest privilege of man on this earth. To be a consistent Christian is much more important than amassing a fortune.

God also gives us the inner urge to witness for Him when we are obedient to His will. Why does a young man make a date with his sweetheart? Because he is compelled by some social or civil law? No. He is motivated by an inner urge—the urge of his love. Why does the minister preach? Is it because he is compelled by some external authority or power? Under the power of God he can preach because he is moved by an inner force—the urge of love for God and humanity. Duty is a great word. But love is the greatest word and represents the most powerful motive in human life. The kingdom of God is a kingdom of love. And the work of every Christian should be done out of a spirit of unselfish love. That spirit will, under the power of God, change the whole perspective of all work and all living. And God calls us to this high standard that life may be happier within, and more useful for others.

I. W. Johnson.

WHO'S WHO.

As Elon College enters her fiftieth year of service and into earnest preparation to observe properly the fiftieth anniversary of her services to the church and to the world at large, there are certain things that need to be clearly understood.

There are some who feel that this anniversary includes only the graduates of Elon College. There are others who feel that it includes only those who have at one time or another been students at Elon College and that only those who have been matriculated students at Elon are eligible for membership in the Golden Anniversary Club and are expected to have a part in the exercises commemorating this historic occasion.

The celebration is all inclusive. The graduates, the non-graduates, every member of the church in the Convention, and all friends of the college and whosoever will may come and have a part. The church founded Elon College, and certainly the church is expected and requested to have much to do with the observance of her own institution's fiftieth anniversary. Membership in the Golden Anniversary Club is open to any and all. The one condition is the payment of $50.00 which constitutes the charge for membership. There are approximately thirty thousand members of the Congregational-Christian Church constituting the Southern Convention. The college is owned by the Convention, and it is the privilege of the churches of the Convention to continue their support of the college by participating in the celebration. It is estimated that more than ten thousand have matriculated as students in Elon College since its founding. There is no way to estimate the number of friends that the college has. It is to be hoped that her friends outnumber her natural constituency. Certainly there are many thousands who today are interested in Elon College and who are anxious for its continued growth and development. From this vast constituency the college is hoping and praying that there may be at least three thousand who will volunteer and come to the college's assistance in this hour of need as well as share in its benefits and add to its joy on the occasions of her celebration.

I wish that this message might reach the entire constituency. At best, however, it can be hoped to reach only a small fraction. The Christian Sun that carries this article is limited to less than twenty-five hundred homes. It is hoped that the ones who read may be able to discern the real situation, the seriousness of this appeal, and that they may act promptly and generously. From time to time news will be given regarding the periods set apart for celebration and the program to be executed on all occasions. You can help much by contributing your share in contributions, witnessing, and appeal. Your cooperation will mean success.

L. E. Smith.

PLEASANT RIDGE (RANDOLPH).

The second quarterly conference of Pleasant Ridge Christian Church was held Saturday evening, June 24, with our pastor, Rev. J. F. Apple, of Elon College, presiding.

It is in these conferences and through the inspiring messages which our pastor brings to us at these times that we, as church members, are made

to feel more keenly our duty to our church and how very important it is that we, in order that the church may grow, must give *our* most loyal support and cooperation in response to this call of duty.

I sometimes wonder why more of our church members do not attend these church meetings. Is it because they do not realize that one member has just as much voice in the transaction of the business of the church as another, or is it because they do not have the interest of their church at heart as much as they should? However the case may be, I am sure it would be more encouraging to our pastors if more of their members would attend these meetings.

We members of Pleasant Ridge feel that we are indeed very fortunate in having for our pastor such a one as Brother Apple. He has been with us six years, filling one appointment a month for the first two years, and two a month for the past four years.

During his ministry the church has made visible progress. Besides the addition of many new members to the church, we have painted both inside and out, recovered the church, bought shrubbery, covered the windows with art glass, and have just completed the installation of electric lights.

Our Sunday school with Sybrant Pell, superintendent, continues to grow. We have organized a Worker's Council and through the cooperation of the officers and members of the Sunday school we are realizing very encouraging results.

We have also organized a Women's Missionary Society and at present have twenty members. We are young in the work, but we hope, as we grow older. to grow stronger. Pray for us that we may become more missionary minded and more zealous in the work of our Master.

We are now looking forward to the Daily Vacation Bible School, which will begin Monday following the fifth Sunday in July.

MRS. O. C. BROWNE,
Reporter.

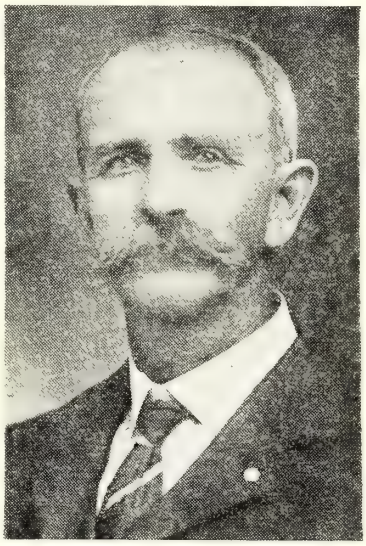
DEACON THOMAS FRANKLIN LYNCH.

Recently the Board of Deacons of the First Christian Church, Burlington, met in a supper meeting honoring Deacon Thomas Franklin Lynch. While in session it was agreed that further recognition should be given Brother Lynch's long service as a deacon by asking for the publication of his picture and his record together with a picture of his church in THE CHRISTIAN SUN.

Deacon Lynch was born January 1, 1859. His grandfather on his mother's side was Rev. T. J. Fowler, whose wife was a granddaughter of Rev. James O'Kelly. This makes Deacon Lynch a great, great-grandson of O'Kelly, founder of the Christian Church in the South.

Old Union Church of Burlington received Brother Lynch into its fellowship in 1881 and in 1884 he became a charter member of the First Christian Church and a deacon. This gives Brother Lynch a service as deacon of fifty-five years.

Besides being a charter member of First Christian Church Deacon Lynch is also a charter member of Beulah Lodge of Masons, Burlington. For many years he saw service as an engineer with the Southern Railroad, but for several years has been retired.



THOMAS FRANKLIN LYNCH.

On January 1, 1926, Deacon Lynch celebrated his own birthday by attending the one hundredth anniversary services held at Elon College honoring Uncle J. W. Wellons, and at which Uncle Wellons preached.

Deacon Lynch's record of long service is an enviable one and places him among an elect group. At this writing Deacon Lynch is enjoying good health and has the appearance of vigor and alertness, and the hope and prayer of his fellow-deacons of the First Christian Church is that he may celebrate many more happy anniversaries of his birth and of his election to the office of deacon.

"SEE, MOTHER, SEE."

We have just read the anonymous letter of a mother entitled "What Can We Believe?" in the June issue of the *Atlantic Monthly*. We pass it along to you, lest you miss it.

It is a story of a mother, through the tragic death of her twenty-one year old son law student, rising from a vague belief and understanding of God to a very definite belief and understanding of Him.

Through the gift of this son she learned that "each of us," as she says, "is an immortal soul in process of growth and the body is but a temporary tool, with attributes of intellect and emotion, an instrument by whose means the soul gathers what it needs."

One of the outstanding qualities of her son was, it seems, seeing the beauty and glory of things about him, habitually saying to her, "See, mother, see." During her great sorrow this voice was still saying to her, "See, mother, see."

Gradually she became aware of a "clam within my swirling agony," like a "quiet at the center of a storm," and "Bill seemed to be there saying, 'I'm all right, mother, I'm all right.' "

From then on every bit of attention and sympathy by friends, though it was but a cup of tea—"wordless sympathy" which hitherto has seemed but an effort to "bind up the broken-hearted with fibers from their own hearts" (not God's)—now spoke to her in different terms. She says, "I had mistaken the signs for the things signified. I had not understood that kindness and love are bright signals that the soul gives to show God's presence in the heart—as the vessel in the harbor flies a pennant when the owner is aboard."

"And now," she goes on, "I see God in human hearts. All the thoughts, flowers, words, and prayers of my friends are shining lights of an altar wide and high where I kneel by the side of my son and where his love illuminated Christ for me. God is now the deepest reality of my existence, and when I am frightened by the things I do not understand I see the pennant flying there and I know God *is*." Until her own experience, any amount of finding God was distasteful and unreal to her. Because of our natures we shall always question God's purpose and His plan. She says, "And now I no more doubt His being and His love," and the words "See, mother, see" bid her to look further and more deeply still for His riches of life, and not to mourn the hand of death, nor the son as lost.

HERSEY E. ROUNTREE,
Chaplain, U. S. Navy.

"A man protesting against error is on the way toward uniting himself with all men that believe in truth."

Elon College Golden Anniversary

YOU CAN NEVER TELL.

This matter of soliciting subscriptions and contributions to the Anniversary Fund by mail is an uncertain adventure. You watch the mails, sometimes in vain but not always. Occasionally you are surprised. One who had reached the decision that so many have reached—that she intended to join the Anniversary Club and pay her dues before the time expires but would not make a pledge—finally became so interested that she wrote out a check for $10.00, signed her pledge, and sent it in. This is a fine example. I hope that many, many others will take the hint and do likewise.

Another good friend of the college who has just completed paying his pledge to the Development Program made a pledge of $100.00 which is to be paid on or before May 1, 1940. This is encouraging.

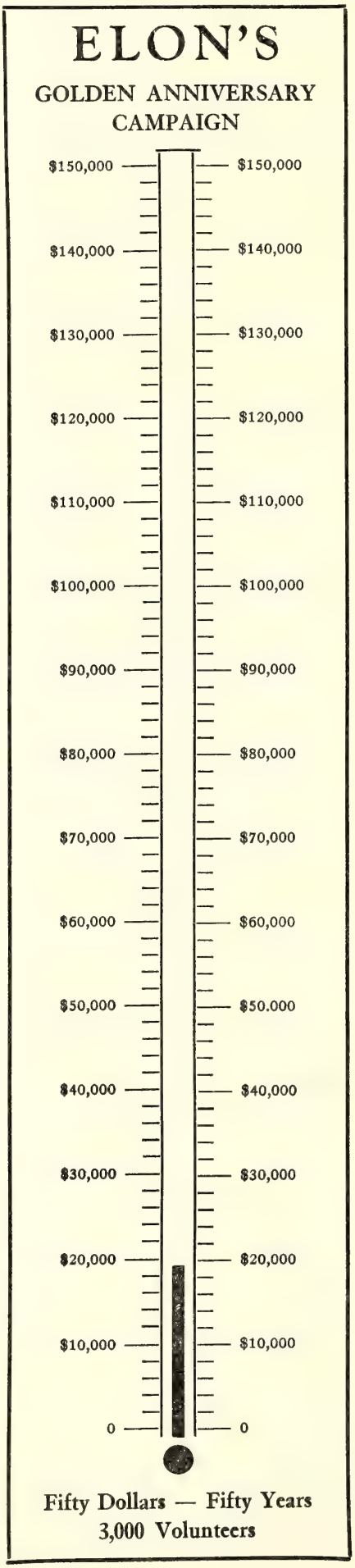
Friday I happened to be in Norfolk, Va., on business. I was to meet Mrs. Smith in the Monticello Hotel at three o'clock. A few minutes of three I walked in, and one of the first students at Elon College halted me as I passed by with a hearty handshake, a few words of congratulations on what is happening at Elon, and an inquiry as to how we were getting along with the debt. I slipped a card in his hand. When I arrived at the college, I found a good letter with a check for $25.00. I am sure he will find it possible before the time is up to make an additional contribution.

There are scores and hundreds of Elonites who are greatly interested in this campaign who have made up their minds that they will assist. What encouragement it would be if they would join with the rest of us in making their contributions that their generosity might be examples to others. Every subscription received through the mails saves time, money, anxiety, and lends encouragement.

The following is the report for this week:

Name	Pledged	Paid
Dr. C. H. Rowland (Mem.), by Mrs. C. H. Rowland	$ 50.00	$ 10.00
G. C. Crutchfield, Route 4, Burlington, N. C.	50.00	
L. L. Vaughan, 11 Enterprise St., Raleigh, N. C.	100.00	
Totals for week	$200.00	$ 10.00

Total for week	$ 200.00
Previously reported	18,100.00
Grand total	$18,300.00



FIFTH SUNDAY OFFERINGS.

The month of July brings another fifth Sunday. The Convention plan for the support of Elon College calls for an offering from our Sunday schools on the fifth Sunday, these offerings to be counted on conference apportionments. Brother Pastor, this is a fine opportunity to get at least a part of your conference apportionments in hand. Why not appeal to your Sunday schools for help? The average Sunday school is glad to lend assistance to whatever task the church is asked to perform. This is one way, Mr. Superintendent, that you and your school can render a service that will be helpful not only in the local church but throughout the Convention. Whatever service we render to Elon College will come back to us and our local churches five-fold. It is fortunate for the college that there is a fifth Sunday in mid-summer. The summer months are lean months for the college. It is certainly an opportune time for the Sunday schools to come to the college's assistance the fifth Sunday in July.

Offerings from the churches and Sunday schools have been somewhat tardy. I believe, though, that we have not had a week since conference that we did not receive at least one offering. There is only one this week, but it is a good one, and we appreciate the same.

The following is the report for the week:

Sunday Schools.

Eastern Va. Conference:	
Suffolk	$ 15.00
Previously reported	2,597.26
Grand total	$2,612.26

"CHRISTIAN SUN" SUBSCRIBERS IN THE VIRGINIA VALLEY CONFERENCE.

Church	Quota	No. Present Subscribers
Antioch	20	14
Bethel	10	7
Bethlehem	10	6
Beulah	5	1
Concord	5	2
Dry Run	8	3
Joppa	5	2
Leaksville	20	12
Linville	15	6
Mayland	15	4
Mt. Olivet (R)	12	5
Mt. Olivet (G)	18	10
New Hope	8	4
Newport	10	5
Palmyra	5	1
Timber Ridge	15	6
Whistler's Chapel	5	2
Winchester	20	15
Wood's Chapel	5	3

FOR THE CHILDREN

A CARPENTER LIKE JESUS.

Nduna was a little black Zulu boy, who lived in far-away South Africa. He did not live in a home like ours. His home was small and round, built of straw thatched over a framework of slender branches. There was only one room, and the fire was built in the center on the mud floor; the smoke went up through a hole in the roof.

One day something wonderful happened to Nduna's family. For a long time his mother and father had been listening to the stories of white people. They often went to church to hear them sing. At last they said to each other, "Let us follow the white man's Jesus. I believe that their God loves us." And then they joined the church. After that they did not want to live in the tiny little hut any more, but wanted a clean, orderly, beautiful home. "We must show our neighbors how a Christian family lives," the father said. And so they built a little three-roomed cabin. What a good time Nduna had helping build the new house!

Then the family sent Nduna to a mission day school. Here every day the teacher would tell the children about God and His dear Son Jesus. How Jesus was here on earth to teach big people and children how to be good. One morning the teacher read from the Bible these words about Jesus, "Is not this the carpenter, the son of Mary?"

Now this was the first time that Nduna had ever heard that Jesus was a carpenter. He had not realized that Jesus had to work very hard and was very tired when his day's work was done. He began to think that this Jesus was one worth following. Nduna was interested in this and hoped that some day he would be able to build and become a carpenter like Jesus. But Nduna had one great fault—he was proud and boastful—proud especially of his big, handsome father. So little Nduna soon became very lazy in school.

One day Nduna's father became ill with influenza. As the days passed and the little boy was not allowed to see his father, the boastful feeling left Nduna. He often went around with tears in his eyes. At last his father called his son to his side and whispered to him, "Remember to be like Jesus." Soon after that he died.

Nduna's mother was left with many little mouths to feed and very little money. At last she remembered the dear old lady living up at the mission boarding school at Inanda and went up to see her. As the lady listened lovingly to the sad story of Nduna's mother, she asked, "Could not Nduna help?" The mother replied, "We cannot find work for him to do, and besides his father wanted to keep him in school." At last Mrs. Edwards thought of a plan. Nduna was to come on certain days after school to pull weeds and do little errands to earn money.

Have you ever pulled weeds for an hour or more at a stretch? Did you like it? Neither did Nduna and he pulled very slowly, sometimes almost falling asleep. When Mrs. Edwards would read the Bible to the garden boys, Nduna would promise to try a bit harder. As the days went by Mrs. Edwards tried giving Nduna different work. When he would pound together a little chicken coop or make a little support for a vine or tree, he was happy. "Why not make him a carpenter?" she thought.

So she wrote to the Adams Training School and asked them to take Nduna and let him work in their shop and learn and let him work outside of school time to help earn some of his fees. Nduna went, but even then there he had to work in the garden. He would often give excuses, when he was given a job of any kind. He seemed to get lazier and lazier. One day the missionary sent for him. He told Nduna that he had expected him to be a true son of his father but that he had failed. Since there were so many boys that were willing to work to learn, he must be sent away.

Nduna felt ashamed. Now that he no longer had the chance to work, he wished he might. He could not sleep that night. How ashamed his father would be of him! All at once he remembered something his father had told him—"Remember to be like Jesus." "I'll never forget again," he said to himself. "I'll beg the missionary for just one more chance."

The next morning bright and early a little black boy was seen sitting outside the door. As soon as he heard sounds within, he timidly knocked. With tears in his eyes he told his story and asked for one more chance. The missionary just couldn't refuse when he saw that this time Nduna meant it.

Today if you went in the carpenter shop at Adams Training School, you would see a neat boy working hard. Nduna is no longer the first to put down his tools when the bell rings. He loves his work and hates to leave it. He has decided to be a carpenter like Jesus.—*Adapted from "Here and There Stories."*

(Copies of "Here and There Sories" may be bought for 5c each from The Pilgrim Press, 14 Beacon Street, Boston, Mass.)

THE CORK AND THE WHALE.

A little cork fell in the path of a whale,
Who lashed it down with his angry tail;
But in spite of his blows it quickly arose,
And floated again before his nose.

Said the cork, "You may flap and sputter and rap,
But you can never keep me down,
For I am made of the stuff that is buoyant
Enough to float instead of drown."

MARY'S LITTLE LAMB.

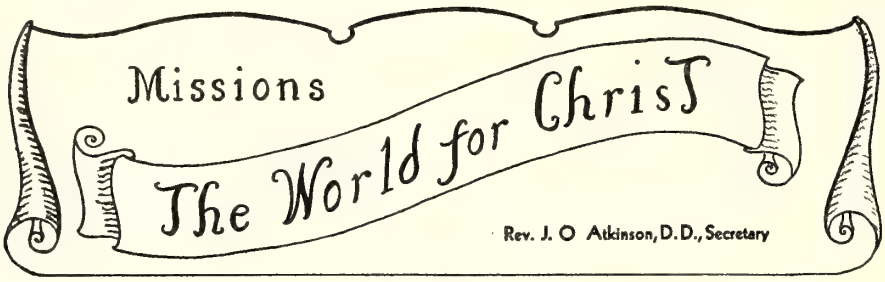
Perhaps every school boy or girl has at one time learned and recited "Mary's Little Lamb." But how many know the story of Mary and her lamb? For, you know, there was a real Mary and a real lamb, and the little school house where this story happened still stands in the town of Newport, N. H.

It was like this: There lived in Newport, nearly a hundred years ago, a woman by the name of Sarah Josepha Hale. She was not only a great leader to help make our country what it is, but she was a great writer of poems for the young folks. So one day she saw Mary going to school and the lamb following after her. When she learned what had happened at school she wrote the poem that has been read and recited by children all over the world.

Abraham Lincoln was President of the United States during the time Sarah Hale was most active in her work, and she induced President Lincoln to declare Thanksgiving Day a national holiday.

A memorial tablet has been dedicated to Sarah Josepha Hale at Newport, and soon there is to be a statue to the memory of Mary and her little lamb, which will be a shrine for the young folks of America.—*Sunshine Magazine, 1938.*

"There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week."



CHRISTIANITY NOT DEAD IN RUSSIA.

In spite of the continued atheistic propaganda in Soviet Russia, as promoted by communistic officials, by means of ridicule, education, persecution and materialism, those familiar with the present situation assure us that religion—and particularly evangelical Christianity—is *not* dead in Russia. The expression of it may have changed and been driven to cover, but the hunger of the human heart for God has not been satisfied and the vital spark of men and women who have received life from Christ has not been quenched.

Soviet Government census has recently shown (according to *The Sentinel*) that two-thirds of the 80,000,000 Russian people living in villages and one-third of the 40,000,000 people living in larger towns are still definitely believers in God, in spite of the twenty years of pressure and persecution to suppress all religious faith.

The Soviet authorities have been disturbed by the revelations of the census and have sought to suppress the facts. A German writer states that there are today 30,000 organized Christian groups in the Soviet Republics, in addition to many secret societies. Faith in God and a desire for some relation to Him—even in the form of unenlightened religion—will not die.

Many factors that have been supposed to support religious institutions —capitalism, private property, wealth, and an independent clergy—have lost influence, but the roots of religion still remain. The younger generation, declares the *Deutsche Landshau,* that does not remember the regime of the Czars, is less prejudiced against religion. Many Russian congregations are said to be made up largely of people under thirty years of age. Ministers are ordained secretly, have no definite parishes, and travel about unrecognized by the enemies of religion, but known to believers. Many of the clergy are artisans or small trades people, and gather groups of believers in unfrequented woods and ravines. Piety is nourished in the hearts of the people who are encouraged to memorize Scripture, songs, and prayers. It takes courage to join such groups, as was true in the early days of Christianity, but persecution endured helps to strengthen rather than to weaken faith in God. The truth of Christ's promise is proved today, as to the Church founded by Him and characterized by living faith in Him: "The gates of hell shall not prevail against it."—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 8, 1939.

Sunday Schools.

Ramseur, N. C.	$ 3.49
Pleasant Ridge, Ramseur, N. C.	4.30
Graham, N. C.	1.39
Palm Street, Greensboro, N. C.	5.82
Morrisville, N. C.	3.00
Antioch, Harrisonburg, Va.	4.03
Newport, Shenandoah, Va.	3.14
Raleigh, N. C.	6.45
Ingram, Va.	2.50
Winchester, Va.	4.67
Total	$ 38.79

Individuals and Churches.

Mt. Gilead, Louisburg, N. C.	$ 7.80
Pilgrim Fellowship Society, Shallow Well Church, Sanford, N. C.	5.00
Total	$ 12.80
Total for week	$ 51.59
Previously acknowledged	14,692.76
Total since Sept. 1, 1938	$14,744.35

Although the offerings from Sunday schools and churches the past week are not up to the average they are appreciated all the same, since they indicate a continued interest on the part of many in sharing the kingdom of righteousness and the life of our Lord with others. Sharing with others that which they most need is the task of Christian missions. And there is no need greater than that supplied by the gospel of our Lord.

Gratefully,
J. O. Atkinson,
Mission Secretary.

THIRD QUARTERLY REPORT.

The following is the third Quarterly Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from March 30, 1939 to June 30, 1939, inclusive:

Women's Societies.

Belew Creek Church	$ 2.50	
Bethlehem Church	5.70	
Beulah Church	2.00	
Biscoe Church	3.05	
Burlington Church	126.43	
Church of Wide Fellowship	14.88	
Durham Congregational	54.40	
Elon Congregational	62.41	
Ether Christian Church	2.56	
Greensboro First Christian	75.00	
Hank's Chapel Church	6.60	
Henderson Cong.-Christian	18.76	
Hine's Chapel Church	14.00	
Ingram, Va., Church	5.80	
Liberty Vance Church	31.50	
Lynchburg, Va., Church	8.24	
New Lebanon Church	6.25	
Palm Street, Greensboro	7.50	
Park's Cross Roads Church	6.50	
Pleasant Hill Church	6.62	
Pleasant Ridge (Guilford)	6.00	
Pleasant Ridge (Ramseur)	3.50	
Raleigh United Church	30.00	
Randleman Church	5.00	
Reidsville Church	37.50	
Salem Chapel Church	2.50	
Sanford Church	11.50	
Shallow Well Church	18.00	
Turner's Chapel Church	20.40	
Union Church, Virgilina	12.95	
Wake Chapel Church	4.70	
Winston-Salem Church	10.00	
Youngsville Church	3.75	
		$ 626.50

Young People's Societies.

Bethlehem	$ 5.65	
Burlington	6.41	
Elon Cong.-Christian	5.90	
Greensboro First Christian	6.31	
Durham Cong.-Christian	16.54	
Park's Cross Roads	8.82	
Reidsville	15.00	
		64.63

Willing Workers.

Durham Cong.-Christian	$ 7.37	
Elon College Christian	4.31	
Greensboro Cong.-Christian	4.47	
		16.15

Willing Workers (Juniors).

Durham Cong.-Christian		5.68

Cradle Roll.

Burlington	$ 12.28	
Durham Cong.-Christian	5.23	
Greensboro First Christian	1.17	
New Lebanon	.75	
		19.43

District Rally Offerings.

Chatham - Lee - Moore District	$ 5.00	
Guilford District	5.00	
Halifax District	6.25	
Randolph District	3.50	
Vance-Warren District	3.60	
Wake-Durham District	5.58	
		28.93
Total Receipts		$ 761.32

Disbursements.

Mrs. J. E. Neese, expenses, attending District Rallies	$ 10.38
Rev. F. C. Lester, expenses, attending District Rallies	25.00
Mrs. Wisseman, expenses, attending school of Religious Education, Northfield, Mass.	40.00

Miss Lola Rudd, expenses, Lynchburg, Va., Rally . 3.00
To Mrs. H. S. Hardcastle, Treasurer of Woman's Mission Board of the Southern Christian Convention for life membership and missions 682.94
$ 761.32

MRS. CHAS. H. STEPHENSON,
Treasurer.

Raleigh, N. C.

A PROGRAM OF WORSHIP FOR A WOMAN'S MISSION SOCIETY.

THEME: *"Stewardship."*

Piano Prelude: "Take My Life and Let It Be."

Call to Worship by Leader:

Ye are not your own; for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

Hymn: "A Charge to Keep I Have."

Scripture Lesson: Matthew 25: 14-30.

Solo: "Take My Life and Let It Be."

Prayer:

Thanksgiving for the many good things in life in which we may share.

Petition that we may covet earnestly the greater and the best gifts of life.

Prayer that our spendings and our usings may add to the happiness of those about us, and never lead to envy or bitterness.

Prayer that we shall use such as we have and are for the Kingdom of God.

Leader's Talk: "The A B C's of Stewardship."

Introduction: The A B C's are very simple, but they are very important. They are the basis of all later learning, and one ought to master them. In like manner there are a few simple but important factors in learning the laws of stewardship, not only of money, but of all that we have and are.

(It might be well to start out something like this as a means of getting attention.)

1. "God is owner of all things."

He created them.
He owns them.
He created man.
He redeemed man.

Until a man learns and recognizes this basic fact, he will never be a good steward.

2. "Man is the Steward of all things."

Man does not own, he merely possesses. Not only does God own all things, but God gives man the powers to make money and to do things.

Man is a steward of what he is and possesses:
His time.
His talents.
His money.
His influence.
His life.

3. "Man must give an account of his stewardship."

Sometime, somewhere, we are going to be called upon to give an account of our stewardship. We will have to give an account of how we have used that which God entrusted to us, what we have done with that which He trusted in our hands.

4. "As Christians we ought to be eager to be good stewards."

Not because we are afraid of what will happen to us, but because we are grateful for what has been done for us.

Prayer: Briefly asking God to help us to be wise and faithful stewards of all that we have and are.

Question Period: (The leader might ask three questions and try to get members of the society to answer them extemporaneously, or she might ask the members in advance to be prepared to answer a stated question briefly. This part of the the meeting may well be one of the best features of the programs.)

1. What is the relation between wealth and character?
2. Can you suggest some ways of making money that are not Christian?
3. Should a Christian acquire money by gambling or by winning a bet? By a prize in a card game?
4. What do we mean by sacrificial giving?
5. What are some adequate motives for giving?
6. How is giving related to the spiritual life?
7. What are some of the ways in which a person can be a good steward of his life, even though she does not go to the mission field or into full Christian service?
8. Give some specific instances of how people are good stewards of their talents.
9. What are some of the rewards of a good steward?

Poem:

A Hill-Born Prayer.

From lust of gain or greed of gold,
Keep me with high and holy mien;
But if the ships of routine bring
Some precious cargo, clear and clean,
Safeguard me in my stewardship
By glimpses of thy great unseen.

From lust of place or pomp of power
Save me with pure and passionate pride,
Curb not the hunger of my soul,
But keep ambition sanctified.
Safeguard thy steward, Lord, each day
By vision of the higher way.

—Ralph S. Cushman.

Tabloid Tithing Truths.

If the meeting is not too long, members of the society might read these pithy paragraphs about the stewardship of money:

When a man gets rich, God gets a partner or the man loses his soul. The Kingdom of God can never be established by raising money, but it can never be extended without raising money.

Give, not from the top of your purse, but from the bottom of your heart.

Jesus teaches that a man's attitude toward the Kingdom of God is revealed by his attitude toward his property.

Not how much of my money must I give to God, but how much of God's money shall I use for myself?

Stewardship puts the Golden Rule in business in place of the rule of gold.

Poem:

I know not all who wrought for me in the years of yesterday;
I know not who has fought for me along the weary way;
But I know the blessings bought for me cost struggle, hard and long.
The passing years have brought to me great gifts and love and song.

So I must live for those unborn, and give my very best;
Nor dare my daily task to scorn, nor shun the highest quest.
Since others wrought to help me live in a broader, better way,
I'll work and fight, I'll plan and give, to others a better day.

—(Author unknown.)

Hymn: "When I Survey the Wondrous Cross."

Benediction.

Piano Meditation: "Take My Life and Let It Be."

NOTE—This program may be too long to use in its entirety, but it can readily be adapted to the length desired by omitting parts of it. If it is to be used only as a worship program, the leader's talk may be omitted. The outline can easily be filled in, however, in case the entire program is given over to stewardship.

NEWS OF THE SOCIEITIES.

By MRS. W. M. JAY, *Editor.*

FRANKLIN.

The Woman's Missionary Society of the Franklin Congregational-Christian Church has had a good year under the capable leadership of Mrs. E. P. Jones, president.

Special programs have been rendered; among the most beautiful was the Christmas program, when they were ably assisted by the Junior Missionary Society. The annual anniversary party was held in March, at which time a lovely poem dedicated to the society was written and read by Mrs. B. V. Hargraves.

The week of prayer and the World Day of Prayer were observed in a fitting manner, and four new members have been received. All requirements of the conference have been met and a contribution of $5.00 to Kagawa was made.

Two public meetings have been held —one for all the church members and one was held recently when Mrs. John G. Truitt was guest speaker and delivered a strong, helpful address. E.

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

CHRISTIAN YOUTH IN MISSIONARY ACTION.

Many of you have used pamphlets entitled "Christian Youth in Missionary Action" in your young people's groups for the past several years. This pamphlet will not be issued any more. Instead, this material will appear in *The Pilgrim Highroad.* (Another excellent reason why this magazine is a "must" for all young people's groups!) The material for 1939-40 appeared in the June *Highroad.* This article gives sources for materials to help you in planning the missionary part of your programs, tells different methods which can be used in presenting the missionary phase of Christianity in your group, and gives a brief account of each of the study books to be used this coming year. It also presents in graphic form the work of the home and foreign mission boards of our denomination.

If you take *The Pilgrim Highroad,* be sure to use this valuable information in the field of missions. If you do not take the paper and would like a sample copy, please write to the Board of Christian Education, Elon College, N. C.

WORLD CONFERENCE OF CHRISTIAN YOUTH.

Fifteen hundred young people will gather at Amsterdam, Holland, on July 24, to consider for eight days "The Christian Community in the Modern World." The theme of this world conference, for young people of many nationalities and races, is "Christus Victor." Its stated purpose is "to mobilize youth to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political, and social confusion."

Dalter Staves, the president of the National Pilgrim Fellowship, and ten others from our denomination are to go as official delegates to this great world-wide conference for young people. We will be hearing from them concerning the results. The addresses they will hear will include such subjects as "In the Beginning God," "The Christian, the Churches and the Church," "Can Men Be Brothers?" "I Have Overcome the World." They will attend, in company with other young people from all over the world, discussion groups on: "Christian Youth in a World of Nations," "Christian Youth and Education," "Christian Marriage and Family Life," "The Church: Its Nature and Mission."

DON'T GIVE UP!

Many young people's groups cease functioning in the summer months. Why take a vacation from God? Why stop thinking about your problems in relation to the Christian method of solving them? Instead, put a new emphasis in your summer program, do something different—but keep on doing something! The young people in the First Church, Greensboro, add a meeting during the summer on a week night. They meet in the homes of the members once a week—this year they are considering "Personal Religious Living" at these meetings. Perhaps your group can have an outdoor vesper service once a month, can meet with the young people of some other church, can find new activities to engage in. If you need help in planning your programs, or in finding materials, write to Board of Christian Education, Elon College, N. C.

NOTICE!

If your group follows the Christian Life Topics as given in *The Pilgrim Highroad,* or if you are interested in having a meeting on the particular topic for July 30, "Understanding the Jew and His Problems," you may secure information and materials free of charge by writing to the National Conference of Jews and Christians, 300 Fourth Avenue, New York, N. Y. At this time, when all the world is interested directly or indirectly in the Jews and their problems, this would seem to be a vital topic for every young people's group. See that your group takes advantage of this material which is offered for your use. When you write for it, explain the purpose for which you wish to use it, so you will receive material to fit your particular need.

GOOD TIMES IN THE HOME.

Christian Endeavor Topic
July 23, 1939.

Scripture: Pro. 22:6; Deut. 4:9, 10; Ps. 101:2.

Daily Readings—

Monday—A Sinful "Good Time"—Dan. 5: 1-4.

Tuesday—Life in the House of Wisdom—Prov. 9: 1-6.

Wednesday—A Happy, Godly Family—Job. 1: 1-5.

Thursday—Blessing of a Godly Mother—Prov. 31: 10-31.

Friday—Just Cause of Merriment—Luke 15: 25-32.

Saturday—A Home Made Happy—Luke 19: 1-9.

The home is the best place in which to spend leisure hours in a profitable way. In this day when we are going outside of the home for recreation and social fellowship, when commercial amusements take so much of our attention, it is important for us to emphasize "good times in the home."

A certain young girl was having as her week-end guest a girl friend from a college in which the former girl was a senior. She was worried, fearing lest she would not be able to entertain her friend that she might enjoy the week-end visit. Her expression was, "There is nothing to do." This experience is very common to those who have not worked out a program for good times in the home. Young people should not feel that "dates" are the only means of entertaining their week-end guests, and that the picture show and dance hall are the only places for them to go.

Parents should be invited to this meeting. Give them some part on the program. If any have a play ground in the back yard or basement, let them discuss its value.

Write on the blackboard: "What We Enjoy At Home." Ask each person present to name one thing.

Discuss things which the family may do together, as well as individuals during leisure time.

For Further Discussion—

1. What does the Bible say concerning man's right to have a certain amount of leisure time for his own improvement and relaxation?

2. When can the play spirit become a liability rather than an asset to the individual?

3. Is our church doing what it should to help young people occupy spare hours constructively?

Suggested Hymns—

"Take Time to Be Holy."
"Take My Life and Let It Be."
"A Charge to Keep I Have."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

REHOBOAM: A MAN WHO MADE A FOOLISH CHOICE.

Lesson III—July 16, 1939.

Golden Text: *A man's pride shall bring him low.*—Proverbs 29 : 23.

Lesson: Kings 12 : 1-5 ; 12-17 ; 20.

The Important Matter of Home Background.

It is quite easy to point out that Rehoboam made a foolish choice, and that he made a mess of things. Nor would one want to put all the blame on others, for he ought to have known better. But it is only fair to point out that the young man had a doubly heavy handicap to overcome because of his early home life and environment, and his early training. Let us note several factors that entered into his young manhood.

In the first place he was the son of a rich man, a man given to luxury, a man who followed in large measure his selfish whims and even sensual desires. In spite of his much vaunted wisdom, Solomon did some very foolish things. It would seem from the records that he gave little attention to the training of his son. Being the son of a rich man, Rehoboam could gratify every whim of his own. Furthermore he did not have to work. He lolled around in luxury, spoiled, pampered, petted. That was a handicap grievous to be borne.

Then again the atmosphere of the royal home was not of the highest and purest. His mother was an Ammonite, a worshipper of strange gods. His father had a large number of wives and concubines, and it was inevitable that the young man would be influenced by what went on before his eyes and behind his back. A harem with its suspicion, bickering, jealousy, and sensually did not furnish the most elevating atmosphere for a boy or a young man in the formative period of life.

And finally, his father as well as his mother did not give him a very good example of true piety and godly living. As has been said, his mother was a worshipper of strange gods, and it was at her insistence that Solomon introduced the worship of such gods in Israel. And later in life Solomon himself followed after strange gods. He forsook the religion of Jehovah. Little wonder, then, that it became a matter of "like father, like son." When you come to think of it, you could not expect too much of a young man who came out this atmosphere and with this home training during the formative years of his life. And you cannot expect much from our young people who come from homes of self-indulgence and luxury and idleness and irreligion. The public schools and the Sunday school and church cannot make up for the lack of wholesome home atmosphere and sound training.

A Foolish Decision.

Readers of these notes will probably recall the incident at the beginning of Rehoboam's reign that caused the division of the Kingdom. Son of Solomon, and rightful heir to the throne, he might have made a glorious record if he had used common sense and kindness at the beginning of his reign. The people of Israel, restless under the hardships of forced labor, the grievous tax burdens and the gross inequalities of Solomon's reign, asked Rehoboam to lighten their burdens, and promised him loyalty if he did. Rehoboam turned first to his father's counselors, older men and men of experience and seasoned judgment. They advised a more moderate policy, tempered with kindness and motivated by a sense of service. Rehoboam then turned to his young companions, and when they counseled an even more grievous policy than his father had dared to follow, the king accepted their advice, and then announced his purpose to the people. There was an open revolt, and the ten tribes broke with the two southern tribes, and established a separate kingdom, with Shechem as the capital. Ever afterwards the kingdom was divided.

There is, of course, a moral here. All honor to the enthusiasm, the wisdom, the courage, and the idealism of young people. No one believes more in them than the writer. But alas for any nation or any institution that depends wholly upon the wisdom and advice of young people! There is some knowledge that can come only through experience. To be sure, older people are rather conservative, they move slowly, they tend to preserve the "status quo," and they need some of the spirit of daring and some of the enthusiasm of youth. But in every sphere of real life, from the young people's department where there is need of an adult counselor, to the rulers of nations, there is desperately needed the wisdom, the insight, and the seasoned judgment of age.

Rehoboam started off well enough, even after his grievous mistake. The record states that "he dealt wisely." Under his leadership his kingdom prospered. But the record adds, "When he had established the kingdom and had strengthened himself, he forsook the law of God, and all Israel with him." Like many another man, he could not stand prosperity. Things crowded God out. He became too prosperous to remain pious. He felt self-sufficient. He grew rich in things and poor in soul. He forsook the law of God. Many a man and in fact whole families in prosperity and success have forgotten God. Furthermore many a man in high office, in neglecting religion and making light of it, has caused others to forsake the law of God as well. A materialistic civilization makes it increasingly difficult to be spiritually-minded. Our modern life makes it difficult to remember the Sabbath Day to keep it holy. And the man who forgets God on Sunday is not likely to remember Him much through the week.

The chronicler sums up Rehoboam's fault when he says ". . . and he did evil because he prepared not his heart to seek the Lord." Perhaps he was not a wicked man at all. But he gave no place in his program to the things of the soul. He made no provision for seeking the Lord. His reign, though outwardly successfully, was characterized by that weakening of the moral fiber of the nation that led ultimately to its downfall and destruction.

Profiting by Mistakes.

Rehoboam evidently saw some of the handicap under which he had been reared, for instead of allowing his sons to remain in idleness and luxury, he sent them out among all the people of Judah and Benjamin. The wise father sees to it that his children have something to do. Many a parent who has had to work hard and who ought to know the value of hard work has made the mistake of making things too easy for the children.

PROGRAM OF THE EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

Rosemont Christian Church,
Norfolk, Virginia,
July 18, 1939.

Theme: *"We Go Forward."*

Morning Session.

10:00 Call to Order by the President, Dr. H. S. Hardcastle.
Hymn—Led by Rev. Jesse H. Dollar.
Invocation—Rev. William B. O'Neil.

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

"Partners in the World's Biggest Business."

"Ye are laborers together with God."—I Cor. 3:9.

We are partners with God in His business. If this were a daily and constant consciousness of our being, it is believed that the realization itself would reform the world quickly. A Christian should know that he represents God and all that God represents. A Christian is a credited commissioned associate with God, doing business in His name and by His authority. No matter how humble, insignificant and unknown, this is true.

This knowledge exalts daily living to His glory, a living beyond the pettiness, sordidness and meannesses of life.

Prayer—O Lord, our God, make us conscious that we are called and empowered by Thee to do Thy work of bringing the Kingdom to this world. Save us from the forgetfulness of this. In Jesus' name. *Amen.*

TUESDAY.

"A Time for All Things."

"There is . . . a time to every purpose under heaven."—Eccl. 3: 1-12.

There is excellency in everything in the world; and the work of the world is our work, and His work, and there is excellency in God's work. It is through faithfulness and loyalty to this work whereby God shall judge the righteous from the wicked.

There is a time for everything in connection with this work. We burn rubbish in damp weather lest the fire spread and destroy. We burn out the chimney on a rainy day lest we set fire to the house. Our lesson tells that there is a time for everything, for work, for rest, for play, etc. Paul exhorts us to do all to the glory of God. And it is the doing of all these things at its proper time and to the glory of God that compasses His truth, and merits the fulness of time.

Prayer—O Lord, increase our vision of the work Thou hast for us to do, and may we ever wait on Thee. *Amen.*

WEDNESDAY.

Tuning Up.

"In the morning will I order my prayers unto Thee."—Ps. 5:3.

One of my treasured books is the little book of daily meditation and prayer. It brings to me God's plan of the day. It brings to me the consciousness of the need of a closer walk with Him in the kind of man he would have made. It brings to me a deepening and enrichment of my own spiritual life. At the beginning of the day it is like setting the course to steer by, or like tuning in on God's spirit for harmony with Him in all the way.

Prayer—O our God, unto Thee we pray, in Thy love we look up to Thee in the morning. Make straight Thy way before us and lead us in Thy righteousness. *Amen.*

THURSDAY.

"God's Waste Basket."

"So shall it be in the end . . . the Son of man shall . . . gather out His kingdom all things that offend . . . and shall cast them into a furnace of fire."—Matt. 13:40-42.

Jesus discourses on the kingdom, on the work of the kingdom, and on His children being His fellow-workers in bringing His kingdom to fruition. Like a carpenter cleaning up his shavings and rubbish when he finishes his product; like a house-wife cleaning up and disposing of useless things when her task is done, so Jesus will clean up in the last day.

The lives of some remind us of those whose dwelling place is never set in order—living, but with a lot of rubbish. If we are God's workmanship and partners, let us be the finest product possible. Let us follow the example of Jesus—what He does He finishes. So let us: remembering that our Father has a "sea" in which he dumps all of our sins, when we clean up and let Him have them.

Prayer—Our Father, we would cast off all the unpleasant remnants of our yesterdays, and begin each day anew, striving more nearly unto perfection for Thee. *Amen.*

FRIDAY.

"A Definite Purpose."

"Run that ye may attain."—I Cor. 9:24.

If this is God's world, and we are His workers, and He is depending upon us to help Him bring everything into line with His plans (and we believe He is), it is evident that we are hindering the coming of His kingdom, for there is a lot of rubbish, and we are spending a lot of time foolishly.

"So run that ye may attain," said the apostle. Day by day Paul "pressed on toward the mark of the prize of the high calling." The goal is the reason for the race. When the race is finished, may we be found at the goal. There is a crown there and it is possible for all to attain it. The condition of attainment is: Dedicate the life to Him and live with the purpose of reaching the goal.

Prayer—Our Father, we want to count for Thee. Help us this day to do so. *Amen.*

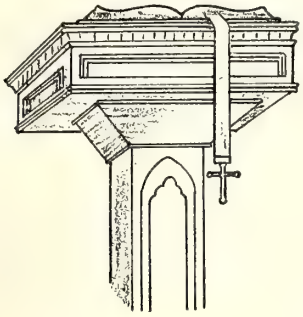
SATURDAY.

"A Fine Suggestion."

"What thou seest write in a book."—Rev. 1:11.

A friend said to me the other day, "Life's problems may be made clear by setting them down in writing and, instead of nursing them to distraction (as we often do), clarify them

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. ROY C. HELFENSTEIN, D. D. MASON CITY, IOWA.

JESUS AND A PERPLEXED HUMANITY.

"As Jesus saw the crowds, he was moved with pity because they were so bewildered."—Matthew 9 : 36.

The human parade is the most interesting sight in all the world. It was so in Jesus' day the same as it is today and the same as it has been down through all the world's yesterdays, and as it will be in all the world's tomorrows. There is nothing more interesting to people than people. The stream of human life challenges us to look and to seek to understand. It was not the size of the crowds which moved the Master's heart to pity, but the needs of the crowd, and the needs of the individual members of the crowd. For him the individual is never lost in the crowd. It was their bewilderment that moved him to pity. Some were bewildered because of their handicaps. Some were handicapped from birth; many had been "damned into the world" rather than born. Some were handicapped by lack of opportunity. Some were handicapped by environment. And some were handicapped by sin. In the crowd the saw people who had been exploited and defrauded. He saw people who were bitter toward life; people who had lost hope; people who had lost faith; people who, because of all this, were bewildered and perplexed, seeking to know, but never ascertaining what life was all about.

They had the same battle of faith, the same perplexities, the same emotions, as people have today. Go where you will, study people of any age, any period, and you will find that heartaches, baffled aspirations, souls burdened with guilt, lives defeated, provide the dark background of the human picture.

There are four attitudes to take toward life's perplexities and toward the perplexed multitudes — Censoriousness, Cynicism, Indifference, and Sympathy. The last attitude named expressed the attitude of Jesus. He was moved with pity. Some people spend their time and energy in envying those who are more fortunate than they. Others, the wiser people, exercise sympathy and interest toward those less fortunate than themselves.

Humanity is sadly perplexed and bewildered today. Millions of people who were directly affected by the World War, either as participants or as victims in one of a thousand ways, had hoped against hope that the World War was a war to end war, and that in that experience humanity had learned the lesson it would never forget, the lesson that in peace and not in war humanity rises to its greatest heights. They have been disillusioned by what has taken place since the war—by the failure of nations to remove the causes of war and to build a constructive order of peace. People have been disillusioned by the failure of education, agitation, and legislation to effect a greater moral security for the oncoming generations. In a thousand ways people of today find things different from what the past so earnestly promised.

Jesus is the only one who has a message of promise for the bewildered multitudes of our day. It is a message of hope for a day when mankind is putting its trust in human devices instead of putting its trust in God. Humanity is sadly perplexed today by the world situation with its wars and rumors of wars—no one knowing what a day may bring forth.

The world is sick—politically, industrially, economically, commercially, and morally. And there is no hope for its recovery and for its restoration to health until humanity recognizes two things — first, what caused the sickness; and second, the fact that Jesus of Galilee alone can give peace and health and hope. He alone can allay the illness and overcome the perplexities. He alone can lead bewildered people out of the darkness into the light. He alone has hope for a bewildered world. "I am the way, the truth, and the life. No man cometh unto the Father, but by me," and no nation can gain security and peace except by obedience to God's laws.

Jesus is the answer to every perplexing problem that puzzles men in their human relationships. He is the peace which is a never-failing antidote for poisoned minds and for disillusioned nations. He is the strength for every emergency in any of life's relationships. As Jesus stood outside the city walls of Jerusalem and wept, "O, Jerusalem," so he stands among the nations today—"O, humanity, how often would I have gathered you as a hen gathereth her brood, but ye would not."

The nations may wait; they may wait until total destruction overtakes them, but we as individuals may act now and pledge him our love and allegiance. And we can pray that the nations will not wait too long before they make Christ the universal King of all nations.

FAMILY ALTAR.

(Continued from preceding page.)

by writing opposite them what the scripture says about the subject. It will be a revelation," he said, "how through this method many of our so-called troubles will disappear."

Prayer—Dear Lord, we pray for deliverance from our troubles. Give us more of Thy wisdom and peace. *Amen.*

SUNDAY.

A Tragedy of the Ages.

"See if there be any sorrow like unto my sorrow."—Lam. 1 : 12.

I have just come from a sick room. He is a very sick man, and there is very little hope for his recovery. The wife is broken hearted and views her sorrow as something specially individual, and the cry of her troubled soul is, "My sorrow is greater than I can bear," forgetting that today is built upon yesterday and that her sorrow is but the repitition of thousands of the ages.

There should be comfort in the thought that our trials are not new and that God has had a long experience in dealing with them. He knoweth our frame, He will not leave us comfortless, and He will be with us in all troubles.

Prayer—O Lord, be with them that are sick and in trouble, and help them to remember that Thou art with them and will help as Thou hast helped. *Amen.*

Few, if any, people over-think! They over-worry and over-fuss, and over-complain—but people who are always trying to improve every moment to a good end, keep growing in strength of mind and in character. The artist and musician practice constantly and are never satisfied. To the very end they still wish to improve. The healthy mind never wears out, so long as there are ideas in it to work out their purpose.—*George Matthew Adam.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage received a letter a few days ago that made us feel complimented. It was from a Mercantile Company that we had been buying goods from for twenty-two years. The letter said we were a "neglected customer." For the twenty-two years they had never had to write us and ask for the payment of a bill — that promptness had always been our motto. They said in the letter, "We want to take this opportunity to thank the Christian Orphanage for the business it has given us and assure it of our appreciation."

When I read the letter I just felt like writing a personal letter to each Sunday school that for all these years have been faithful in sending us monthly offerings each month to help us maintain this record.

We are just as grateful as we can be and appreciate it more than we can express in this letter.

It is the loyal Sunday schools and friends that have made it possible for the Christian Orphanage to carry on for the thirty years of its service to helpless boys and girls—more than 460 of them. We can invest in earthly things that flourish for a season; but at some future time they will crumble and fall and go out of existence.

When you invest in human life—though it may be a little helpless boy or girl entirely dependent—you are investing in something that will live on. We want to thank those who have been so faithful all these years, and pray that God will put it in the hearts of those who do not help us a desire to join in the good work, and send offerings to help us. Don't you want to have a part.

The orphanage has trained a singing class and will be glad to visit churches that wish to have it put on its program. It is strictly a religious program. If you want us to come to your church write us when you want us and we will be glad to comply with your request.

We want to renew our invitation to the Sunday schools to picnic on our campus.

Come and see your orphanage and you can visit your college at the same time. If you will visit your institutions you cannot help but be more interested in them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 13, 1939.

Amount brought forward		$7,645.42
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pleasant Union	$ 5.10	
Oak Level	1.00	
Bethel	3.85	
		$ 9.95
N. C. & Va. Conference:		
Mt. Bethel	$ 1.24	
Reidsville	8.00	
Ingram	4.26	
Happy Home	4.53	
Burlington	24.46	
		42.49
Western N. C. Conference:		
Needham's Grove	$ 2.45	
Pleasant Hill	4.27	
Pleasant Union	1.28	
Pleasant Cross	1.15	
Flint Hill (M)	.37	
Hanks Chapel	4.27	
Graham	.60	
		14.39
Eastern Va. Conference:		
Oak Grove	$ 1.35	
Liberty Spring:		
Friendship Bible Class	1.00	
Senior Boys & Girls Class	.50	
Antioch	2.58	
Johnson's Grove	6.18	
		11.61
Valley Va. Central Conference:		
Mt. Olivet (G)	$ 4.42	
Timber Ridge	2.49	
		6.91
Ala. Conference:		
Bethany		.73
Special Offerings.		
Mr. & Mrs. Harold Barney	$ 5.00	
Mrs. Hines	15.00	
Mr. May	3.00	
Mrs. Dalton	12.50	
Cash	62.50	
Cash	5.54	
Alamance County	35.00	
Alamance County	45.00	
Alamance County	30.00	
Mr. May	3.00	
		216.54
Total for week		$ 302.62
Grand total		$7,948.04

SUNDAY SCHOOL PROGRAM.

(Continued from page 11.)

10:05 Business Session:
- Report of the Executive Secretary—Rev. Joe A. French.
- Report of Treasurer—Mr. J. W. Folk.
- Appointment of Committees.

10:20 Address: "The Task of the Hour"—Col. J. E. West.

10:55 Address—Rev. F. C. Lester.

11:25 Hymn—Led by Rev. Jesse H. Dollar.

11:30 President's Address: "Our Program of Progress"—Rev. H. S. Hardcastle.

12:00 Worship Service—Rev. A. Lanson Granger.

12:30 Adjournment for lunch.

AFTERNOON SESSION.

2:00 Call to Order by the President —Rev. H. S. Hardcastle.
- Hymn — Led by Mr. W. H. Baker.
- Prayer—Rev. W. H. Garman.

2:05 Group Discussions:

I. "Knowing and Using the Bible."
- Chairman—Rev. R. L. House.
- Scribe—Rev. B. H. Watkins.
- Counselors—Rev. J. F. Morgan, Rev. J. H. Warren, Rev. H. S. Hardcastle.

II. "Christian Family Life — Church Cooperation."
- Chairman—Rev. C. Rexford Raymond.
- Scribe—Rev. S. W. Phillips.
- Counselors—Rev. George Olejar, Rev. T. F. Wright, Rev. J. M. Roberts.

III. "Reaching the Unreached."
- Chairman—Rev. I. W. Johnson.
- Scribe—Rev. R. E. Brittle.
- Counselors—Rev. J. G. Truitt, Rev. W. H. Garman, Rev. O. D. Poythress.

IV. "Our World Wide Responsibility."
- Chairman—Rev. J. H. Knight.
- Scribe—Rev. H. E. Crutchfield.
- Counselors—Rev. Arnold Slater, Rev. W. B. O'Neil, Rev. A. L. Granger.

V. "More and Better Workers for the Church."
- Chairman—Rev. Jesse H. Dollar.
- Scribe—Rev. E. W. Jones.
- Counselors—Rev. E. L. Smith, Rev. T. N. Lowe, Rev. F. C. Lester.

3:30 Re-Assemble.

Business Session:
- Unfinished and New Business.
- Reports and Election of Officers. John G. Truitt.
- Installation of Officers.

3:40 Address: "We Go Forward" —Rev. John G. Truitt.

4:00 Adjournment.

FRANKLINTON, N. C.

The Afro-Congregational-Christian Convention, and the Women's National Home and Foreign Missionary Conference, Mrs. P. M. Lee, president, met June 20-24, at the Franklinton Christian College, with the Rev. J. D. Farrar presiding.

There was a very nice program presented by the president to guide the Convention. The participants were present to take their parts, to the delight and joy of all present.

The following subjects were discussed by the different speakers:

"The Need of a Better-Trained Ministry"—Rev. F. C. Hammond, Raleigh, N. C.

"The Minister and His Parish"—Rev. C. E. Upton, Norfolk, Va.

"Missions"—Attorney L. J. Raney, Newport News, Va.

"The Position of the Church in the Rural Community"—Rev. J. F. Stanley, Dudley, N. C.

"What Should Be the Church's Attitude Toward Youth"—Miss P. L. Fraser, Atlanta, Ga.

"Franklinton in the Future"—Rev. R. L. House, Dean of Franklinton College Institute, Portsmouth, Va.

(Continued on next page.)

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HITE.

China Hite, son of Mrs. Lawyer Hite, departed this life on May 20, 1939, at his home near Buffalo Springs, Va., at the age of forty-seven years. He was his mother's only child and had been an invalid since a small boy. He was cared for by his mother in the most tender and devoted manner. Her prayers for years were that she might be spared to care for him. While she is grieved at his going and feels keenly the loss of his presence, she is confident that the Lord doeth all things well. The funeral and burial were at the home on Sunday afternoon, May 21, 1939, and was conducted by the writer and assisted by Rev. Mr. Crane of the Baptist Church. A very large crowd was present to express sympathy and love. Beautiful flowers were in abundance.

C. E. NEWMAN.

RICE.

Mrs. Annie Boyd Rice passed to her reward at the home of her daughter, Mrs. Pearl Whitt, Chase City, Va., on May 30, 1939, at the age of ninety-two years. The funeral and burial were at the old home near Averett, Va. The funeral was conducted by the writer, who was assisted by Rev. Mr. Lane of the Disciples Church. Sister Rice's husband, Deacon Lee Rice, died about twenty-five years ago. She is survived by the following children: Patrick, Robert, Amos, Carl, Jimmy, and Mrs. Pearl Whitt. Sister Rice was a member of Hebron Christian Church for nearly half a century. She was faithful in all duties. Her faith in God was her comfort in life's most trying experiences. For more than two years she was confined to her room, waiting the summons. She left this testimony—that she was ready to go and be with her Savior. Children and grandchildren have a rich inheritance in the memory of their devoted Christian parents.

C. E. NEWMAN.

PRESSON.

It has pleased Almighty God in His infinite wisdom to remove from us Brother Luther J. Presson. He was born in 1871, and passed away on April 4, 1939, at Memorial Hospital, Richmond, Va.

Brother Presson had been a loyal and consistent member of the Dendron Christian Church for about twenty years, and at his death was one of its deacons.

He was laid to rest by the side of his wife who had preceded him by about eight years, in Rocky Hock Cemetery.

He is survived by two daughters, Mrs. Alice P. Cobb and Miss Bessie Lee Presson.

Therefore, be it resolved:

1. That we shall greatly miss him in his faithfulness to his church and community.
2. That we extend to his family our deepest sympathy in this, their deep sorrow.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be placed in our church minutes.

WAVERLY S. BARRETT,
E. T. ATKINSON,
LUTHER T. WILLIAMS,
Committee.

FRANKLINTON, N. C.

(Continued from preceding page.)

Every one of these subjects was mastered by the speaker. Everyone seemed to have given much study to his subject. The Convention appreciated very much the visit of friends in the persons of Miss Priscilla Chase, Mrs. Childs, missionary from Africa; Rev. R. L. House, and Rev. F. C. Lester, editor of THE CHRISTIAN SUN. After a very delightful session the official board succeeded themselves, and last but not least the Convention was given a surprise banquet, Friday night thus closing one of the best sessions of many years. This was due to the untiring efforts of the President, J. D. Farrar and his co-laborers.

CHARLES HARRIS,

NEWS OF THE SOCIETIES.

(Continued from page 9.)

Wilson Garris, of Murfreesboro, rendered two lovely solos, accompanied by Mrs. Boone, also of Murfreesboro. "Open the Gates of the Temple" and "No One Told Me of Jesus" were used.

The mite box offering was received at the door by Mrs. C. V. Byrd and Mrs. Letcher Eley, and amounted to $28.20. Mrs. W. J. M. Holland, Sr., sends this information and is a most loyal member.

PLEASANT HILL.

The Pleasant Hill Temperance Society held a meeting at Pleasant Hill Christian Church on Sunday, July 2, having all-day services.

The morning devotional was in charge of Mr. York Teague and prayer by Rev. A. O. Lindley. A very impressive address was delivered by Rev. Kale K. Burgess, who is a very enthusiastic worker for the cause of temperance. Mr. Burgess based his message on the important things of life, and placed great emphasis on the evils of alcohol.

The afternoon service consisted of singing and a short talk on patriotism to our flag by Mr. W. H. Albright. A speaking contest was then held, with the children from different churches taking part. Miss Mary Katherine Terry from Center Church was the winner.

MRS. B. D. HARGIS,
Reporter.

NORTH CAROLINA WOMAN'S BOARD.

Word comes from Mrs. J. H. Lightbourne, president of the North Carolina Woman's Mission Conference, that Miss Ruth Isabel Seabury, Boston, Mass., will be the speaker at the annual woman's conference, October 10, at the Ingram Congregational-Christian Church at Paces, Va. This is a treat in store for us and one to which we can look forward. Let us begin planning in our minds to be present.

The North Carolina Woman's Board met June 15 at Burlington and transacted the regular business pertaining to the conference work. Mrs. W. E. Wisseman, Young People's Superintendent of the conference, was elected to attend the School of Missions at Northfield, which began July 3. This was in accord with the vote of the conference to send the president or some other delegate each year to a mission conference.

PACIFIST AND REALIST

By SHERWOOD EDDY.

"Real life never presents a simple choice between an absolute right and an absolute wrong."

"Thus there is not one exclusively right position, but two or more possible conclusions for sincere Christians. Indeed the same individual often passes through these two phases of thought. Christian logic or the appeal to conscience may lead one to be a pacifist. The logic of events in realistic history sometimes forces him later to the other conclusion. Dick Shepherd said: 'Because I am a Christian I am and must be a pacifist.' An equally great British leader, Professor John MacMurray, says: 'Because I am a Christian I cannot be a pacifist.' We thus have two positions, two parties, two vocations in the dialetic tension of progress through conflict, which may be among the things that work together for the good of ultimate peace.

"In the end, after all argument and thought, each must make his decision and his choice between two evils. If he takes the absolutionist standpoint and retires to the cell of his individual conscience in China or Spain it is still an evil to see his country overrun, robbed, raped and destroyed, and be not permitted by his conscience forcibly to lift a hand to oppose it. Or, if he takes part in the destruction even of defensive war, many of the things he has to do are evil. There is no logical demonstration in reason or at the bar of conscience that can prove either position absolutely right or absolutely wrong. Since the decision is beyond the range of proof the Christian must take the final step in faith, accepting the position which seems to him the lesser of two evils and the greater of two goods.

"But wherever he decides to stand, let him not think that he only is right and all others are wrong. History has often been made by small absolutist minorities which took a stand in advance of their time and suffered the consequences. The sacrifice of Jesus is the supreme example of one who apparently took the absolutist position and put the conscience of the whole world on the defensive. He was both an idealist and a realist.

"Both of these positions will be found to be necessary, maintained in dialetic tension, if society is to advance and finally do away with the war system. Whether we are pacifists or pragmatists, somehow we must work together to stop war. The question is whether all together we can stop it in time to save our civilization. Let not he pacifist think that by adopting his seemingly more idealistic position he has abolished war or solved the problem. And let not the majority who march off to the boundless destruction of war and its inevitable aftermath think that they alone are patriots."—"Revolutionary Christianity" (Willett, Clark).

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, JULY 20, 1939. No. 29.

Why I Value the Church

LINES FROM A LAYMAN

There are many reasons why I value the church. First and foremost, I value the church because it was established by my Redeemer, because in it and through it I can praise His name and humbly worship the Father of us all.

I value the church for its influence in the world, in the community in which I live.

I value the church for the opportunity it affords me in the quiet hours of worship to hear the Gospel expounded, and for the satisfaction that comes with a fuller knowledge of the love and mercy of my Creator.

The church, wherever its activities are centered, or wherever those who constitute its membership may assemble, whether it be a modest frame building or a costly edifice, stands above all other institutions. Even those who do not know the church for its spiritual blessings and comfort know it as God's house, as a place dedicated to His service. And for this I value the church.

I value the church, love the church, as the one connection or avenue into which I can turn from the complexities and confusion of a hurrying, busy world, for rest and strength.—John E. Wigington, in "Southern Christian Advocate."

OUR WORK AND WORKERS

The Promotional Secretary writes to the Editor. Read his letter on page 14 of this issue.

Home-Coming Day will be observed at Barrett's Christian Church (Eastern Virginia) on July 30.

Shallow Ford Church, Rev. L. L. Wyrick, pastor, held its revival meeting last week with Rev. W. M. Stevens doing the preaching.

Rev. J. D. Dollar of Alabama has been helping his nephew, Rev. Melvin Dollar, in a revival at Carolina Christian Church, near Burlington.

Rev. Jesse H. Dollar of Newport News, Va., was the assisting pastor in the revival last week at Belews Creek Church, of which Rev. G. H. Veazey is pastor.

Cecil Thomas is conducting a Vacation Bible School at a mission Sunday school in West Raleigh this week and next. This work is a project of our United Church, Raleigh.

The revival meeting at Union Ridge is scheduled to begin on the fourth Sunday in this month. Rev. J. D. Dollar of Langsdale, Ala., will assist the pastor, Rev. W. M. Stevens, in this series which will last for ten days or two weeks.

Rev. S. E. Madren says: "Rev. B. H. Watkins helped me in a meeting at Pope's Chapel this week. Much interest was shown throughout the week, with increased attendance each day. At the close of the meeting two united with the church upon profession of faith."

Miss Frances Lamb is this week holding a Vacation Bible School at Ether, N. C., and Miss Clarene Andes is doing likewise at Salem Chapel, near Walnut Cove, N. C. They closed a two week's school at Albemarle on last Friday and will conduct a school at Pleasant Grove (N. C.) next week.

Rev. Emmanuel Hedgebeth is serving our new church at Hope Mills, N. C. Last week he held a Vacation Church School with thirty-three enrolled and an average attendance of twenty-nine. Miss Helen Johnson, one of the members who attended Elon Training School, aided in the Bible School.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference meets with Randleman Church on July 27. The program of the Convention will be found on page 7 of this issue.

Rev. W. J. Andes, pastor, reports a Vacation Bible School with sixty-four pupils and nine teachers at Happy Home Christian Church. He is conducting a revival there also, with good attendance. Mrs. A. W. Andes, his mother, of Harrisonburg, Va., is

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Suffolk Christian Church reports an addition of forty-one new members during this conference year. Recent additions include Mr. and Mrs. J. T. visiting him and aiding in the work.

DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY.
By Rev. J. H. LIGHTBOURNE, D. D.

Week of July 23, 1939.

Sun.—A Youthful Dogmatic—Job. 11.
Mon.—An Ironic Job—Job 12: 1-7.
Tues.—God the Omnipotent—Job 12: 8-25.
Wed.—Phantasmagoria—Job 13.
Thurs.—Lamentation—Job 14.
Fri.—An Argument in Theology—Job 15.
Sat.—The Record On High—Job 17: 19-22.

JOIN WITH US IN READING THE BIBLE.

Herring, Mr. and Mrs. O. LeRoy Horton, and Miss Gladys Horton. In the absence of the pastor, Dr. J. G. Truitt, who was assisting Rev. B. J. Earp in a revival meeting at Ingram Christian Church, Chaplain W. W. Elder and Dr. W. B. O'Neil were the preachers on July 9.

In preparing for revival meetings beginning at Eure on August 6, Oak Grove on August 13, and Damascus on August 20, Rev. C. Rexford Raymond, pastor, recently sent a letter to the members of the three churches. Dr. Raymond asked them to "pray daily for the help and guidance of God," send to him a list of prospective members, and "pray daily for those whom you hope to see converted." It is expected that Mr. Julius Shepherd, a ministerial student of Elon College, will lead the singing for these meetings. (Mr. Shepherd is recuperating from pneumonia at his home in White Hall, Ga.)

CALLING ALL SECRETARIES: CONFERENCE AND CHURCH.

(THIRD INSTALLMENT.)

The last page of the new report blank is devoted chiefly to Benevolent and Missionary giving by the Church. Three groupings are made and arbitrarily, Home Missions, Foreign Missions, and Benevolences. This nomenclature is far from satisfactory.

Under "Home Missions" the following items are carried: (1) Conference Fund, (2) *Convention Home Mission Fund, (3) †Conference Missions, (4) Convention Fund, (5) Christian Missionary Association Dues, and (6) ‡One-half the Woman's Missionary Society Fund.

Under "Foreign Missions" provision is made for: (1) *Convention Foreign Mission Fund, and (2) †One-half the Woman's Missionary Society Fund.

*The Convention Home Mission Fund and the Convention Foreign Mission Fund each include, in those churches where an offering is received in the Sunday school for missions and which is sent to Dr. Atkinson's office as such, one-half the total of these offerings for the year.

†This fund is asked by the Eastern Virginia Conference only.

‡This sum should be arrived at on the basis of the funds actually sent by the Woman's Missionary Society and its auxiliaries to the treasurer of the Woman's Conference.

Under "Benevolences the following provision is made: (1) *Elon College, (2) Elon Orphanage, (3) †Christian Education, (4) ‡Superannuation, (5) Miscellaneous Benevolent and Missionary Gifts.

*This includes only those sums paid against the apportionment for Elon. It does not include gifts to the Elon Indebtedness Campaign of a few years ago nor to the Golden Anniversary now in force.

†This should include dues to the Sunday School and Christian Endeavor Conventions, but these are not included in the Conference Apportionment. If a church has an apportionment of $50.00 to Christian Education and reports $60.00 paid, but the $60.00 representing $40.00 paid to the Southern Convention Board and $20.00 to the Sunday School and Christian Endeavor Convention—the apportionment has not been met.

‡This would include all gifts to the cause of ministerial relief: budget, Christmas, and Communion Sunday gifts.

These tables are so arranged that totals can easily be carried and at the close a grand total of all giving for the Church.

A few additional explanations follow. Some Sunday schools designate the third Sunday offering for missions. If so, then it should be credited as a total to the fund to which it goes, Home or Foreign.

(Continued on page 9.)

SUMMER EVANGELISM.

According to custom many of our churches in this area are holding what is popularly known as revival meetings. A recent writer in a Baptist publication says that we are likely to continue the name revival long after the fact of a revival has ceased to be. Yet it must be remembered that we are seeking in these mid-summer meetings to do a phase of our evangelistic work.

There are some who consider this the only evangelism done during the year. If that is true in any particular church it is quite unfortunate. The minister who secures a decision in a summer revival accepts the background of religious training which the pastor and Sunday school workers have given during the entire year. These other workers have their share in the winning of people to Christ, and happy is the revivalist who remembers that faithful Sunday school teachers and pastors have put into the minds of the people fundamental teachings of the Christian religion. The evangelist may secure a decision to accept Christ, but it will remain with the pastor and teachers to continue the process that will furnish food for the souls of those who have made a decision and will keep them growing in grace and in the knowledge of the Lord Jesus.

Every church may well plan to hold a summertime series of services, especially for evangelistic purposes. A survey of the community will determine who is to be sought. The evangelist may preach, but back of him should be the prayers, the songs and the earnest effort of all those who are faithful workers through the year.

WHEN THEY JOIN.

At the close of a revival our churches usually invite people to join the church. This invitation is extended to any who want to follow the Master and who can answer a few simple questions sincerely. No effort is made to contact these people before they approach the altar for church membership. They do not meet with the pastor, the deacons, or any other group for a discussion of what church membership means. They simply say they have heartily repented of sins, they believe in God as a personal Savior, and they expect to be a follower of Him. Sometimes they have never heard these questions put until they hear them at the altar where they are being examined for church membership. This is very poor instruction for those who are to become a part of the body of Christ, the Church. It would be much better if the pastor and deacons talked to these prospective members in private before they come before the church to be voted upon.

The ceremony of inducting people into our church membership is void of much that is impressive or significant. It is usually done hurriedly without beautiful ceremony, significant symbolism, or anything to impress the candidate for church membership with the importance of the church. Masons and other fraternal brethren do not make this mistake. Episcopalians and some other Protestant groups do much better than we. These others have a much lower mortality rate. We lose too many of our members immediately after they have joined. By improving the ceremonial impressiveness of the service in which the people become a part of the Church of God we can do much toward strengthening the life of those who join and assuring the church of life-long membership.

There is a certain New England church with a thousand members, six hundred of whom have definite jobs to do for the church. The pastor makes it his business to see that every new member is given something specifically to do for their church. If the pastors in the Southern Convention, who receive members into their churches, will see that these members are given some definite job to do for the church, the chances are that they will have these members busily at work next year when the revival comes around. If they will add to this a subscription to "The Christian Sun" and a copy of the Sacred Scriptures, the chances for constant effort will be greatly improved.

When people unite with the church they should know what they are doing because they have been previously instructed, the ceremony should be beautiful and impressive, and these new recruits should be given definite jobs to do in the Church of the Living God.

SHOCKED, SURPRISED, DELIGHTED!

The office force of "The Christian Sun" has undergone a terrific shock. Nothing like it had happened before. Saturday was a quiet summer day, with no indication of storm or anything unusual about to happen. The workers were busy with the routine duties, preparing copy for this issue, and otherwise behaving as normal. Then the unexpected happened.

Into the office walked the Rev. Jesse H. Dollar, pastor of the Newport News Congregational-Christian Church. Nothing unusual about this, for a good many of the pastors call to see us and make us happy by their fellowship. BUT . . .

With no preliminary warning the said Rev. Jesse H. Dollar handed us a check for $74.00, balance payment on 60 "Christian Sun" subscriptions in his church of 374 members!

We had expected the Rev. Mr. Dollar and his church to secure the apportionment of 50 subscriptions, for they usually do the things they are asked to do by their Conference, but we were greatly surprised at the distance they went beyond their goal. This is really going the "second mile," which is done so seldom with "Christian Sun" subscriptions that it shocked us.

After reviving from the momentary shock, we find ourselves keenly delighted—and even hopeful that some other church will follow this good example and go far beyond its quota for "Christian Sun" subscriptions.

Thank you, Mr. Dollar and the Newport News Church! You have made us very happy. We sincerely hope that the weekly visit of the paper into your homes will bring you an equal amount of delight.

CONTRIBUTIONS

SUFFOLK LETTER.

An interesting joint meeting of the Young People's Class and the Twentieth Century Baraca Class of the Suffolk Christian Church was held Sunday, July 9, at 10:00 A. M. Thirty-five years ago Mr. MacClenny was elected teacher of the Young Men's Class and has taught continuously with the exception of three years when he was living in Sunbury, N. C. About the same time Mr. Hersey Woodward, now deceased, was elected teacher of the Baraca Class.

The following charter members of the Young Men's Class were present last Sunday: Dr. W. T. Gay and C. O. Lancaster. Greetings to the meeting were expressed by J. C. Ramsey, Jr., president, and Sidney Harrell, secretary. Dr. Gay and R. C. Harrell, Jr., brought messages of greeting and appreciation of the courtesies extended. The lesson was taught by Mr. W. E. MacClenny.

It is difficult to measure the influence of a progressive Sunday school class. This is especially true when the class is composed of young men in the formative period when opinions and habits are being developed for life. A spiritually minded teacher can do much to direct young men in the proper way of thinking and living. Week by week the opportunity comes to drop a thought fitly spoken, and drive home a truth of vital importance. Happy the young men who have such a teacher, and fortunate is the teacher who has this great opportunity. The Young Men's Class of the Suffolk Church has been exceedingly fortunate during these years in having a teacher who is sincere, constructive and spiritually minded. His work speaks for itself and his influence has been in the direction of higher thinking and stronger Christian character.

Many organizations have been launched in recent years purporting to give young people a better opportunity for spiritual development in the various churches. Nothing yet has appeared to surpass the Sunday school in laying the foundation for church membership and religious growth. The Sunday school has not been strongly emphasized by many leaders in recent years. It has passed through a season of servere hostile criticism. It has been neglected and abused. But it survives, because in theory, if not in actual experience, it has attacked the problem of teaching the Bible more directly than any other organization has dared to do in the present generation.

The Sunday school class can be a center of religious education, missionary instruction, social fellowship, personal evangelism and spiritual expression. The church formerly held to the theory that the prayer meeting was the place to teach young people to pray in public and express themselves in personal testimony. This could be easily done in a Sunday school class where a meeting is held in a private classroom. Under wise guidance young people are responsive, in a Sunday school class, to this method of participation. Trained teachers, who are consecrated to their work, have a great responsibility and a greater opportunity than the pastor of the church, when the spiritual life of youth is involved. People who are willing to stick to their post and do their best to be faithful to their duty should be congratulated and encouraged. The Suffolk Christian Church is doing a great work in religious education. and the two classes above named have played a prominent part in this program.

I. W. Johnson.

CHARACTER EDUCATION.

Elon College was founded for the purpose of training young people for daily living as well as for position and achievements in business and profession. Her faculties have been selected and her curriculum constructed with this end in view. Moral and religious training, contributing factor to character development, has always received major emphasis. "Christian character first, last, and always" is still the motto for our institution. Our curriculum is designed for mental development, personal culture, and the practical application of information acquired for the usual responsibilities of life. It is to be expected that the faculty of Elon College will be interested in serving the homes from which our students come, in presenting to the children of these homes the right kind of ideals before they reach college age, and to be of further service to them after they have left our campus for permanent positions.

Dr. J. D. Messick, Dean of the college, has made possible such assistance in a very practical way by compiling out of his experience in contact with young people and adults as well a fund of material published under the title, "Personality and Character Development," by Fleming H. Revell Company of New York City. The publishers were so impressed with the manuscript that they readily accepted the same on very considerate terms. This is a very valuable book for anyone wishing to develop his own personality and to be of assistance in guiding others in such achievements. The book is replete with programs and examples stimulating interest in character development. It also carries directions for the training of youth, calling attention to his faults and showing how to prevent or correct them. The book is of chief value to parents in assisting the child in living a wholesome life and developing correct attitudes toward others. Parent - Teacher organizations, study groups, women's clubs, etc., will find the book most helpful. Directors of playgrounds providing for the proper use of leisure time among young people will find many stimulating programs and helpful suggestions. In fact, all who deal with young people will find the book full of helpful suggestions. Alumni of the college and the home of our church could well afford to purchase the book which sells for $1.50. Orders should be sent to Dean J. D. Messick, Elon College, N. C.

L. E. Smith.

INGRAM, VIRGINIA.

Many are the pleasant memories that come to one's mind as one returns to some church and community of former years. This week I am reveling in that pleasure, as I work with the Rev. B. J. Earp at the Ingram Christian Church. This church has been remodeled and improved until it is as lovely and worshipful as anybody could wish, with its beautiful carpet and windows and pulpit, choir loft, and pews; and in addition to this, its fine Sunday school addition, with all modern conveniences.

But as important as are these material things, they are not to be compared with the fine folks that make up that church and community. Out of their homes of devotion to the church, the Bible, and the Holy Sabbath Day, have gone men and women far and near to make places of leadership in sundry walks of life. Their fine roads and automobiles have not lessened their interest in their church, nor in the homes of their community. One of the major inspirations of the com-

(Continued on page 6.)

Reflecting Christ In the Sunday School

By Rev. C. L. Moody.

Each Sunday school represented here today has a mission to perform, a part to play, and a service to render in the building of God's Kingdom. We as individuals and as Sunday schools are members of the body of Christ. Each one has a specific work to do.

As members of the body of Christ, we must look to the Head to direct our movements, our meditations, and our messages concerning the kingdom. Just for a few minutes this afternoon I want you to look with me at the functions of each of our Sunday schools, and let us see just how we can most effectively reflect Christ in the Sunday school. I think all of us realize that if our Sunday schools are to render service, and if they are to reach out and bring into the fellowship of the kingdom those around them, then they must reflect Christ. If we are to reflect Christ in our work we must be as nearly like him as possible.

What methods did Christ use in doing his work while on earth? In the first place, he invited men to come; after he had invited men to come he taught them; and most important of all, he saved them. It is essential that our Sunday schools do these three things that Christ did if we are to fulfill our mission, if we are to reflect him in our works.

These three functions or duties of the Sunday schools are: to invite, to teach, and to save. The first recorded word of Christ when he began his public ministry was one of invitation. Multitudes came thronging to John the Baptist by the Jordan, and Jesus came also and was baptized, and proclaimed by John to be the Son of God.

When two of those standing there heard John say those words, they left the prophet, followed Jesus, and said to him: "Teacher, where dwellest thou?" "Come and see," Jesus answered. Also the last recorded words of the Master, on the last page of the Bible, is invitation: "And the spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Despised and rejected by men, crucified to death, he still invites. What a wonderful Savior we have! One who regardless of what we do to him still invites us to come.

All through his ministry he was inviting men to come; in everyday experiences he gave the invitation. He didn't just wait until Sunday. He said, "Come, follow me." Another beautiful thing about his invitation was that he made no restrictions and no exceptions: "Come to me all ye that labor . . ." (Matthew 11:28.) In the temple on the great feast day Jesus cried out in their midst, "If anyone is thirtsy, come to me and drink." (John 7:37.) And the crowd that followed him into the desert without food heard him say: "I am the bread of life; he who comes to me shall never hunger." His invitation was tender; it included the most helpless, even the little children: "Suffer the little children to come unto me, hinder them not, for to such belong the Kingdom of God." (Mark 10:14.)

Beloved, can our Sunday school neglect the first, the very first, step in doing the work of Jesus Christ? Can we do any less than what he did? Are we in our Sunday schools inviting those around us to come; are the children and grown people in our communities being invited to the Sunday school? I leave that question with you. If your Sunday school is not a Sunday school that invites, then it is failing to reflect Christ, and you as a member of that Sunday school are failing your Lord.

Now the second thing that Jesus did was to teach. "And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him; and he opened his mouth and taught them saying: . . ."

In the Gospel of Matthew Jesus spent the next three chapters teaching the multitudes. He taught them many things, revealed to them the true nature of God. He taught them who was blessed, what it meant to kill, to commit adultery, and urged them to love even their enemies. In his teachings he taught them how to give their gifts, how to pray, told them where to lay up their treasures. He told them not to judge each other, to pray much, to beware of false prohets, to be doers of the Word, and to build their houses on rocks. He taught humility, the value of a human soul, taught them how to live life here in this earth, and taught them about heaven and the Kingdom of God. He taught as one having authority, not as scribes or Pharisees.

Our Sunday schools must follow in the footsteps of our Lord and teach our people as though we had authority, because beloved, we do have authority—the authority of Christ who commanded us in the last verses of Matthew to go and teach all nations, and, "Lo, I am with you even unto the ends of the world."

If our Sunday schools are failing to teach and instruct and enlighten the people after they have invited them, then they are failing our Christ. Are you Sunday school teachers teaching a crucified Christ as Savior of the world? If you are not, I pray God to have mercy on your souls.

We have seen the first two things that Jesus did. Follow with me now the third function and duty of the Sunday school, as we see what Christ did as the first head of the Sunday school. We see that he saved those who came to him. He gave them salvation and eternal life.

Matthew 1:21 tells us that he shall save his people from their sins. Jesus himself said that he had come to save that which was lost (Matthew 18:11.) All through his ministry Jesus was saving people—that was the most important phase of his mission. He tells us so in the 9th chapter of Luke, the 6th verse: "For the son of man is not come to destroy men's lives, but to save them." That is the reason God gave His only begotten son to the world, that he might save men: "For God sent not his son into the world to condemn the world, but that the world through him might be saved." (John 3:17.)

Jesus on another occasion said: "I came not to judge the world, but to save the world." (John 12:47.) So you see, my friends, it was the work of Jesus to save the world. If our Sunday schools are to follow in his footsteps, it must be our work in the Sunday schools to save men, women, and children. We can never reflect Christ in the Sunday schools until we do as he did, and he invited, taught, and saved. That is the work of every Sunday school represented here today, and every Sunday school claims to be Christian.

If you don't remember another thing I have said in this little address, remember this: take these words home with you, take them back to your Sunday school. Your work for the kingdom as individuals and as Sunday schools and as churches is *to invite — to teach — to save.*

"Did you ever see a boy with a new ball who says to the gang, 'You may play with my ball and bat, but you must let me pitch?' There are people in church like that. They say, 'Do my way, or I quit.' They are just being childish and need to grow up."

Elon College Golden Anniversary

Dr. D. J. Bowden and the writer are to spend this week in Norfolk in interest of the Golden Anniversary Campaign. There are some things about the campaign that are disappointing and others that are encouraging. Rarely a day passes but that someone says that he is going to contribute. "I expect to pay my anniversary fee," he says, "but I will not make a pledge. You can count on me, however." I asked for the privilege of publishing the pledge, but he refused. If these friends of ours and of the college could only realize that people follow examples! Not all are leaders. A larger number, necessarily so, are followers.

I received a very encouraging letter from a good friend of mine and a friend of the college, a part of which I quote:

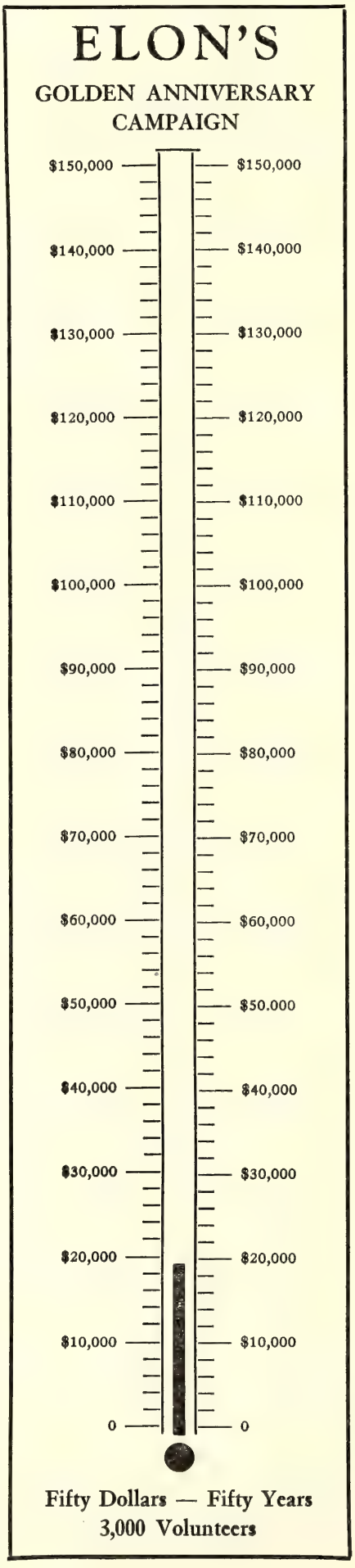
"I enclose herewith my check for $50.00 to pay the pledge which I recently made to the Anniversary Fund which of course you will have duly credited against that pledge.

"Now, having that out of the way, you may put me down for another $50.00, payable about the first of the year 1940. This letter will authorize you to enter my pledge.

"I have been watching that thermometer, and have wanted to see it pass the $20,000 mark. It is moving too slowly, and unless you have something in the back of your head which has not been published, or unless a lot of enthusiasm is somehow started, I fear that the mark of $150,000 by June 1940 may not be reached. The question in my mind is how that enthusiasm is going to be generated. I have not heard the matter mentioned whatsoever around our church except what I have had to say, and of course I could not talk until I had made my pledge. I could not speak with enthusiasm until I had started something myself."

TO PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS:

The month of July has five Sundays. This is good news for the college. By vote of the Convention all Sunday schools are requested to make an offering for Elon College. The college has gladly agreed that this offering shall be counted on conference apportionments. This is a fine opportunity for churches to make a substantial payment on their conference requirements. The churches and Sunday schools have been doing pretty well this year. The month of August will perhaps be the hardest for the college financially. A small offering from every Sunday school will amount to a great deal and will help the college in a fine way.



I am appealing to one and all to come to our assistance at this time if possible. You will not make a contribution this summer that will be more appreciated or more helpful. The first of the month is always exacting. We will greatly appreciate your cooperation and help.

Sincerely yours,

L. E. Smith,
President.

INGRAM, VIRGINIA.

(Continued from page 4.)

munity as far as homes go is the beautiful mansion built of stone quarried on the premises in which the Carltons live, and which is known far and near as "Carlbrook." Although it is an estate of rare charm, and expansive lawns and broad acres, the warm cordiality and noble Christian spirit and manner of Mr. and Mrs. L. E. Carlton keep it true to the ancient quality of the sincere Christian homes of their fathers and mothers of other years. In this home the Bible is loved and read, and the church is a chief source of thought and enthusiasm.

The spirit of harmony and togetherness in the whole church and community is remarkable. Everyone, high and low, seems to love each other and to respect each other, and to work together on a common level. Young men who were little boys when I was here several years ago, are now deacons and church officials. Several who were very dear to me as a young minister still looking toward my seminary days are now gone on to their eternal reward. But they left the heritage of noble lives behind them, and the church and community are still uplifted by their memory. It was a great privilege to serve Ingram and Pleasant Grove Christian churches and to be given the help and inspiration that they both offered, in a day and time when it could and did mean so much to me. As I move about among these people this week, I am reminded of the great help I have had from dear friends in these neighboring communities. May God bless them everyone. Brother B. J. Earp is doing a good work at Ingram, and is greatly loved and appreciated by all.

John G. Truitt.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF WESTERN NORTH CAROLINA CONFERENCE.

RANDLEMAN CHRISTIAN CHURCH,
JULY 27, 1939.

THEME: *"Improving Our Sunday Schools and Christian Endeavor Societies."*

MORNING SESSION—10:00 A. M.

Call to Order by the President—Geo. T. Gunter.
Hymn.
Devotional Service—Rev. Harold Loman.
Welcome Address—A. P. Gaster.
Response—O. D. Lawrence.
Enrollment of Ministers and Delegates.
Reception of Visitors.
President's Message: "Problems of Religious Education in Our Conference."
Appointment of Special Committees.
Address: "Improving Our Sunday School"—Rev. F. C. Lester.
Group Meetings:

Ministers: Rev. E. Carl Brady, Leader, Rev. F. C. Lester, Counselor.
Superintendents: Sybrant Pell, Leader, Dr. L. E. Smith, Counselor.
Teachers—Miss Frances Lamb, Leader, H. J. Cochrane, Counselor.
Young People's Work—Mrs. F. C. Lester, Leader, H. J. Overman, Counselor.

Adjournment.

AFTERNOON SESSION—1:30 P. M.

Call to Order.
Hymn.
Devotional—Rev. B. G. Lowdermilk.
Departmental Reports:

Elementary—Miss Lola Farlow.
Young People—H. J. Overman.
Adult Department—Rev. John Q. Pugh.
Teacher Training—H. J. Cochrane.
Christian Endeavor—Rev. M. A. Pollard.
Missions—Mrs. R. E. Caveness.
Orphanage—Rev. E. Carl Brady.
College—Miss Maple Lawrence.

Address: "A Program of Progress in Religious Education"—Dr. L. E. Smith.
Group Discussion.
Business Session.
Adjournment.

EVENING SESSION—8:00 P. M.

Call to Order.
Worship Service — Young People's Group.
Address—Rev. W. J. Andes.
Announcements.
Final Adjournment.

[The officers are: George T. Gunter, president, Asheboro; H. J. Overman, vice-president, Liberty; W. G. Lamb, secretary-treasurer, Randleman; Thomas Lowe, assistant secretary-treasurer, Liberty.]

FOR THE CHILDREN

A LESSON FOR MARJORIE.

It was Saturday night. Miss Alice, preparing for teaching tomorrow's Sunday school lesson, was feeling thoughtful and discouraged tonight. What must be done about her class of girls? Up until today Miss Alice had thought that her class was coming along nicely; but since this morning all her pride in them had vanished.

For this morning Miss Alice had talked with Addie Peek's grandmother. All day she had remembered the look of sorrow in the old woman's eyes as she gravely answered Miss Alice's question about Addie's absence from Sunday school: "No'm, Addie's not sick, but she's not going back any more." Miss Alice, very much surprised, questioned her and the story came out. Addie was not happy in Sunday school because the other girl's didn't treat her well. Marjorie Mays was the worst; she tormented Addie about her shabby clothes, about her having to ride to church in the milk wagon.

"Of course," said the grandmother, "I could make Addie go to Sunday school, but—"

"Please," interrupted Miss Alice, "may I see Addie for a little while tomorrow afternoon?"

"Yes," came the answer, "Addie is always home afternoons."

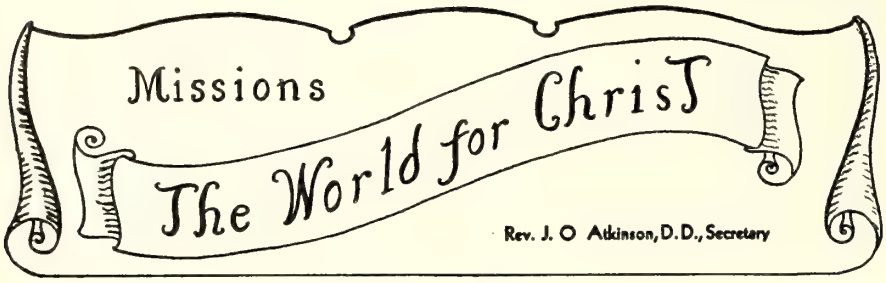
Now Miss Alice wondered how she was going to teach Marjorie to be friendly and kind in a world so needing her kindliness and friendliness. She thought of all the Sunday mornings they had spent together in class. Little things that had not seemed important at the time now began to pop up Marjorie carefully arranging the chairs of her own little friends in a group to themselves; Marjorie out on the church lawn, carefully drawing her own group of friends around her with a manner of "stay away!" to other little girls; then Miss Alice remembered the whisperings of the little girls in class about boys, compacts, parties. Only a few Sundays ago a fine lesson had been ruined because Marjorie, having borrowed the rings of several friends, had sat showing and admiring her jeweled hands. Pretty things, gay things, seemed to be growing more and more important to Marjorie. Then Miss Alice thought some more. Where were all these little girls getting their training for spiritual things—for God and service to Him? In that one little hour in Sunday school on Sunday morning! That was all they got! Miss Alice dropped her head in her hands and prayed earnestly: "God, help me to teach them the valuable things in life. Make them see that they are being selfish and vain."

Her answer came the next day. On Sunday morning, as she and the girls fled into class, the superintendent's wife rushed up to her, much excited, and said, "Alice, can you be ready at two? We're going down to Greenville this afternoon and we're taking you with us." For one minute of blinding joy Miss Alice's heart sang. She'd see her mother and her brothers! She was sick with longing for the sight of them. But the next instant she remembered. This was the afternoon she had promised to see Addie. Oh—but how could she miss this chance to go home; she so seldom had a chance to go, and Addie was always home afternoons, her grandmother had said. But suddenly Miss Alice saw little Addie—her little scuffed shoes, her formless, colorless clothes, her wistful eyes. Addie needed her, Addie must come first. So she said very bravely to her friend, "I'm sorry, but little Addie Peek's been absent from Sunday school. I sent her word I'd be out to see her this afternoon. If you see mother—give her my love."

As her friend walked away, Miss Alice closed her eyes, for the tears had sprung to them, so badly had she wanted to go home. When she opened them Marjorie was standing close, looking at her teacher curiously, intently. "Miss Alice," she said in wonder, "you wanted to go home awful. I could see it on your face. But you didn't. You're going to see Addie instead. You thought of her before your own self."

Marjorie's face was thoughtful. She was considering something new to her. Then Miss Alice saw what was happening and her heart lifted. Marjorie was learning something—she was being taught the lesson of sacrifice and of unselfishness. And then it was that Miss Alice remembered her prayer.—*Adapted from The Junior Teacher, by Lillian Moore Rice.*

"After a careful and lifelong study, we have about decided to agree with the fellow who said the only perfect people in the world were the perfect fools."



MISSIONS AN IDEA.

The most powerful thing in this world is an idea, especially an idea come to its time. Our Lord Christ knew this when He gave to His followers the idea of missions. He knew full well that there was enough dynamite in this idea to blow the whole Roman Empire into fragments and to turn the world right side up. He knew full well also that as the missionary idea took possession of the mind and the imagination of His followers there were no powers, nor principalities, nor individuals, nor governments under the sun able to stop them. Possessed by the missionary idea they went forth in the face of persecution, of impending dangers and of death. Those possessed by this idea are still doing just that sort of thing. When Lord Christ said, "Go ye and teach all nations, and lo, I am with you" He knew *full well* that He was releasing an idea that had no limitations to its power. We who are missionary in spirit and in deed, members of our missionary societies and as such taking a part in the world-wide task of missions, hardly know ourselves the power of this idea over us as individuals. The women meet in their missionary societies once a month and bring their dues little or much, as they see fit. They somehow feel that they *must*, and that their chief object is to be punctual in attending their meetings and in paying their dues and having their program. I say the women *think* this is their object and *superficially* and *outwardly* it is; but in reality that which carried them to their meetings, and the payment of their dues, is an idea that they little reckon with, if at all; the idea, namely, that Lord Christ Himself released and which has gripped them and caused them to carry on, year after year, without stopping to question the deeper motive. And they have a good time in doing so. Of course they do. Having a part, however small, in carrying out a great idea is a joy and brings a delight and a satisfaction that one cannot explain. The women's missionary society is usually the most delightful and enjoyable society in the community, or in the church, and the only explanation of it is that it is consciously, or unconsciously, carried on through the power of an idea, namely, that Jesus the Christ, the Crucified One, is the world greatest need and is sufficient to solve individual and social problems and ultimately bring the world to that state and condition of which the prophet wrote when he said, "For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Around this idea every missionary society is organized and it does seem that every pastor would wish a society in his church, giving itself to the consideration of this idea released in the command of our Lord. Yes, every church, of course, should be missionary, but every church has many interests and must look after many enterprises and the welfare of all its members. On this account, it seems a most fitting thing as well as a divine arrangement to have a woman's missionary society, founded upon and seeking to promote the idea released by our Lord Christ when He said, "Ye shall be witness of me unto the uttermost parts." J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 15, 1939.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$ 4.62
Suffolk, Va.	25.00
Union (Southampton), Franklin, Va.	5.04
South Norfolk, Va.	5.00
Sanford, N. C.	1.00
Bethel, Elkton, Va.	2.00
Bethlehem, Altamahaw, N. C.	5.00
Mayland, Broadway, Va.	1.00
First, Portsmouth, Va.	4.38
New Lebanon, Summerfield, N. C.	6.00
Fuller's Chapel, Henderson, N. C.	4.00
Pope's Chapel, Franklinton, N. C.	3.00
Total	$ 66.04

Individuals and Churches.

Salem Chapel, Belew Creek, N. C.	$ 12.00
Antioch, Windsor, Va.	1.18
Dry Run, Seven Fountains, Va.	16.70
Mt. Olivet (G), March, Va.	5.37
Hank's Chapel, Pittsboro, N. C.	5.59
Total	$ 40.84

Specials.

E. J. Cheatham, Franklinton, N. C. (parsonage rent)	$ 35.94
Total for week	$ 142.82
Previously acknowledged	14,744.35
Total since Sept. 1, 1938	$14,887.17

We could heartily wish that all our Sunday schools would join the gradually increasing number of those who make the monthly offering for missions. However, we are profoundly grateful to those who do, since we realize that it is purely a matter of desire and decision and a most unselfish one on the part of those who do. We are pleased to acknowledge the above and are grateful for every dollar of it.

Gratefully yours,
J. O. Atkinson,
Mission Secretary.

THIRD QUARTERLY REPORT.

The following is the third quarterly report of the Eastern Virginia Woman's Home and Foreign Mission Board of the Southern Christian Convention, from March 30, 1939 to June 30, 1939:

Women's Societies.

Antioch	$ 6.25	
Berea, Nansemond	18.75	
Berea, Norfolk	11.00	
Bethlehem	45.00	
Christian Temple	100.00	
Cypress Chapel	10.00	
Damascus	25.00	
Dendron	14.50	
Elm Avenue	8.75	
Eure	5.00	
First, Norfolk	14.75	
First, Portsmouth	14.25	
Franklin	50.00	
Holland	21.00	
Holy Neck	37.50	
Isle of Wight	10.00	
Liberty Spring	50.00	
Mt. Carmel	11.30	
Newport News	20.00	
Oakland	12.50	
Ocean View	6.50	
Rosemont	29.00	
Suffolk	125.00	
W. W. Staley, Suffolk	59.00	
South Norfolk	25.00	
Wakefield	12.00	
Waverly	10.06	
Windsor	4.60	
		$ 756.71

Young People.

Berea, Nansemond	$ 9.00
Bethlehem	25.00
Christian Temple	4.50
Cypress Chapel	10.00
Eure	4.00
First, Portsmouth	7.00
Franklin	18.75
Holland, P. F.	8.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	10.39
Newport News C. E.	3.00

Oakland	8.75	
Rosemont	2.00	
Suffolk	25.00	
Waverly	2.23	
Windsor	9.53	
New Lebanon	5.90	
Burton Grove	3.10	
Spring Hill	5.00	
		186.15

Juniors.

Antioch	$ 2.50	
Berea, Nansemond	6.25	
Bethlehem	7.00	
Christian Temple	10.00	
Cypress Chapel	5.00	
Eure	1.00	
First, Portsmouth	1.75	
Franklin	7.50	
Holland	8.75	
Liberty Spring	6.25	
Mt. Carmel	2.55	
Oakland	1.25	
Rosemont	1.00	
Suffolk	17.00	
Windsor	4.32	
		82.12

Cradle Roll.

Cypress Chapel	$ .50	
Eure	1.00	
Franklin	1.10	
Liberty Spring	1.50	
Mt. Carmel	12.53	
Newport News	1.75	
Oakland	1.70	
Rosemont	16.65	
Waverly	2.80	
		39.43

Received from Societies	$1,064.41
Life Membership	10.00
Brought forward, Second Quarter	328.05
Grand Total	$1,402.46

Disbursements.

Mrs. H. S. Hardcastle	$1,264.41
Mrs. J. F. Morgan, Conference Material	3.80
Life Membership	10.00
Stamps	1.00
Grand Total	$1,279.21

Summary.

Total Receipts	$1,402.46
Total Disbursements	$1,279.21
Cash on hand	$ 123.25

MRS. E. R. BRYANT, *Treas.*,
Eastern Virginia Conference.

LOST ON THE RIM OF THINGS.

We live so much in the externals of life and in the midst of the incidentals of religion that the realities of life and of religion count for little as compared to the appearances of things. So it is easy for us to be lost in the midst of the complexities of life and to substitute the outward forms for the realities of religion. The so-called heathen religions, cherished among the nations, have had through the centuries devout souls seeking after God. Some of the noblest on earth have been found in these ancient religions. With gods many and prophets almost without number, they have developed religions with their creeds and rituals and institutions. But the weakness of heathenism has always been a religion of outward form, of elaborate ritual, leaving men to grope on in the darkness feeling after God. Thus mankind, with its immortality of life and formalism of worship, has tended to develop a religion wanting in a knowledge of God as men struggled on in their confusion.

Even in the Christian Church, in our so-called Christian land, the multitudes have no firm grip on God, able to speak with convincing certainty of the God revealed in Jesus Christ. Why not push aside much that confuses and throw overboard the nonessentials and hold fast to Jesus Christ, as did Stanley Jones in India? Instead of pretending to believe everything and trying to observe all the demands of the churches, why not hold fast to Jesus. Start with him and find God as he came to show us the Father and also start with him to learn of our relation to humanity. Thus with him as a starting point, we may come to know God and also to know men.

The kingdom of heaven set up on earth is the grand objective of Jesus. This kingdom is both present and to come; it is within and manifests itself without, a kingdom that embraces every other kingdom. The old preachers, in discussing the church in other days, often spoke of the church militant and the church triumphant. This the invisible church was primarily spiritual and eternal. They cherished in this view about the same idea held by Jesus as he proclaimed the kingdom of heaven, teaching his disciples to pray "Thy kingdom come."

The militant church is the agency for bringing in the kingdom. The various divisions of Christians, the several denominations, get their differences largely by stressing the nonessentials. This accounts for much of the confusion in Christian lands and results in weakness as well as confusion. Some preach the personal gospel; others stress the social gospel, forgetful that the gospel Jesus preached was both personal and social. Fatherhood certainly implies both of these.

So it is not strange that Jesus said, "Come and follow me." He laid down no creed, he organized no church, he provided no ritual for his followers. "Come, follow me, learn of me." This finally led to the cross, where he disclosed the heart of God and the possibility of our humanity. He got away from the outer rim of life into the inmost core of life and of religion.—*N. C. Christian Advocate.*

CALLING ALL SECRETARIES.

(Continued from page 2.)

In at least one of the conferences the churches do not designate the causes or institutions to which the apportionment is to go. This is left to the discretion of the conference. In these conferences we are asking the conference secretaries to make the distributions on the basis of the action of the conference. This pertains especially to the Western North Carolina Conference. The reports as now carried in both *The Annual* and the *Year Book* do not present an accurate picture of the giving of the churches of these conferences. To do this will require some mathematical ingenuity on the part of the secretary and perhaps eight hours of labor, but it will be worth both.

The financial tables are closed by the asking of the amount of the apportionment for the church, and whether the apportionment has been raised. It is the understanding of the secretary that this can be answered in the affirmative only when each item of the apportionment has been met in full. The church may have raised more than the total of the apportionment by many dollars and yet not have met the apportionment because it has not raised and forwarded in full the apportionment for Christian Education or Elon College. Or item five (5) under Benevolences in the explanation above may be as much as or more than the total of the apportionment and the church yet not have met the apportionment.

The secretary will be happy to correspond at any time with any interested secretary of a local church with regard to the matters presented in these three explanatory articles.

J. H. LIGHTBOURNE, *Sec'y*,
Southern Convention.

DOCTOR'S TALK STARTS RUN ON COTTON HOSIERY.

A medical missionary started a run on cotton hosiery at Winona, Minn., recently.

Immediately after Dr. Walter Judd, just returned from China, spoke 275 women students at Winona State Teachers College agreed to wear lisle or cotton stockings and boycott Japanese goods, especially silk. Dr. R. B. Tozier, a faculty member, added impetus by assuring the girls they need not dress to please men.

Today the town's two large department stores reported supplies of cotton hosiery sold out. A similar situation was reported at Northfield, Minn., where Dr. Judd spoke to St. Olaf college students.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

ELON SUMMER SCHOOL.

By Mary Deane Browne.

I am glad to say that I was one to enjoy the pleasant week at the Elon Training School. It was a week well worth my time.

One subject which I took, "How to Understand and Use the Bible," taught by the Rev. Mr. Slater of Virginia, gave me an idea of how and when the Bible originated. One of the most convincing points, which proves that it is the greatest and best book ever written, is the fact that it has been translated from Hebrew and Greek into seven hundred and seventy languages and dialects. Another point for discussion was that the Bible is (as we have always heard) a book, but to get down to the essential facts it is a library of sixty-six books: a collection of writings on one great theme, "God and man's relation to Him."

The course, "The Place of the Church in the Life of Today," conducted by the Rev. Mr. Robinson of Raleigh, made me realize more clearly how important a place the Church has in the life of today. It is not only a hospital for sinners, but a refuge for saints. One task of the Church is to be a source of strength for the world's problems, and not an escape from the difficulties of the world.

The course, "Our Task Abroad," taught by Mrs. Gladwyn Childs, a missionary from Angola, Africa, was very interesting, but I will not go into detail about it.

Aside from the studies, I very much enjoyed the inspirational chapel and vesper services. The group meetings at 10 o'clock every night seemed to bring the day to a very fitting close.

Another thing for which I am grateful was the privilege of visiting the orphanage. It was while there that I realized what a noble work our Church is doing in helping maintain such an institution.

Last, but not least, I want to say that I was happy to be one of the four from the Western North Carolina Conference.

ANTIOCH PILGRIM FELLOWSHIP HOLDS INTERESTING MEETING.

The Antioch Pilgrim Fellowship (Valley of Virginia) held its regular meeting last week with the young people of the Linville Church. There were forty-five young people and two adult counselors present. Raymond Andes was in charge of the program. During a short business session Leon Frank was elected as secretary to take the place of Clarence Andes, who is doing Student Summer Service work in North Carolina.

The theme of the program was "Christian Citizenship," and was divided into four parts: (1) Labor, (2) Patriotism, (3) Law and Government, and (4) War. Questions were prepared on each of these topics. Reading of secular literature and Scripture were given in connection with each phase discussed. All were supplied with ballots and voted on the questions. These were tabulated and some very remarkable things were learned.

An offering was taken for the mission project of the Southeast Pilgrim Fellowship in China.

A social period followed in the basement of the church. Games and contests were under the direction of Herman Hunley.

The next meeting of the Antioch Pilgrim Fellowship will be held July 20. At this time the election of officers will be held, we will review the work for the past year and make plans for next year. We only have a small group of young people. Our organization is less than a year old, so it still has the thrill of something new. We had seven young people at the Elon Summer School of Leadership Education.

Anna Lou Showalter.

He that knows not, and knows not that he knows not, is a fool; pass him by. He that knows not, and knows that he knows not, is worthy; teach him. He that knows, and knows not that he knows, is asleep; awake him. He that knows, and knows that he knows, is wise; follow him.—*Arabic Proverb.*

THE BEAUTY OF THE COMMOPLACE.

Christian Endeavor Topic for July 30, 1939.

Scripture: Matthew 6: 26-30; Psalm 147: 7-9.

Daily Readings—

Monday—The "Great and Wide Sea"—Ps. 104: 24-26.

Tuesday—A Serviceable, Fruitful Tree—Ezek. 47: 12.

Wednesday—A Beautiful, Fruitless Tree—Mark 11: 12-14.

Thursday—Four Little Wise Creatures—Prov. 30: 24-28.

Friday—Salvation Expressed in Nature—Isa. 55: 12, 13.

Saturday—Salvation Expressed in Water—John 4: 10-14.

All about us there is beauty through which God would reveal Himself to us if we but had eyes to see it. The candid camera has revealed to us many beautiful scenes of commonplace things and in them beauty which the eye had failed to recognize.

Let persons in the meeting exchange ideas as to what they consider beautiful in the commonplaces of life. Here are two lists. A girl included: the scrunch of dry leaves, the feel of clean clothing, a cool wind on a hot day, climbing up a hill and looking down. A boy included: the feeling of running, looking into deep water, a swallow flying, water being cut by the prow of a boat, a race horse, the feeling of a dive, a thrush singing. God has put beauty all about us.

These may be used as short talks:

1. Our eyes are often untrained to see beauty close at hand.

2. Our minds are geared to the sensational and bizarre aspects of life, so that more wholesome experiences have no joy or thrill.

3. We let our minds be crowded with unworthy and impure thoughts so that there is little stimulus to seek and find beauty and inspiration in our surroundings.

4. How can we find beauty in the commonplace?

a. Through the eye.
b. Through the ear.
c. Through the love of people.
d. Through an appreciation of bravery, courage, service, and sacrifice.

5. What can be done to beautify the church building and grounds?

6. What can be done inexpensively, yet creatively, to add beauty to the home?

7. What can be done to adorn the walls of our minds and hearts with the resources of literature, music, art, friendship, religion, and service?

Suggested Hymns—

"This Is My Father's World."
"Open My Eyes That I May See."
"O Master, Let Me Walk With Thee."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

ASA: A LIFE OF TRUST.

Lesson IV—July 23, 1939.

Golden Text: *Help us, O Jehovah our God; for we rely on Thee.*—II Chronicles 14:11.

Lesson: II Chronicles 14 and 16.

Times of Peace.

"In his days the land was quiet ten years"—the nation was at peace. Nations do not, as a rule, do much creative work while at war. War is essentially destructive and disruptive. War restricts human liberty, and makes inevitable and necessary dictatorial powers. To be sure there are some values involved in war, but they are not to be compared with the conquests of peace. If the nations of the world today were devoting a small fraction of the time and money that they are devoting to war and preparation for war, to the arts of peace the world would make a remarkable progress.

A Religious Revival.

"Asa took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves." It was perhaps the first real religious revival of the kingdom. And it was initiated by the king himself. Asa seems to have been a devout and sincere man—"he did that which was good and right in the eyes of the Lord his God." Men in positions of authority help or hinder religion by their attitudes and by their acts. A nation cannot expect God's blessing upon it if it is transgressing God's laws. Perhaps the most needed thing in the world today, the only saving element as a matter of fact, is a revival of genuine religion.

Trust in God—and Working.

"Therefore he (Asa) said unto them 'Let us build these cities and make about them walls and towers, gates and bars, while the land is still before us, because we have sought the Lord our God, we have sought him, and he hath given us rest on every side.'" The astute soldier and leader who told his men to "Trust God and keep your powder dry" was saying the same thing. Trust in God does not excuse us from doing everything that we can for ourselves. God will not do for us what we can do for ourselves. It is not enough simply to give up the bad during a revival; we must take up the good. We are not to be overcome by evil, but to overcome evil with good. One does not have to be a militarist to believe that in our kind of world we still have to have policemen, and armies and navies. But in the final analysis these are not the ultimate security of nations.

One With God a Majority.

"Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us O Lord our God; for we rest on thee, and in thy name we go against this multitude"—thus did Asa pray as he faced the Ethiopians with their host of armed men. When a man knows that he is not sufficient for a situation in his own strength, but does know that he has put himself in harmony with the divine purpose, and has laid hold on divine resources, God and he form a majority. They that be for him are more than they that be against him. God does some of his most effective work through minorities.

A Word of Encouragement.

"And the spirit of God came upon Azariah the son of Obed and he went out to meet Asa and said unto him . . . Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded. And when Asa heard these words he took courage and put away the abominable idols out of the land of Judah." How much a word of encouragement and appreciation can mean. What an opportunity a minister has every Sunday to speak some word that shall encourage some man or woman, some young person to be true to ideals, to keep on keeping on, to withstand the temptation, to be true and brave and steady! What opportunities Sunday school teachers have to do the same thing! In fact what opportunities all of us have to speak a word that will bring courage and strength to our fellowmen who are trying to walk in the paths of righteousness, and to work the will of our God. A word spoken in season — how far-reaching it may be!

A Man's Foes in His Own Household.

"And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made a grove: and Asa cut down her idol, and stamped it, and burnt it." Rather high-handed methods to be sure, but in keeping with the standards of the time, and not to be judged by the standards of our time. The point is that it took courage to do a thing like that. As a matter of fact it takes about as much courage to live up to our highest ideals in the family circle as anywhere one can think of. Jesus who knew life and human nature once said that a man's foes shall be those of his own household. By a strange paradox, those who love us most and whom we love most, often keep us from living at our best, not consciously, but unconsciously as a rule. On the other hand there are men and women heroically following the Light, in spite of the indifference and even the opposition of those in the family circle. Many a frail, humble woman has dared to be true to Christ against an indifferent, and even an antagonistic husband.

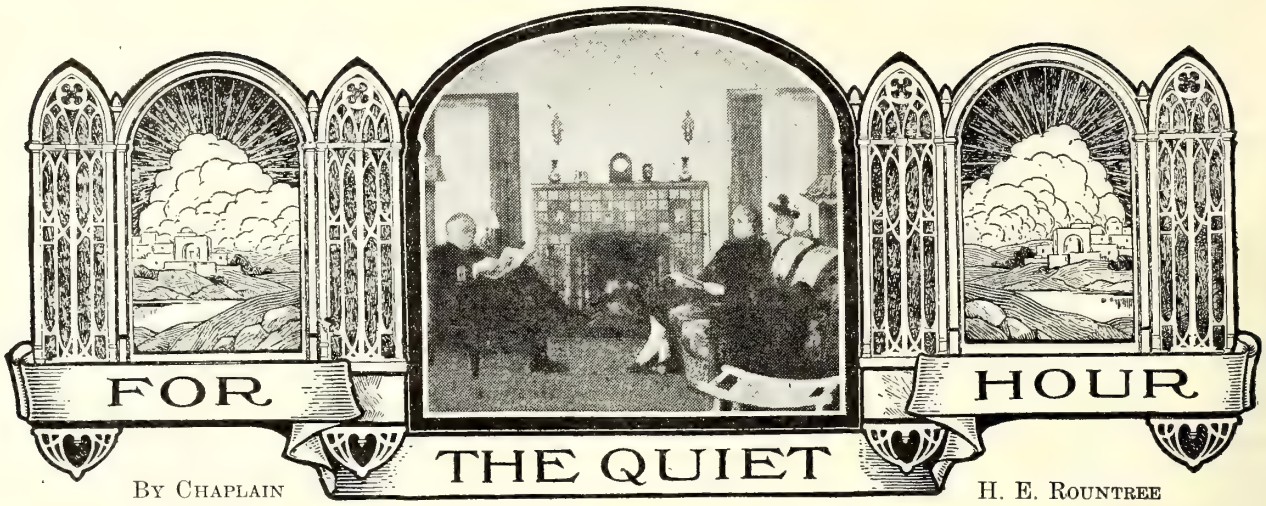
Trusting in Might, Not on God.

Unfortunately Asa did not always keep his simple faith and his humble spirit. When he was attacked by Baasha the king of Israel, he turned to Benhadad the king of Syria for help, instead of depending upon the God of Israel as he had done on a previous occasion. Like many another man, Asa could not stand too much prosperity. As he grew in power, and as he became more wealthy he became more self-sufficient, and less disposed to depend upon God. Men make a mistake when they depend upon their wealth or their shrewdness or their personal charm, instead of upon their inner righteousness.

Getting Mad at the Preacher.

"And Asa was wroth with the seer, and put him in a prison house, for he was in a rage with him because of this thing." All that the seer or the preacher had done was to tell Asa the truth. And he had told him in a kindly way, too. But the truth hurt Asa. And he flew into a rage and had the preacher thrown into prison. He was not the first man, or the last man, who became angry because the preacher told the truth. Folks are always getting mad and leaving the church because the preacher "steps on their toes." Even if he preaches the truth in love, they do not want the truth, if it hits them, or cuts across their prejudices. One thinks of the fellow-villagers of Jesus at Nazareth threatening to throw him over the precipice because He told them that God loved Gentiles. And one thinks of Adolf Hitler putting Martin Niemoeller in a concentration camp because Niemoeller spoke the truth about the supremacy of the Church to the State. But Asa and Hitler and their ilk overlook the simple fact that although one can put a preacher of truth in prison, one can-

(Continued on page 15.)



By Chaplain H. E. Rountree

MONDAY.

"The Grace to Blush."

"My Lord, I am ashamed and blush to lift up my face to Thee, my God."—Ezra 9 : 6.

To be meek and humble is considered by some to be unmanly. The fellow who wrote "I am the Captain of my soul," seemed to feel that it is noble, heroic and Christlike to face front with an iron will that undertakes to subdue everything, disregarding the principles involved.

That man is in error. Humiliation and shame is as manly as heroism when there is cause for it. And surely there is much cause for it in us poor weak human beings. There are deeds, words, yea thoughts, that we need to be ashamed of. Who can stand in purity before the purity of our Lord Jesus Christ?

Prayer—Dear Lord God, we are weak and Thou art strong. It is so easy for us to go astray. Be Thou in us a daily guidance that we may not go astray. *Amen.*

TUESDAY.

More Thinking Upon.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." —Phil. 4 : 8.

The apostle encompasses all the teachings of Christ in this injunction. In view of the horrible things of this world, many of us are forgetting this truth and growing pessimistic. It is all right to know the misery there is in life that we may help to alleviate it, but along with it we must never forget to remember the good: happy hearts, contented households, multitudes who are living life sweetly, Christians who dwell on the conscious presence of God. There are multitudes who believe that many things are wrong with the world; but more are right and the good are getting better.

Prayer—O Father, Thy kingdom come, and we give Thee thanks for it. We come to Thee and lay ourselves on the altar for Thy service. *Amen.*

WEDNESDAY.

Spiritual Significance of Things.

"I am the light of the world."—John 6 : 12.

"He will bring me forth to the light, and I shall behold his righteousness."—Micah 7 : 9.

The crowds are passing by every day and scarcely notice the spiritual significance of things, and yet there is something of God with every one. One dreads loss; another finds faith and love in the mirk of business; a failing and faltering soul still is buoyed by ambition of achievement. It is all there plus every variety of human emotion. A close walk with God each day leads us away from the mirk and darkness of life and closer to the light in which there is no darkness, where God is, and where we have the power to see spiritual values.

Prayer—(Pray as you feel).

THURSDAY.

Crusades, or Examples?

"To make ourselves an example unto you."—II Thess. 3 : 9.

As a primary proposition, which is the better, a crusade for ideals with everybody, or a personal example? We have been told of a hardened sinner who was converted at a revival. The preacher inquired of him what sermon it was that convicted him. He replied that no sermon had convicted him. He then named a godly woman whom every one knew and said that it was her life that had saved him.

Example is the most effective way of helping others. A well kept house and home is a tremendous incentive to the community. Lives of noblest level and highest Christian practice are the most powerful contribution to the salvation of the world.

Prayer—Our Father, we would obey Thy word and become examples of light along life's pathway. *Amen.*

FRIDAY.

"Heart Trouble."

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4 : 26.

The physician took out his stethoscope and listened to his heart and then said, "heart trouble." That was the beginning of the end of a man's life. He was a Christian and lived as true to his God as he had known how. He was a clean liver with no habits calculated to damage a heart. But he was an energetic, tireless and rapid worker. Therein, he taxed his heart and had to quit untimely.

What is the matter with you? What is the matter with the world? Isn't it "heart trouble?" The matter with the whole world is at the roots of the human soul. One thing must be: Keep the heart right!

Prayer—Dear Father, the gospel song, "If the heart keeps right," strikes a new note in our souls. God help us to keep it right. *Amen.*

SATURDAY.

"If."

"If thou hadst been here, my brother had not died."—John 11 : 21.

"Of all sad words of tongue or pen, the saddest are these, it might have been." "If" is the biggest word in the English language. If a certain statesman had been in church Sunday instead of on the golf links, the course of the world might have been different. No one can estimate what losses come to life because of absence from

(Continued on page 15.)

Preaching In a Time Like This

By Rev. Albert C. Dieffenbach.
Newton Center, Massachusetts.

Preaching in a time like this is like preaching any time. It has not changed. This is the answer to an inquirer who would like more sermons on the issues of the day. He will not hear them or read them, for the ministers today, like all their peers who have gone before since the beginning, are not chiefly interested in recognizing the present situation, even when it seems to involve the whole world. Their meat is something else. One may find to be sure sermons with allusions to and illustrations from the contemporary scene, and occasionally a whole discourse will make a frontal attack on some great evil. Yet that is not the rule. It is a curious reaction among preachers that at present, when conditions in the world outside have grown inexpressibly bad, according to the publicists and the newspaper editors, who denounce and exhort and despair, many of the messages of the pulpit have become if not more serene than usual, certainly more detached and sure.

Way Is Plain.

One would hardly know from the announcements of subjects printed on this page or in the Monday morning reports that there was anything extraordinary going on. Someone here or there may flare up against Communism or the other side of it, Fascism, and such things, but this kind of preacher decreases in number, subsides and returns to the others who never got out of the conventional way but have just kept on preaching.

If they seem out of the world, it is illusion, for they are aware of what is occurring, and they believe the best way for them as ministers of religion is plain and straight. Some preachers no doubt have a feeling of impotence and futility, as Dr. Raymond Calkins says in *Advance,* in a world which is apparently bent on self-destruction. But that unhappy ministerial state is a wonted one in ordinary days, for the reason that at all times preaching is about and to persons who know they are not nearly as good as they ought to be. To see quite clearly that today differs from yesterday only in degree is the preacher's part. More persons in more ways are doing more havoc to themselves and others. The number who are cast down in wretchedness is inestimably larger than it has been since the Great War.

The preacher knows all this, and the stronger his reaction is against the facts the deeper he goes in for the simple, elemental truths of religion and offers them in words as nearly of one syllable as he can. He feels that he can do his best preaching for the times by disregarding them and calling upon the deeps of truth for life in the individual soul.

Saints Had the Secret.

Examples without number, in the continuity of religious history, assure him, perhaps best of all Jesus himself. His was a way of preaching religion in its entirety, removed from anxiety about the details of actual existence, in either the individual or society. This was the way of those who are among the immortal saints. They did not get confused and bothered about the wrongs, no, not from Augustine the Catholic to John Woolman the Quaker. They first looked into their own lives and put them in order and told others how it should be with them. Their contribution to a better world is incalculable.

What they have left for a memorial is the undated and fresh truth for all generations. They illustrate almost without exception there is nothing timely in religion and that the more one turns from outward circumstances whether large or small to the inward things of the spirit, the more one masters oneself and influences the world. This is as clear as daylight, and it is to be imputed as high merit to the preachers that on the whole they keep the great tradition.

Reports of Fourteen Sermons.

In a sheaf of fourteen sermons reported last Monday morning the main points were: the greatness of Masaryk because he was a Christian man; guarding one's tongue against gossip destructive of a reputation; in the individual character greatness lies; the spirit may triumph over physical pain; to have peace in the world there must be regeneration of the heart; Jesus' teachings transcend all limitations; had the Russian church opposed the tyranny of the nobility there might not have been a revolution; the defense of democracy cannot be carried on by abrogating the democratic method; America has undergone an appalling decline in marriage relations; God can do no more for us than love can do—sympathize, uphold, redeem; the function of the church is the purveying not of social advice but of real devotion to Christ; the plain truth of religion is the only help for the world which cannot trust its leaders; men should not longer receive relief, they should all be put to work; security depends fundamentally on character and not on riches.

All of the foregoing illustrate what actual preaching is like, and, by and large, what it ought to be.

Two noted English preachers, G. Campbell Morgan and J. D. Jones, both beyond seventy, have said recently the same thing on this matter without collusion. For the present situation they would preach as they did in the Great War. The sovereignty of God is the precise phrase each used independently to describe what his main subject matter would be.

Devoted to the Individual.

That means the Law of Righteousness is the only thing to be uttered in a time of moral disorder and international tension and hate. For it is true that all evils, whether large or small, are the result of the disintegration of morals, the decay of religion, the irresponsibility of the individual. And all the good will come again only by way of religion in the individual. That is why preaching is always the same.

One should strive to have poise and imperturbability in a disordered world, and thus bring it back to order again. Dr. Calkins impresses me with these words: "I will be less and less occupied with plans and panaceas, with programs and policies, and devote myself more and more to individuals. For the great drama of the outside world has its reflection, its reproduction, in the heart of the individual man. If I can change the outlook, alter the attitude, meet the need of one human soul, I am doing a work of lasting importance. For this means not only a life saved but the only kind of life than can ultimately save the world."—*In Boston Evening Transcript.*

HANKS CHAPEL REVIVAL.

Revival services will begin at Hanks Chapel Christian Church on the second Sunday in August. There will be an all day service on Sunday, and Rev. W. J. Andes, the pastor, will preach at the morning hour. Dinner will be served on the grounds at noon. The afternoon service will be in charge of Mr. Charles D. Johnston, superintendent of the Christian Orphanage, and the Singing Class.

Services during the week will be at 11 o'clock in the morning and 7:45 at night. People who are close by are invited to share in these services. All are asked to pray that souls will be born into God's kingdom during these revival days.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are glad to report that after a lot of time, worry, and expense, we finally got our deep well finished and started the pump a few days ago. The water is cold and good. It certainly will be fine to have plenty of water. If nothing happens, I believe from now on we will be blest in that line. To be short of water in an orphanage family is a real handicap. If we never had any problems to cause extra expense, we could get along with our yearly income. But extra expenses come and we cannot help it. For instance, the deep well had to be drilled 270 feet to get water. It had to be lined and relined to get far enough down to shut out the quick sand. The pipe to carry the water quite a distance to the pressure tank, the deep well pump and fixtures to go with it, cost quite an outlay of money. This was an expense that we were not looking for at all a year ago.

We never look for hospital bills, but they come. Repair bills on buildings all cost money. You see, all the money you send us goes to keep up the plant, as well as the children. The cost of the well will be added to our capital account and increases the value of the orphanage plant that much. We have it as an asset and a blessing.

If our people would visit the orphanage and see what the church has here and get first-hand information, it would be fine. A lady visited the orphanage sometime ago, and we received a letter from her this week in which she had this to say: "I just want to take this opportunity to tell you how much I appreciate the work you are carrying on there and the way you are carrying it out. I felt since being down there is too little consideration of the orphanage on the part of those who should support it." Distance doesn't count much any more. Good cars and good roads bring places close together. Come to see us and spend the day.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 20, 1939.

Amount brought forward		$7,948.04
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Fuller's Chapel	$ 4.00	
Auburn	3.44	
Christian Light: Church	2.00	
Sunday School	1.42	
Sanford	1.00	
Mt. Carmel	4.50	
		$ 16.36
N. C. & Va. Conference:		
New Lebanon	$ 6.00	
Union Ridge	4.00	
Belew Creek	2.95	
		12.95
Western N. C. Conference:		
Ramseur	$ 4.52	
High Point, First	1.05	
Ether	3.29	
		8.86
Eastern Va. Conference:		
First, Portsmouth	$ 3.58	
Windsor	4.27	
Liberty Spring	7.00	
Rosemont	10.79	
South Norfolk	5.00	
Suffolk	25.00	
Berea, Nansemond	5.00	
Union, Southampton	5.04	
Cypress Chapel	4.60	
Dry Run	10.98	
		81.26
Valley Va. Central Conference:		
Mayland	$ 1.00	
Antioch	4.10	
Bethel	2.00	
Linville	7.22	
		14.32
Ala. Conference:		
Bethany		2.35
Total for week		$ 136.10
Grand total		$8,084.14

A LETTER TO THE EDITOR.

Sir:

Two weeks ago you called upon me as Promotional Secretary to tell something of what is being accomplished by my office. I am glad to respond.

It has been my policy to let the work speak for itself. If anything important gets done, somebody will learn about it—and tell it. Since you, and others, insist, I will list a few noticeable things that have been done since my job began and in which I had some share:

In the Valley of Virginia: All churches grouped into pastorates, and two new pastors secured. Adjustments are now being made and another pastor being sought.

In Eastern Virginia: A new church at Little Creek, one new pastor located. Another church aided in getting a minister. Another group aided in seeking a minister.

In North Carolina: A new church organized at Hope Mills, another beginning at Asheboro. One church back in Conference that had voted out. Several pastors aided in finding work. One group of churches organized as pastorate, and several others in the process.

All enterprises of the church have been presented at all Conferences, and Sunday School Conventions. Missionary meetings have been attended and aided. The ministers have been visited and encouraged. A long list of Sunday school, missionary and young people's workers have been given suggestions and materials. Hundreds of personal conferences with pastors and local leaders have taken my time and given me joy as I have come to know the loyalty and love of these church workers.

Our Church is now one hundred and forty-five years old. During the years there have developed some sore spots. It has been my hope to clear these and make the organism of the Church function more normally. Some of them show signs of improvement. If someone, skilled in the ministry of souls, can be given to the churches to clear these festering places, then our beloved Church will get back some of its youthful vigor.

In recent years we have closed several churches. This summer we have two college ministerial students out trying to open the doors of these churches. In some instances we have waited too long to make this effort, but some churches may begin to function again. Two fine young ladies are conducting vacation Bible schools where there might not have been any without their aid.

Mr. Editor, did you know that we need within the Southern Convention this fall eight new ministers? This may not mean much to some, but when one undertakes to find that many preachers that the churches will call and like, it becomes a big job.

Some very fine reports have been made (one this week in this paper) of the Elon Summer Conference. It takes a lot of work to put on a successful school for two hundred people even if the school does last for only a week. Try it sometime. The whole problem of religious education within the Convention falls largely to me for solution and execution. Think for a minute of what you would do if you had two hundred churches to aid with training teachers for children, young people and adults. The best literature available for all age groups is to be found and recommended (and then try to get the churches to use it). Training schools for superintendents, teachers, and prospective teachers are being planned so all churches can share in this good work.

These churches of ours are filled with young people who are eager to know how they can best serve. Through the Pilgrim Fellowship they turn to me for information and inspiration. Now, Sir, this is where one can find real joy, for they are bubbling with life, eager to be active, restive under authority, and anxious to help the Church serve this needy world.

If any of your readers, Mr. Editor,

(Continued on next page.)

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

WILLIAMS.

Mr. J. J. Williams was born August 10, 1860, in Orange County, N. C., and departed this life at his home in Guilford County, N. C., on March 21, 1939.

In 1880 he married Miss Bettie Jones Kernodle. Surviving him are his wife and three children: S. L. and N. L. Williams, and Mrs. Pansy Powell; eight grandchildren and three great-grandchildren.

Mr. Williams attended the Graham Academy in Graham, N. C. He taught the public school in his community for several years. At one time he represented the Farmers' Mutual Fire Assurance Company of Guilford County as Agent of Claims. In addition to his public activities Mr. Williams was a prominent and successful farmer.

In early life Brother Williams accepted Christ as his Savior. He has been a very helpful and loyal church member through the years.

Funeral services were conducted in his home churchg by the pastor, assisted by Rev. T. J. Green, a former pastor. May the Lord promote his memory, and comfort all who sustain a loss.

L. L. WYRICK.

PATTON.

On the first day of March, 1939, the death angel entered our midst and bore away one of our most valued and beloved charter member, Mrs. J. W. Patton. She took an active part in all our affairs, gave liberally to the support of the Gospel and all charitable institutions. She loved the Church and all its interests.

She was a true friend, a devoted wife and mother. We sincerely mourn the loss of our beloved member, but we know that our loss is her eternal gain, and we are assured that she has entered into the joys of the redeemed.

We commend her example of faith and devotion to Christ, to all who knew her and loved her.

Therefore, be it resolved:

1. That we have lost one of our best and most beloved members, the community a valued friend, and her family a devoted wife and mother.

2. That we recognize the hand of our Heavenly Father in all His affliction and bow most humbly to His will, knowing that He does all things well.

3. That we extend anew our sympathy to the family.

4. That a copy of these resolutions be sent to the family, a copy be placed on the records of the Woman's Missionary Society, and a copy be sent to "The Christian Sun" for publication.

Mrs. W. P. LAWRENCE,
Mrs. RUTH ROGERS,
Mrs. GILES LONGEST,
Committee.

A LETTER TO THE EDITOR.

(Continued from preceding page.)

have followed this letter to this point and are not yet convinced that the Promotional Secretary has a real job and that he is working at it both day and night, please give them a cordial invitation to visit in my home for a while and see for themselves what is being done. This is on the level, and is extended to any one interested.

Very sincerely yours,
PROMOTIONAL SECRETARY.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

not imprison truth. Truth crushed to earth will rise again, the eternal years are hers.

When You Are Sick—Call on God and Call a Doctor.

In his latter years Asa became ill with what seems to have been the gout. The chronicler criticizes him because "in his disease he sought not to the Lord, but to the physicians." He writes this, not because it is wrong to consult physicians, but because in Asa's case it was evidence that he had lost his early, simple, vital faith in God. He is likewise teaching that although God works through physicians, that God himself is the Great Physician. If you are ill, seriously ill, or potentially seriously ill, call a doctor. The man whose child has diphtheria and who does not call a doctor is not showing faith, but a lack of plain common-sense. But in addition to calling a doctor, one ought to call upon God. In answer to prayer God can and does release healing power that is a real factor in the healing process. The physician and God are workers together.

FAMILY ALTAR.

(Continued from page 12.)

church where the will of God is set forth. No one can fully appreciate the sadness of a soul who wakes up to realize that if he had gone to church he would have not gone into sin. It was Jesus' custom to go to church every Sunday. Tomorrow is Sunday. The Lord calleth thee.

Prayer—Our Father, we thank Thee for the truth, beauty and glory of the church, and for the duty we have of being a part of it. May we not forget. In Jesus' name we ask it. *Amen.*

SUNDAY.

"INSIDE LOOKING OUT."

"Comparing spiritual things with spiritual."—I Cor. 2:13.

Paul describes the difference between the wisdom and spirit of the world and the wisdom and spirit of God. Man cannot live in the world and be competent to judge the church, or to know the spirit there. If he would know the spirit of God and the things that are freely given us of God, he must place himself where the Holy Ghost teacheth and look at the world in which he lives. Only by doing so is he able to judge all things rightly. Only be doing so can he at all have any semblance of the mind of Christ.

Prayer—O Lord, lead us into truth by the way of Thy love. We live in the world. It has a tremendous pull on our lives. Grant us Thy spirit to be in and know the true church, and apply its principles to everyday living. *Amen.*

A WORLD FULL OF OVERCOMING

By REV. ALVA MARTIN KERR, D. D.

It was Helen Keller, was it not, who, in answer to the lament that there is so much suffering and sorrow and misfortune in the world, replied, "Yes, but there is also so much overcoming." The overcoming! That is the part which so many people miss. They see the hardship, the pain and sickness, the grief and disappointment; but they fail to see the marvelous heroism with which so many men and women meet and overcome these hard things. Helen Keller herself was a brilliant example of just such overcoming — indeed so brilliant that one hardly thinks of her blindness and deafness and dumbness because she has overcome them all marvelously and with such grace and sweetness. We do not think of her as deaf and blind, but rather we think of her loveliness, her undaunted spirit, her incredible patience and persistence, her remarkable mastery of her misfortunes and handicaps. And so instead of becoming an example of the world's gloom and woe, she has become a luminous illustration of its overcoming and of the manner in which God can enable one to turn even the most hopeless of situations into beacons of strength and light.

And there is so much more of just such overcoming than most of us ever take time to think—indeed than most folks ever know anything about. There is not a community which is not being enriched by it. Men and women who have met misfortune and met it bravely, who have suffered intolerable pain or disappointment but suffered it sweetly, who have gone down under crushing burdens but have gone down with a smile on their face and a sympathetic hand held out to those who were worse off than themselves! Homes that through long, long years have sheltered sickness or insanity, and where husband or wife or child or other loved ones have through an interminable length of time ministered with a devotion that is entrancing in its unbroken faithfulness and tenderness! Who has not seen such homes? Who has not been put to shame by such uncomplaining suffering, such loving ministry, such radiant gloom? How almost universal it is that in the very lives and in the very homes where petulance and glowering and complaining would be most justified, there we find most of sunshine and good cheer. It is only in the homes where sickness is of short duration that folks complain and gall under it most. It is only where there is minor and passing affliction that there is resentment and bitterness, as a rule. Almost invariably in those homes in which sickness is a matter of long, wearing years, and in those individuals to whom misfortune is a life-time task, there is a marvelous amount of overcoming that gives sunlight and cheerfulness and a large measure of genuine happiness.

One of the things most to be regretted about life is that there are so many who do not perceive and appreciate this wonderful and beautiful overcoming that is taking place every day in the common life that is all about them. They are impressed with it in Helen Keller or some other outstanding hero, but they are absolutely blind to the heroic element which is constantly being infused into life by their own friends and neighbors. There is not a community which does not have some one whose life is such that if it were written up by some Dickens or O. Henry, the story would touch to the depths the very men and women who live near it day by day without once perceiving that it has anything peculiarly touching or admirable about it. Thus an incalculable amount of the richest and best part of life is going to waste—going to waste because it is unappreciated and unused by us whose spirits ought to be enriched and purified in its presence. There is scarce a community which does not have at least one home in which for years and years some poor unforunate cripple or some infinitely more unfortunate mental defective has been shut within its four walls. The pathos of it, the heartache and strain of it, are beyond human language. And yet what marvelous overcoming—overcoming on the part of the loved ones who minister with such faithful tenderness even more than on the part of the afflicted. But how few of us ever realize that these are heroes made out of common clay and before our very eyes? And how rarely ever do we speak a word of admiration and encouragement either to the afflicted or to those who wait upon them, or spend a cheerful hour with them to light them on their hard way? Thus we rob them, we rob ourselves. We rob them of the help and strength our presence and friendship could and should give. And we rob ourselves of the spirit and benediction that fall like the refreshing dews of heaven from the lives of those who are overcomers. One of the most illuminating and enheartening studies of Scripture is to trace out how many and varied are the promises which God has made to him who overcometh. It is a compensation which inheres in the here and now as well as in the everlasting future, and it lifts life out of the sordid and the common and puts radiance into it. And no one can understand the world's life, nor be fit for the everyday life that is around about him, until he has learned to perceive and participate in its overcoming. How much glorious overcoming there is!—"The Herald of Gospel Liberty."

NOTE—When this article was written, Dr. Kerr was himself a great sufferer. Editor.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, JULY 27, 1939. No. 30.

CAROLINA CHRISTIAN CHURCH.

Carolina Christian Church is located three miles north of Burlington, N. C. It was organized in 1932 under the leadership of Rev. J. F. Apple, with thirteen charter members. The L. Banks Holt Manufacturing Company let us use a dwelling house for our church services.

In 1935 we remodeled the building and added two class rooms. Then about eighteen months ago the Carolina Mill closed and, since the members of the church were employed at this mill, it seemed almost impossible for the church to continue. Our present pastor, Melvin Dollar, who is a graduate of Elon College, has been serving us one year this month.

In the past year several improvements have been made. We have painted the church inside and out and also wall papered and covered it. At present we are working on a young people's classroom.

Since the L. Banks Holt Manufacturing Company has discontinued this mill, the houses are for sale. This past December they deeded the church to the deacons.

Now, as we have two Dollars instead of one, we have bought a parsonage for their use.

Our Sunday school and church attendance has greatly increased. At present time we have a strong young people's society, which is a great help to the church and community. We have also an organized choir which is a spiritual help to the church. We are glad to report that we are having preaching services every Sunday instead of twice a month as in the past.

Working conditions have permitted us in the last six months to raise our pastor's salary from $125 to $520 per year. The present membership of the church is seventy-three and things look bright for the future.

The following ministers have served this church: Revs. Roy D. Coulter, G. C. Crutchfield, J. Everette Neese, O. A. Elmore, and Melvin Dollar.

OUR WORK AND WORKERS

The Upper-Alamance Fellowship meets with the Carolina Christian Church on Sunday, July 30.

Rev. Robert Lee House of Portsmouth, Va., is this week assisting Pastor Moody in the revival at Apple's Chapel Christian Church, near Brown Summit, N. C.

Rev. Miles A. McLean, pastor of the Congregational Church at Fort Myers, Florida, preached at Apple's Chapel for the opening of the revival on last Sunday morning, and at New Lebanon in the afternoon.

Mr. Ellis Clark has just completed a two weeks' vacation school at Linville, in the Valley of Virginia, with forty-eight pupils enrolled. Several local workers assisted in the school, three of whom had attended the Elon Leadership Training School.

Congratulations to Burlington Christian Church on its CHRISTIAN SUN subscription list! Their apportionment is ninety-two, and they have ninety-eight subscribers. Pastor Lightbourne says they hope to have additional subscriptions. Thank you, Burlington.

The Virginia Valley Central Woman's Missionary Conference is meeting today (July 27, 1939) at Mt. Olivet Christian Church, Rockingham County, Va., beginning at 10 o'clock and continuing through the entire day. A most interesting program has been arranged. The office of publication regrets that a copy of it did not reach Richmond in time to be printed in last week's issue of THE SUN.

After a visit to Virginia, the Rev. Mr. Murdock Butler has returned to his home in Conshohocken, Pa., where he is the pastor of the Gulph Mills Christian Church. During his stay in Virginia, Mr. Butler visited the Newport News Church where he was pastor in 1911. Sixteen people, who were members of the church there when he was pastor, were present for a prayer meeting which he conducted during this visit.

The Rev. James R. Clinton of Philadelphia, pastor-at-large for the Home Boards, will do the preaching in the open-air services in the grove adjoining the Timber Ridge Church beginning August 20 and continuing for two weeks. The music will be directed by the Rev. J. Owen Long of Harrisonburg. The pastor, Rev. R. A. Whitten, and his people expect great things, and ask that others share in praying for the success of this occasion.

The First Christian Church, Portsmouth, Va., held its Daily Vacation Bible School the week of July 14. This was the second school held, and the attendance was doubled and the number of children attending each day tripled over last year. The pastor, Mr. House, conducted the general worship, instructing the group about the history and sanctuary of the church. The Juniors made books and toys for the Nursery Department and cup-towels for our Orphanage. The Intermediates made a spread for a shut-in member of the church, Mrs. W. Spivey. The morning worship of the church was planned and given by the Junior and Intermediate groups, assisted by the Primaries. This was climaxed by one young girl joining the church and the decision of several others to join in the near future.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY.

By Rev. J. H. LIGHTBOURNE, D. D.

Week of July 30, 1939.

Sun.—A Family of the Ancient East—Job 1: 1-5.
Mon.—A Council in Heaven—Job 1: 6-12.
Tues.—Stark Calamity—Job 1: 13-22.
Wed.—Another Council—Job 2: 1-6.
Thurs.—Suffering in Silence—Job 2: 7-13.
Fri.—Job's Lamentation—Job 3.
Sat.—The Voice of Experience—Job 4.

JOIN WITH US IN READING THE BIBLE.

(Sorry this first part of Job did not come in proper order.—Editor.)

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship will meet with Carolina Christian Church on next Sunday at 4 o'clock. The principal speaker for the afternoon will be Mr. Vitus R. Holt, a member of the Burlington Christian Church, who has made a study of our churches. All present will join in a basket supper at 5:30. (Bring your own.) The evening program will be presented by the young people under the direction of Walter Cooper. Rev. W. J. Andes will be the speaker. The evening session will begin at 6:30 in order that those present may attend the evening church service elsewhere.

FORSYTH-GUILFORD ASSOCIATION.

The Forsyth-Guilford Association of Churches will meet on July 30, 1939, at 2:30 P. M., at Salem Chapel Christian Church near Walnut Cove, N. C. The program will be as follows:

Scripture Reading and Prayer.
"Benefits Derived from These Fifth Sunday Conferences"—H. V. Marshall.
Open Forum, led by Dr. W. M. Jay.
Address: "Our Churches at Work" —Rev. F. C. Lester, Promotional Secretary.
Benediction and Adjournment.

(Everyone bring a basket lunch. We shall have a fellowship supper together at about 5:30 P. M.)

D. M. SPENCE,
President.

DAN RIVER DISTRICT PROGRAM.

LEBANON CHURCH,
JULY 30, 1939.

(Lebanon is located at Semora, N. C., and the Rev. C. E. Newman is the pastor.)

MORNING.

10:00 Special Music—Lebanon Sunday School.
Prayer—Rev. C. E. Newman.
Welcome—W. L. Taylor.
Response—George Toliver.
Special Music—Pleasant Grove Sunday School.
Address on the Sunday School Lesson—Dr. J. D. Messick.
Special Music — Ingram Sunday School.
Prayer—Rev. Duane Vore.
Special Music—Liberty Sunday School.
Sermon—Dr. L. E. Smith.
Adjournment for lunch.

AFTERNOON.

2:00 Special Music—Virgilina Sunday School.
Prayer—Rev. M. T. Sorrell.
Special Music—Third Avenue Sunday School.
Address—Dr. J. D. Messick.
Special Music — Hebron Sunday School.
Roll Call, Minutes, Business.
Awarding of Banner.

B. J. EARP,
C. E. NEWMAN,
MISS AVIS DUNN,
Committee.

OBJECTIONS TO PASTORATES.

Some people are afraid of grouping churches into pastorates. They think that it is difficult for two or more churches to agree on the pastor to serve them, that the little church may not have equal opportunity with the larger ones, and that the pastorate may break up soon leaving the churches in worse shape than before the attempt at grouping.

A church that has a minister for part-time shares with another church the services of the minister. The only question to answer is whether it is better for the other church to be near or far away. The members of a single church are not always agreed on who the minister should be. The majority is supposed to rule. This will apply to a group of churches just as it does to one church.

The little church has a better chance to have a good minister if it is in a group than if it tries to go alone. Left alone the little church usually has to call a man from a long distance, in which case the service is inadequate, or take a man less qualified to serve who will work for little salary and who usually gives little service. A preaching ministry is about all that a small church can expect to get if it goes alone. In a parish with other churches, it may also have pastoral service. The only way for a small church to get a good minister and real service is to unite with near-by churches and secure a resident pastor.

Pastorates seldom need to break up. They can continue so long as the people are willing to let the majority rule and cooperate on that basis. But even if in some future time the pastorate should be discontinued, the values of the grouping would have been enjoyed so long as it lasted.

There are no real reasons why churches located near each other should not cooperate with each other in every possible way. In so doing they can answer the prayer of Jesus for the unity of the Church.

WASTED MONEY.

The money spent by ministers in going long distances to serve churches is wasted money. The time used in such travel could be invested to much better advantage. Scattered churches under the leadership of a single minister are our most expensive luxury, and one that we cannot afford longer.

If the money now spent for cars, gas, oil, and other expenses of travel were turned into the purchase of books and magazines, the printing of church bulletins and local church papers, and otherwise invested in constructive work, then the churches of our denomination would feel the thrill of new life. Many of our ministers spend so much for transportation that they cannot buy books and better prepare themselves for the high calling of the ministry.

So much time must be spent in travel that study is often neglected. The man of God may be of real help when he talks with a family about the religion of Jesus as they try to live it in the home, church, and community, but the time spent riding along the highway usually has little or no value for the people who pay the pastor's salary and need his ministry. Wasted time is one thing that can never redeemed.

Our churches cannot afford the luxury of wasted time and money on the part of the ministers. There is not nearly enough money to do the things that are desperately needed, and our people need more service than all our ministrs can render. If we are to use good judgment, we must abandon the foolish luxury of preachers riding long distances and overlapping each other in territory. The sick, the perplexed, the sinful, the children, the youth, and the aged need the helpful ministry of the pastor who lives near and is known by his daily service. Leaders in the church need the help which a trained minister can give. The community needs the presence of a leader in things religious. We need to stop wasting money in paying for preaching only. This we can do by grouping churches, locating preachers near their people where they can really be pastors, and by giving the preachers a chance to study and to serve rather than waste time and money in useless travel.

HOW TO FORM PASTORATES.

The first step in forming a pastorate is in making up your mind that you want to do it. Then you get this idea over to other members of your church. Presently the church wants to get into a group and call a minister.

Most conferences have suggested the churches that should get together. This grouping may not seem wise to you, and your church. It is not binding, but it has back of it the judgment of some interested people. Consider it. Think what churches are near enough together to be served by one man, and what churches could pay a man a living salary.

Elect a committee to work with a like committee from another church or churches. Invite the other church (or churches) in the group you have in mind to elect such a committee to meet with yours.

Invite the Promotional Secretary of the Southern Convention to meet with the committee from the churches. He will be glad to assist. He can give information about available ministers and can otherwise help in setting up the pastorate.

The committees from the churches may decide on the pastor they think would meet the needs of the to-be-formed pastorate and then report back to the churches for instructions, or for the election of a pastor. Of course, plans for further meetings of the united committee, for salary and parsonage, and for other cooperation between the churches will need to be considered. No action of the committee can bind the churches, but the churches will seek to fol- (Continued on next page.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Sunday School Convention was organized November 6, 1868. The following officers were elected: Dr. W. B. Wellons, president; Rev. R. H. Holland, vice-president; Rev. C. A. Apple, secretary; and Mr. Thomas J. Kilby, treasurer. It was voted that the Convention should meet annually on Tuesday the second Sunday in May.

Inasmuch as the first meeting in 1868 was an organization session, the first regular session was held in May, 1869. The recent session held at Rosemont Christian Church, on July 18, completed seventy years of history for the Convention. During these years the Convention has passed through many changes both as to the time of holding the session and as to the method of work planned for the program. For a number of years the Convention session covered three days. It was then reduced to two days. For several years the session has been limited to one day, at times having an evening session.

It may be of interest for SUN readers to know that in 1869 there were five churches in the Eastern Virginia Conference having a membership of over one hundred as follows: Antioch, 564; Bethlehem, 224; Cypress Chapel, 432; Holy Neck, 335; Suffolk, 124. There were eighteen churches in the Conference with a total membership of 2,301. The Sunday School Convention was small in its beginning but undertook the task of stimulating the organization of mission schools for the purpose of establishing new churches and the development of Bible study in the various churches. In some of the Sunday schools children were taught to spell and read in the Primary Department. A number of people learned the first lessons from a book in the Sunday school.

The recent session of the Convention at Rosemont was well attended. A full program provided for discussion of some of the problems and plans for the whole church. There were no reports from the various Departmental Superintendents. This was a disappointment and a distinct loss for those who desired information as to the progress of the past year. The Convention chiefly emphasized cooperation in paying off the indebtedness of Elon College, the adoption of the Program of Progress prepared by the denominational leaders, representing the General Council, and the financial support of the general enterprises of the denomination.

One wonders when the Convention will face seriously the urgency of increasing the membership in our schools and the efficiency of the various departments. A Program of Progress certainly must include a greater emphasis upon the work done in the local Sunday schools. Every church with a Sunday school membership less than the church membership faces a task within its own church membership. That condition exists in many of our churches today. Eight of the forty-three churches of the Eastern Virginia Conference have a Sunday school membership equal to the church membership, and these are among the smaller churches. Not one of the large churches has a Sunday school enrollment equal to the church membership.

This observation is not made with any intention of criticizing the present plan or program of the Convention. But it does seem to the writer that our Convention and our churches concentrate more effort upon the development of the local Sunday school. The Convention should not be limited to a one-day session. At least two days should be given to the work, and this would give time to plan a more extensive program covering the various phases of the needs and opportunities. A one-day session is great. But a two-day session could be twice as great.

I. W. JOHNSON.

FRANKLINTON COLLEGE NEWS.

We had a good conference at Franklinton—the best yet. There were seventy-five registered delegates and an equal number of children in the Daily Vacation Bible School.

The Board of Control had its annual meeting on June 27. Members present were: E. C. Gillette, J. G. Truitt, E. C. Lawrence, J. A. Henderson, R. L. House. An important committee was appointed to raise funds and begin work on the incomplete building. Rev. J. A. Henderson is chairman of the committee. An Airplane Banquet was held Thursday evening. This was followed by a program called Talent Night. Dr. E. M. Halliday won the enthusiastic applause of the audience, and the hearty endorsement of the critics, by his selections on the harmonica.

R. L. HOUSE.

GOOD REVIVALS.

Millard Stevens was with me at Salem Chapel and did some able preaching. The church was greatly inspired. We received three members (adults). The meeting closed Friday night, July 7. Services were held at 8:30 A. M., and 8:00 P. M.

Services at Belew Creek came to a close last night (July 14). Rev. Jesse H. Dollar did the preaching and got results. We received six members, all children.

You may publish the above statements of you wish. The encouraging thing about both these meetings is that the church has seemed to assume a greater responsibility of loyalty. I feel sure we will get other members later as a result of each meeting.

I cannot tell what the outcome at Pleasant Ridge may be next week. I am praying and hoping for a real revival.

G. H. VEAZEY.

BARRETT'S CHRISTIAN CHURCH OBSERVES HOME-COMING.

On Sunday, July 30, 1939, Barrett's Christian Church in Eastern Virginia will observe Home-Coming Day. A cordial invitation is extended to all of its former living pastors, all non-resident members, and all former members and friends to attend this meeting.

A fine program is being arranged for the occasion, which will include worship, music, and fellowship. The observance begins at 10:00 A. M. with Sunday school and the morning worship at 11 o'clock. At 12:30 a plate lunch will be served. At 2:00 P. M. appropriate home-coming exercises will be in order. Special music will feature all of the services of the day.

Remember the date—Sunday, July 30, and the place—Barrett's Christian Church, one of the oldest Christian Churches in the Southern Convention.

You are most cordially invited to be present.

B. H. WATKINS,
Pastor.

EDITORIAL.

(Continued from preceding page.)

low the wisdom of the committee. In such a simple way our scattered churches can get together and find for themselves the path to progress. The services of the Promotional Secretary are at the disposal of any church or group of churches that desire his assistance in forming a pastorate. Write to him at Elon College, N. C. Right now is a fine time to get several new pastorates formed.

Twelve Years Is Not So Long

By THE LATE HERMON ELDREDGE.

Twelve years is not so long. Just a week ago today I met a young woman on the train whom I had first met twelve years ago, when she was a girl twelve years old at our first summer school of the Christian Church at Virginia Beach, Va. I remembered her and her little sister of ten years very well, for they were quite the "the life of the party" when they were in evidence. And now this young lady was on her way to Chicago to become the Director of Religious Education of one of the great churches of that city and to lead children and youth in facing the great adventure of life.

Can it be that this is the twelve-year-old I met only twelve short years ago at Virginia Beach? No, she is not the same; she is the product of the years.

Twelve years is not so long, but in those twelve years there has been a great background of Christian Education working and it has transformed this young woman from the little child of twelve years ago to this competent Christian young woman who faces me today.

And it has been a *full program of Christian Education* from the home through the church and community and school and on to the college and university into the full life she now enjoys. She has before her the school of experience, but she is prepared to meet it. *Twelve years is not long,* but how much has come into that life in these twelve years! There have been woven into that life the atmosphere and teachings of a Christian home and the background of a Christian Church with its Sunday school and its Christian Endeavor society and its helpful atmosphere of service. There have been woven into that life, and into the life of that little ten-year-old sister (who is also a teacher of Christian Education) the love and Christian nurture of parents and teachers and preachers, and this followed up by the training of Defiance Christian College and—well, twelve years is not so long, but those twelve years have wrought a miracle in transforming these two children who played around the grounds of Virginia Beach into competent, useful, Christian leaders.

Twelve years is not so long. And I am thinking now of an outcast women whom I know very well. Twelve years ago she was in a home in the hills of the East, with every possibility of as useful a life as any young girl of her age, but today she is an outcast and despise by society and there is none to speak well of her. She has deserted her home and her friends, who would now help her if they could, and has chosen to live with the underworld. And twelve years ago she was a carefree girl in a Christian home. Twelve years is not so long.

But this bright girl of twelve years ago lacked the counsel of those who might have helped her then, and she was given her own will and way, which led not in the path of Christian nurture. A part-time church had little influence on her life. She left school and home as early as she found it possible to do so and the years have brought to the world a young woman who may spread evil continually for many years to come. The whole story of that life is too heart-rending to go over in any detail, but it is enough to say that there is a broken home which ever has a shadow and a world which has a problem with a life which is given over to sin and self-will.

Twelve years is not so long, and twelve years ago you could not say but that there was as much natural promise in the life of one of these young women as in the other. The one who is now seemingly beyond the reach of home and church and right was as fine and as bright and as promising a child as you will find in a long journey. But the home and the church and the school failed somehow, and what a difference for time and eternity it made!

Do the words "Christian Education" sound like machinery? I sometimes think they do, but what better name can we give it? Whatever you may call it, we mean that which gives a child a Christian home with Christian nurture and a church and school and playground which are controlled and motivated by Christian love and wisdom, and a college which knows God as well as "things" and which sends young men and young women out into the world with a faith as strong or stronger than when they came on to its campus from Christian homes.

What we mean by Christian Education is that love and nurture and training which takes a child in its earliest years and work with God in performing the miracle of changing that life into a Christian manhood and womanhood through the influences of a Christian home and school and church and on into larger life through training and service until a man is given to the world which shall be after the pattern of the man Christ Jesus. That is true Christian Education and that is a true goal in homes and churches and colleges and on playgrounds and in study and work and play.

Twelve years is not so long, but there may be put into that twelve or twenty years that which will prove a blessing or a curse to the child and the man and the world.

We have been satisfied with too small and detached and fragmentary a program. We have not linked the home to the church and the school and to the other relations of life; but we have now sensed our mistake and realize that it is not enough that a child shall go to Sunday school or to Christian Endeavor, but back of that and in it all shall be the church and the home and the school all working together in all the life of the child and in the making of the man which is to be.

We have "specialized too much with the child and have tried to reach him in one way or another or with one society or another and have not considered the hours and days he spends in other situations. The Sunday school or any other society should never forget the home, and should not seek to take its place in a child's life. It should rather study how it may work with the home and with the church and school in building up that life in true Christian character. No organization should live for itself, but all our church organizations should live for the good of those who compose them and for the service they can render to the Kingdom.

Twelve years is not so long, but in twelve years we should get nearer our goal of having the church know the home and the school and the child, and work together with them in the making of the man.

And it is coming. Daily Vacation Bible School and Week-Day Religious Instruction in a thousand centers of our land are signs of its coming. But these are not enough, although they are the earnest of much which is to be. The greatest problems center in the home, and our greatest forces for right and for righteousness in the life of the church and the child are in our Sunday schools and Christian Endeavor societies. Our first and great task is to make these finer and more fruitful in reaching the child, not only an hour a week, but more fully into his home and school and play life. And the church will begin to be not only a field but a force for good in the child's life, and the Kingdom of

(Continued on page 15.)

EASTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The forty-fifth annual session of the Eastern North Carolina Sunday School and Christian Endeavor Convention met on July 11 at New Hope Christian Church, near Wake Forest. Although only half the churches of the Conference were represented, there were more than one hundred people present, including eight ministers who serve in Eastern Carolina. The members of the New Hope Church served a bountiful dinner and supper on the grounds.

The theme of the Convention was "Reflecting Christ," which was the topic used by the president, Rev. J. Everette Neese, in his address. This theme was also carried out by Rev. S. E. Madren, who spoke on "Reflecting Christ Through Christian Endeavor," and by Rev. C. L. Moody, who spoke on "Reflecting Christ Through the Sunday School."

Rev. F. C. Lester presented in graphic form the different phases of work being carried on by the Eastern North Carolina churches through their Conference, emphasizing the importance of cooperative effort in the "helping hand" the churches hold out to various groups through their apportionments. Dr. L. E. Smith spoke on "The Board of Christian Education, Its Work and Needs," showing that the work of the Board for the churches is limited only insofar as it lacks funds to carry on its work.

During the afternoon the group divided into three sections, those interested in young people's work going to Rev. Allyn T. Robinson's group, those in young people's work to Mrs. F. C. Lester's group, and those interested in the general subject of "Improving Our Sunday Schools" were led by Rev. A. C. Todd.

The evening address was given by Dr. Stanley C. Harrell of Durham, N. C., who gave "The Marks of an Effective Sunday School."

The Attendance Banner was won by Amelia Christian Church, the Progressive Banner by Pope's Chapel, and the Mission Banner by Wake Chapel.

Two important items of business were transacted. It was voted that the time of the next annual session would be left to the executive committee, so that the Eastern North Carolina Sunday School Convention could cooperate with others in securing a person well-trained in Sunday school work to be present at all the Conventions next year. In the event that such is impossible, the meeting will be held on Thursday after the second Sunday, which will be more convenient to the farmers than Tuesday. The other business item was a vote to raise the dues to ten cents a member from each Sunday school in the Convention.

The officers elected for next year are as follows: Mrs. E. M. Carter, Youngsville, president; Rev. A. C. Todd, Sanford, vice-president; Mrs. Brookston Eaves, Liberty, secretary; Mr. J. F. Hillyard, Cary, treasurer. The meeting will be held next year with Mt. Herman Christian Church, near Garner.

BURLINGTON VACATION SCHOOL.

The Daily Vacation Bible School of the First Christian Church, Burlington, N. C., was held from June 26 to July 7, 1939. A very fine school was held this year, with an enrollment of ninety-five children and fourteen teachers and helpers. The faculty consisted of the following: Beginners Department, Messrs. Kenneth Wallace, J. D. Ezell, Clyde Gordon, and Miss Peggy Lightbourne; Primary Department, Messrs, Harold Mercer, Melvin Dollar, and Miss Rebecca Terrell; Junior Department, Mrs. Harvey Horne, Miss Margaret Fonville, and Mrs. J. D. Strader; Intermediate Department, Rev. Melvin Dollar, and Dr. J. H. Lightbourne. Miss Tora Rudd was the Superintendent.

The theme of the school this year was "The Bible." The three older departments learned something of how our Bible came to be. In the handicrafts period many useful and interesting things were made, some of which were: Jewish scrolls, a shepherd's tent and animals, wooden book-ends, a freize portraying the life of Christ, repaired song books for the Junior Christian Endeavor, and a book case made for the Junior Department.

One of the most interesting sessions of the school was when the Juniors and Intermediates brought old and odd editions of the Bible from their homes. The oldest Bible was published in 1765. A copy of the Catechism was found that was published in 1755.

Following eight days of Bible drill the girls met the boys in a game of Bible baseball. The girls, first at bat, began as if they intended to run away with the game. Their first two batsmen got on base, but two outs followed. Then two more hits scored a run and filled the bases. An out followed and the side was retired. In the eighth the first three girls got on base, but the next three went out in order. The boys made a gallant effort in their half of the eighth, filling the bases with two down, but with victory in sight the side was retired. The score showed 1 run and 13 hits for the girls and no runs and 7 hits for the boys. This is the second victory for the girls, since they won last year 2 to 1 in eleven innings.

The school closed with a picnic on the church grounds to which all the parents were invited. TORA RUDD.

A MARKER FOR BARRETT'S CHRISTIAN CHURCH.

One of the oldest of our churches in Eastern Virginia is Barrett's Christian Church, located near Wakefield, Va. Three years ago the people gathered at a "home-coming and decided that a marker should be placed at this famous old church, so that this sacred spot can be remembered by future generations. Fifty dollars ($50.00) was collected and an additional amount subscribed. The money was turned over to the treasurer, W. E. MacClenny, of Suffolk, who has kept it on deposit.

A committee was appointed to carry forward the work. This committee is composed of W. S. Barrett of Dendron; W. W. Hines, Petersburg; J. Q. Hancock, Sedley; J. F. Wellons, Wakefield; and W. E. MacClenny.

The committee believes that there are many others within the confines of the Eastern Virginia Conference who would like to have some part in contributing to this most worthy undertaking, if only it should be called to their attention. We urge the ministers to mention this matter to their congregations at their next appointments. The committee is eager to complete their work by having collected the necessary funds by having the marker ready to be placed not later than September or early October.

Any contribution that any one feels inclined to make to this fund, and there should be many, should be sent to Mr. W. E. MacClenny, Suffolk, Va., who will acknowledge same by sending the contributor a receipt.

That was a wonderful tribute an old Scottish woman paid to George Matheson, the blind preacher. When asked why she moved from her basement to a sunny garrett, she replied, "Ye canna hear Matheson preach and live in a cellar." Is it true of our teaching that those who receive it cannot live low lives, or dwell in the darkness? If otherwise, our teaching is vain."—*The Christian Herald.*

FOR THE CHILDREN

SUE'S BEAUTIFUL BOUQUET.

One night little Sue sleepily said "Good night" to her family and started up the stairs to her own little room to bed. Her uncle, who was visiting them, suddenly called her and said, "By the way, Sue, come back for a few minutes, please. I have a question or two to ask you."

Sue turned back, sat down on a stool at her uncle's feet, and looked up at him wonderingly. "Do you say your prayers every night, Sue?" he asked.

"Well, most every night," she answered. "Sometimes I get so sleepy that I just say, 'Dear Heavenly Father, help me to be a good girl.' "

"Do you belong to God?" asked her uncle.

"I go to Sunday school sometimes," said Sue, puzzled.

"Well, sit here by me for a little while and I will tell you a story." And here is the story as the uncle told it:

Once upon a time there was a little girl. When she went to school one morning she carried a beautiful bouquet of lovely pink rosebuds, fresh and fragrant, with the dew still upon them.

"Oh, what a beautiful bouquet!" her teacher exclaimed. "Won't you let me put them in this vase of water? Then all day long they will keep lovely and sweet, and they will give a great deal of pleasure to others, too, for all the children can enjoy them. Won't you give them to me?"

But the little girl clutched her bouquet tightly. "Please, teacher, I mean for you to have them sometime, but not just now. I want to keep them for a little while. I shall take good care of them for you," she replied.

So, instead of giving her flowers to her beloved teacher, she took them to her own desk. As she did not have a vase, she laid the flowers carefully on her desk and went about her day's work. Several times during the day she wished she had given them to her teacher, but she felt she could not walk down the aisle before all the other children. The others hardly noticed the flowers.

By and by the day ended. "Now is the time for me to give my bouquet to the teacher," thought the girl. So she picked up her flowers and went down the aisle.

"Teacher," she said softly, "here's my beautiful bouquet. I really meant to give it to you this morning." As she spoke, she held it out, but when she looked down she was amazed to find that it was no longer beautiful. The lovely buds had opened during the heat of the day; they were faded and withered. Even as she held the bouquet, a few petals fell to the floor. The fragrance and perfume were gone. The girl remembered how lovely it had been when the dew of the morning was upon it. Slowly she drew her hand back with the faded bouquet in it.

"But I don't suppose you want my bouquet now. I did not realize until this moment that it is no longer beautiful," she said, as she turned away with a sob. Suddenly she felt very old and very tired.

But the teacher stretched out his hand. "Oh, but I do want your bouquet," he said and his voice seemed kind and loving. "You and I would both have been much happier if you had given it to me in the morning in all of its freshness and beauty; but such a bouquet as this is precious to me, even though it is faded and withered."

He smiled at the little girl so lovingly that she went home with a smile, too, but her heart was sad because she had not given her bouquet to the teacher when it was fragrant and lovely.

That was the uncle's story. Slowly Sue turned to him, looked at him wonderingly a second, and then the meaning of his story dawned upon her.

"Why I am that girl, and the teacher is Jesus, isn't he? But the bouquet?" she asked with a puzzled look.

"Your fresh young life is your lovely bouquet, Sue, and Jesus, the Teacher is asking for it now. Are you going to keep it or are you going to spend it in service to him?"

As Sue went up the steps, she firmly resolved never to neglect her prayers again. She was going to get up bright and early Sunday morning and go to Sunday school, not only next Sunday but every Sunday after this. —*Adapted from Junior Life.*

MOON LULLABY.

The moon is a baby
In her crib in the sky
Dreaming so sweetly
While the stars trip by.

She'll soon be a lady
In silver white gown,
A crown on her head
Shining brightly down.

Then she'll be an old lady
Like grandmother dear,
Knitting all day,
And scarcely can hear.

One night she'll go tripping
Across the blue sea,
To shine on dear children
Like you and like me.

Good-bye, lady moon,
Please do not stay long.
We will watch for your coming,
And sing you a song.

—A. Maud Smith,
Oriole, Maryland.

HOW GOOD WAS THE GOOD SAMARITAN.

By Rev. Allen T. Jones,
Demorest, Georgia.

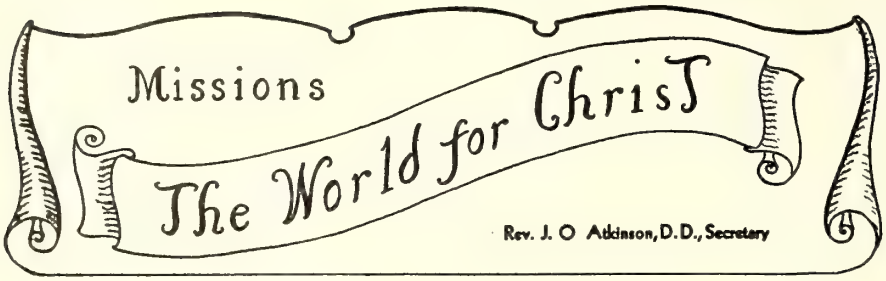
He was good in that he bound up the wounds of one victim of a gang of thieves. But did he stop there? What a shame if there was no effort to clean up the Jericho Road and make it safe for all travelers!

"Binding up the wounded!" Missions to people who are already Christian, community chests, Red Cross aid, relief—all this is so commendable that we are in danger of thinking that it is the sum-total of goodness. But the pity is that there should ever have been so many wounded in the first place.

Modern good Samaritans need to stress the preventive side of religion, to hold that when people keep falling off the side of a cliff, ambulance work at the bottom is not enough. Wanted is a fence around the top.

And modern Samaritans will be disappointed when the only fruit of love is charity. For of such it has been said that it is twice cursed. It hardens him who gives and softens him who takes. To playing the role of Lady Bountiful, stooping down to give a "helping hand" they prefer to give a "linking hand" of mutual respect and of common endeavor for better things.

The forces that control society are not those which the state employs against its worst offenders. The powers of greatest influence in our nation continue to be those that reach down to the heart and mind of individual men and women, purifying their motives and enlightening their judgment. Churchmen and schoolmen must not grow discouraged in the face of highly financed and noisy opposition. The battle is not to be strong. In patience let us possess our souls and claim the souls of youth.—*Charles J. Turck.*



WE RISE BY LIFTING.

That title seems, on its face, to violate a natural law, but in reality it doesn't and it certainly does declare a moral and spiritual law. It would be well if we could learn this law especially as it applies morally and spiritually. We do not improve our morality nor our spirituality, and neither do we win the esteem and admiration of other by belittling, or abusing, other people. Even some ministers, preachers in their pulpits, sometimes so far forget themselves as to discredit other ministers and the ministry itself in the minds and hearts of their congregations. The late lamented Dr. W. W. Staley, who in his days said so many wise things, said that when any minister in the pulpit began to berate his fellow ministers and declare that many of them were not worthy to be in the pulpit the ministers so declaring were hurting themselves worse than anyone else; because a minister, and the ministerial profession, are naturally held in such high regard it is very easy to berate them.

Examine the proposition just a little. Suppose the next time you call your physician, in case of sickness, he takes occasion to state that fifty per cent, or some large number of physicians are "quacks." One wonders if by that statement your physician would raise himself in your esteem and admiration. Or suppose the next time you have an attorney he were to declare to you that fifty per cent, or a large number of lawyers were frauds and dishonest. You might have arrived at that conclusion yourself, but it would not increase your estimate and esteem for the attorney making the declaration against other attorneys. We just simply do not rise in the esteem and respect of others by knocking, belittling and abusing other people, especially those of our own calling or profession. We rise by lifting. If a physician is a "quack," or an attorney is a fraud, his patrons and constituents will find that out without being advised by others of that profession. And if brother ministers are false teachers and promoters of evil, it will not be long before the pew, the laity will make the discovery and either refuse to call them as pastors, or will make accusations against them, based on the actual facts to proper officials in the church.

There are two Scriptures that sometimes help us ministers as well as others if properly applied, namely, "Judge not, that you be not judged. For with that judgment ye judge ye shall be judged: and with what measure you mete it shall be measured unto you. Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thy own eye." (Matthew 7:1-3.) The mote as one knows is a very small object; the beam quite a large one.

The second is that in which Jesus Himself said, "For God sent not the Son into the world to judge the world; but that the world should be saved through Him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (John 3:17, 18.)

The fact is the pulpit is not a place for abuse, but for exhortation and for a revelation of God's love, mercy and grace for a sinning world. Abuse is not preaching. We are commanded to exhort with all long suffering and endurance and in doing this we help to lift others and in the lifting we ourselves go upward in the high calling with which God has so highly honored us.

The general thought in these lines applies to laymen as well as to ministers. There are those in a community who belittle others, delighting seemingly to tell and report the weakness, the faults and frailties of others. Such people do not raise themselves in the esteem and admiration of their neighbors, though they seem to think they do. We simply do not rise by pushing others down. The fifteenth Psalm gives a great sermon for us all, in which it is declared that, "the ones who shall sojourn in the presence of God and shall dwell in his holy hill, are those who slandereth not with his tongue, nor taketh up a reproach against his neighbor." Possibly the poet was not far wrong when he wrote:

> There is so much bad in the best of us
> And so much good in the worst of us,
> That it ill behooves some of us,
> To abuse the rest of us.

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 22, 1939.

Sunday Schools.

Pleasant Hill, Liberty, N. C. ...	$ 3.80
Elm Avenue, Portsmouth, Va. ..	3.10
Happy Home, Ruffin, N. C.	5.10
Apple's Chapel, Gibsonville, N. C. (For Mar., Apr., May, June, and July.)	16.00
Wake Chapel, Fuquay Springs, N. C.	5.88
Pleasant Union, Lillington, N. C.	1.44
New Hope, Harrisonburg, Va. ..	5.16
Oak Level, Youngsville, N. C. ..	1.00
Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.25
Total	$ 42.73

Individuals and Churches.

Brown's Chapel, Spies, N. C. ...	$ 1.62
Bethlehem, Suffolk, Va.	8.85
New Elam, New Hill, N. C.	11.37
Rosemont, Norfolk, Va.	31.04
Mt. Carmel, Walters, Va.	1.81
Leaksville, Luray, Va.	14.00
Total	$ 68.69

Woman's Board, S. C. C.

Woman's Board, S. C. C., Mrs. H. S. Hardcastle, Treasurer, Norfolk, Va.	$ 2,132.00
Total for week	$ 2,243.42
Previously acknowledged ...	14,887.17
Total since Sept. 1, 1938 ...	$17,130.59

We acknowledge the above with gratitude to all who had a part in the same. Figures sometime look cold and indifferent, but very often, as in the case above, they represent the devotion of warm hearts and anxious souls. "Where your treasure is there will your heart be also."

Gratefully yours,

J. O. Atkinson,
Mission Secretary.

REPORT OF WOMAN'S BOARD, THIRD QUARTER.

Receipts and disbursements of funds of the Woman's Board of Missions, Southern Christian Convention, for Quarter ending June 30, 1939:

N. C. Conference:		
Women's Societies	$577.05	
Young People	64.63	
Juniors	21.83	
Cradle Roll	19.43	
		$ 682.94
Valley Va. Central Conference:		
Women's Societies	$131.77	
Young People	63.15	
Cradle Roll	10.57	
		205.49
Eastern Va. Conference:		
Women's Societies	$766.71	
Young People	186.15	
Juniors	82.12	

Cradle Roll	39.43	
Funds on hand	200.00	
		1,274.41
Total receipts		$2,162.84

Disbursements.

Home Missions:		
General work	$1,066.00	
Foreign Missions:		
General work	1,066.00	
		$2,132.00
Excess of receipts over disbursements		$ 30.84

MRS. H. S. HARDCASTLE,
Treasurer.

NORTH CAROLINA AND VIRGINIA CONFERENCE CHRISTIAN MISSIONARY ASSOCIATION.

It has been the hope of the officers of the Christian Missionary Association that it will not be necessary to borrow money to finance its appropriations; but unless money is received from some source, it is going to be necessary to borrow, or else require those to whom the appropriations go to wait for this remuneration.

This year the Christian Missionary Association should close its records with a sizeable balance. But monies received at the Christian Missionary Association meeting in September will not meet the appropriations due the first of August and the first of September. So this statement is made and it is in the nature of an appeal.

Please send at once membership dues to the financial secretary, Rev. J. H. Lightbourne, 401 Church Street, Burlington, N. C., if you can meet that obligation at this time. Dues are due for 1938-39 before or on Tuesday after the third Sunday in September.

J. H. LIGHTBOURNE.

CORRECTION!

By mistake THE CHRISTIAN SUN published two weeks ago a program for missionary societies on "Stewardship." This should be the program for September. The one printed this week on "Philippians" is the right one for August. THE CHRISTIAN SUN regrets its mistake, and hopes that the missionary women will keep their copy of THE CHRISTIAN SUN for July 13, so they can have the program material for September.

The American Board has reported that Mr. and Mrs. Robert E. Chandler have left Boston on their way toward China after two years' furlough in this country. They have answered numberless legitimate inquiries which have come in, and they will be greatly missed.

A PROGRAM FOR THE MISSIONARY SOCIETIES OF THE SOUTHERN CONVENTION.

A BOOK REVIEW.

By MRS. W. R. SELLARS.

"The Radiant Heart" — Studies in Philippians by C. J. Harrell.

Published by Cokesbury Press, Nashville, Tenn.

Used by permission of the author.

THEME: "A Radiant Life"—

"For to me to live is Christ."
"Rejoice in the Lord alway."

MUSIC.

CALL TO WORSHIP: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matthew 5:16.

HYMN: "I Know Whom I Have Believed."

PRAYER.

FIRST SPEAKER—Introduction to the book.

"The Story Behind the Letter."

SECOND SPEAKER — Chapter 1:1-11. "The charm of Christian character is its lovable humility."

Fellowship in the Gospel.
Praise and Prayer.
Harmony of hearts.

Love is the radiant center of the Christian life.

Pray that our love may abound more and more.

THIRD SPEAKER—"Radiant Faith." Phil. 1:12-20.

1. **Opportunity**—Paul imprisoned, but in prison has spread the Gospel.
2. **Opposition**—Faction in church opposes him; yet he rejoices that Christ is being preached. Paul's radiant spirit rose above opposition.
3. **Optimistic**—Paul facing trial and death, yet he has an overcoming faith. He shows us how to meet and to take suffering.

FOURTH SPEAKER—"Being a Christian." Phil. 2:1-18.

To be like Christ!
To love like Christ!
To live like Christ!
To labor for Christ!
To be a light for Christ!
"The mind of Christ is self-giving love."
The mind of Christ was to invest his life in humanity.
We are to be lights in the world holding forth the Word of Life.

FIFTH SPEAKER—"That I May Know Him." Phil. 3.

The secret of radiant living is Christ enthroned in the life; making Christ the center and Christ the goal.
"Knowing His presence!"
"Knowing His power!"
"Knowing His peace!"
"His presence in our hearts is life."

SIXTH SPEAKER—"Personal Christian Living." Phil. 4.

"The gospel is to make life different."
"In this chapter are written the rare, sweet graces of the radiant heart."
"Be steadfast.
Be patient.
Be forbearing.
Be joyful.
Be sweetly reasonable.
Do not worry.
Be high-minded.
Be generous.
Find the secret of contentment."

"The Spirit of Christ enthroned in the heart of a believer and permeating all his thinking and living is the source of the Christian's radiance and power. Our theories for building character, all our dreams of a better world, and all our hopes for an improved social order wait upon this central issue—the Spirit of Christ ruling the heart of the individual.

"Paul prays that the grace of our Lord Jesus Christ may be with his friends. Grace is the unchanging, eternal, transforming love of God shining into the world through Jesus Christ. Those who live in its radiance and follow its gleam finds life—increasing, abundant, and eternal. As in this letter so also in this Christian life—grace is the beginning and the end is grace."

NEW MISSIONARIES APPOINTED.

On July 11 the Prudential Committee of the American Board of Commissioners for Foreign Missions accepted the papers and appointed for service four new missionaries. Miss Erma M. Carl is to go to the Near East Mission as a teacher in the American Collegiate Institute, Izmir, for three years. Mr. Richard E. Maynard and his fiancee, Miss Georgianna Matthew, were appointed for a five-year term in the Near East Mission as members of the staff of the American College at Tarsus (Saint Paul's home town). Mr. Jonathan W. Hall is to be the Amherst College representative in Doshisha University, Japan, for a term of two years.

MISSIONARIES RETURNING TO THE FIELD.

Miss Margaret Hinman, Near East Mission, September 15.

Miss Olive L. Nelson, Madura Mission, September 25.

Rev. and Mrs. Clark P. Garman, Japan Mission, August 22.

Dr. and Mrs. Leonard F. Wilbur, North China Mission, August 25.

Miss Jennie Jacobs, Foochow Mission, September 30.

Miss Bertha H. Allen, Foochow Mission, September 30.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

HOW YOUNG PEOPLE MAY ASSIST IN THE CHURCH.

By Mason Holland.

[Talk given at the Eastern Virginia Pilgrim Fellowship.]

We as young people of today, do not realize how fortunate we are for having the church, or the church building, where we may meet for worship, meditation, and prayer. Our forefathers and mothers did not have these advantages.

May we, through these days, open our eyes, our ears, our very selves to the revelation of God, which comes to us through the world He has made. We are called upon to make burnt offerings, as were those of times gone by. Jesus Christ made the one great sacrifice for us. Yet God does expect us to make sacrifices for Him today. We may not be able to do big things for Him, but we can do the smaller things that He asks of us. The church of the modern day needs strength of fellowship among the young people. Often where the youth fellowship is weak, we find the church weak. If the church provides a good meeting place for fine fellowship of youth, it is helping to meet one of the most important needs of today.

But fellowship is not enough. Young people need other things beside companionship. They must be trained, and trained in the church to be leaders and to be able to meet daily problems in a Christian way, and to help carry on the work of the church, in Sunday school and in the missionary societies and other phases of church work.

The church offers youth the best religious instruction and fellowship on earth. To obtain these instructions we must keep the young people in church, and help them realize they are playing a great part in the worship. One way to keep young people in church is to give them work, such as teaching in the Sunday school, putting them on different committees and letting them assist wherever and whenever they can.

Sunday school superintendents, teachers, missionary leaders, and young people in our churches may feel that it is impossible to attend

(Continued on page 14.)

"CHRISTIAN CITIZENSHIP."

Below are given the questions and results of a "Christian Citizenship" test vote conducted by the young people of Antioch and Linville Churches in the Valley of Virginia. Test yourself.

I. Labor:

1. Do you think that a Christian citizen can conscientiously support government regulations of working hours and rate of wages?
   Yes—30. No—14.
2. Do you think that a Christian citizen can become a millionaire by his own labor?
   Yes—17. No—28.
3. Do you think that Christian women citizens should seek a career other than homemaking?
   Yes—23. No—21.
4. Would you as a Christian citizen make use of a machine or labor-saving device, if it meant throwing men out of work and on relief?
   Yes— 6. No—39.

II. Patriotism:

1. Would you as a Christian citizen salute the flag?
   Yes—43. No—2.
2. Would you as a Christian citizen vote for a negro for President of the United States?
   Yes—23. No—22.
3. Would you as a Christian citizen cooperate in any policy that you opposed if the majority were in favor of it?
   Yes—19. No—28.
4. Judging from a Christian standpoint, would you favor a League of Nations?
   Yes—30. No—15.
5. Do you as a Christian citizen believe that immigration should be restricted in the U. S.?
   Yes—29. No—15.

III. Law and Government:

1. Should a Christian citizen violate a law, if obeying it means disobeying his conscience?
   Yes—8. No—34.
2. Do you, thinking as a Christian citizen, believe in unlimited freedom of press and speech, some freedom of press and speech, or none whatever?
   Unlimited—11. Some—31. None—1.

IV. War:

1. Which war would you as a Christian citizen take part in, offensive, defensive, or none at all?
   Offensive—1. Defensive—18. None—25.

(Continued on next page.)

BEAUTY AS AN AID TO WORSHIP.

Christian Endeavor Topic for August 6, 1939.

Scripture: Rev. 21:10-27.

Daily Readings—

Monday—"The Beauty of Holiness"—I Chron. 16: 27-30.

Tuesday—The Beauty of Peace—Psalm 122.

Wednesday—The Beauty of Music—Psalm 150.

Thursday—The Beauty of Humble Service—Matt. 20: 25-28.

Friday—A Lake-Side Experience—Luke 5: 1-9.

Saturday—A Mountain-Top Experience—Mark 9: 2-8.

Challenges to Thought (for short talks):

1. Beauty in *architecture.* It is usually easier to worship in beautiful churches than anywhere else. Church architecture and design are an important branch of the art of worship. Churches should be more beautiful than our homes.

2. *Music* has always been an important aid to worship. Both instrumental and vocal music are employed in nearly every formal church service.

3. Beauty in the world of *nature* may be used as an aid to worship. Outdoor services at dawn or sunset, candlelight, consecration services, services with form and beauty, all indicate the desire of youth to couple the religious and esthetic.

4. Lovely *literature,* both sacred and secular, may be used to great advantage in worship. It is important that the selections be well read.

5. *Pictures* may be used with great effectiveness. Many helpful services of worship are built around the great masterpieces of Christian art.

6. Beautiful physical *symbols,* such as crosses, candles, altar furniture, and the like are valuable aids to worship. Dare to create a little altar with cross and candles as a focal point for your worship service.

There are hindrances to beauty—

1. Beauty is not always appreciated and understood because people have different ideas about what is beautiful.

2. Beauty is not given proper attention often because people are physically lazy, mentally sluggish, and emotionally stagnant.

3. Beauty is marred because of sin.

Make this meeting more than a discussion of the topic. Take steps to improve the worship of the church, Sunday school, or Christian Endeavor society. Consult with your pastor.

Suggested Hymns—

"When Morning Gilds the Skies."
"For the Beauty of the Earth."
"Fairest Lord Jesus." S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

JEHOSHAPHAT: A LIFE OF OBEDIENCE.

Lesson V—July 30, 1939.

Golden Text: *Seek ye first the kingdom of God, and his righteousness.* —Matthew 6:33.

Lesson: II Chronicles 17:1-19.

Public Office as a Public Trust.

Jehoshaphat looked upon his public office as a public trust. He evidently thought that he had been permitted by God to become master in order to serve. The records indicate that he used his high office for the public good and not for personal profit. And even after he had prospered and grown in possessions and in prestige and power, he remained humble and obedient, seeking the will of the Lord, and then trying to do it. For twenty-five years he ruled Judah, and they were years, for the most part, of prosperity at home, and friendly relations and influence abroad. It is well with a nation and a community when its leaders are men and women who look upon public office as a public trust, who look upon their appointments or their elections to office not as a means of "feathering their nests," but of furthering the best interests of their people.

Personal Religion.

"And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim." What Jehoshaphat preached for others he practiced himself. "He sought the God of his father, and walked in his commandments, and not after the doings of Israel." The last phrase in that quotation is significant. This king did not take his standards of conduct from his contemporaries. He did not "do as the Romans do, when he was in Rome," figuratively speaking. It would have been so easy for him to adopt the easy-going ways of his fellow-leaders in adjoining Israel, to accommodate himself to their practices, to compromise his ideals. But he was made of better stuff. He walked according to his conscience made sensitive by the spirit of God. Like every other man and woman, young and old, Jehoshaphat had to choose his standards of conduct, his ideals of religion. It took courage then, and it takes courage now. Our modern world needs more men and women, more young people, in every area of life who courteously but firmly have the power and the courage to say "No" to so many things in modern life that are contrary to the teachings and spirit of Christ.

"Seek Ye First the Kingdom and These Things Shall Be Added Unto You.

"There Jehovah established the kingdom in his hand . . ." The writer of Chronicles put a causal, not a casual, relation between Jehoshaphat's piety and his possessions, between his goodness and his goods, between his religion and his riches. Because he was good he prospered. But of course this is not always the case. Godliness does not always pay in dollars and cents. The good do not always prosper in material things. Righteousness does not guarantee freedom from hardship and suffering. But the principle does hold good that those who seek first the kingdom of God shall have added unto them the things that they need. Seeking first the kingdom does not always pay material rewards, but it pays spiritual and abiding dividends. It is profitable both for the life that now is and for that which is to come.

A Double-Barrel Reform.

"And his heart was lifted up in the ways of Jehovah; and furthermore he took away the high places and the Asherim out of Judah." This wise king knew the power of suggestion and the pull of the sensual. He therefore destroyed the centers of pagan worship and of immoral practices. He tried to help to answer the prayer, "Lead us not into temptation," although, of course, he had never heard that prayer. The chief reason why it is so difficult to teach and train boys and girls and young people in ways of sobriety and purity and honesty is that on every hand there are saloons or their equivalent, road-houses and tourist cabins, night-clubs, gambling places, and many other kindred places and institutions, some of which stink to high heaven, but running openly and with the consent of those of us who represent the Church and the Kingdom. The folks who say that there is not as much temptation for young people to drink as there was in the days of the Eighteenth Amendment simply refuse to face the facts. We need a clean-up in America on a national scale if ever we are to make much progress in elevating morals.

But Jehoshaphat was a wise man. He knew it was not enough to throw evil out. He knew that he must put good in. He therefore launched an educational program which sought to reach every city and village and community in his kingdom. He sent out chosen men to teach "the book of the law of Judah." It was a comprehensive program of religious education on a scale, even though the nation was a small one. Christian educators have come to realize in recent years that the Church must give itself with more diligence and devotion to the task of Christian education. The Sunday school has done and is doing some good work, but it is not able to cope with the problem. Daily Vacation Church Schools also help. But it appears that week-day religious education and moral education in the public schools are also necessary. The tragic fact is that in America there are millions of young people who are not connected with a Sunday school, and who are getting little, if any, moral and religious instruction. And those who do attend Sunday school do not get nearly as much help as they ought to get. The following quotation ought to stab us awake to some ugly facts: "Child crime has come through child neglect. It was ascertained recently in New York City that out of 55,000 below the age of sixteen who had fallen into the hands of the police only one-sixth had ever heard of the Ten Commandments. The same test applied to higgh school pupils, revealed that in one school three-fourths of the students could not write anything about them. A Los Angeles judge found that only two per cent of the thousands who came before him were members of any church at the time of their arrest." Record shows, too, that in January, 1936, the Sunday schools in America, on the average, had only about sixty-five per cent of the attendance they had in 1926. One of the most vital tasks of the church today is to reach the unreached, to teach the unreached.

Moral Leadership Among Nations.

"And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah." Nations, like individuals, unconsciously as well as consciously influence the lives of other nations, for good or for evil.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

2. Do you think the entrance of U. S. into the World War was desirable?
   Yes—14. No—30.
3. Do you think we should reduce our expenditures for armaments with conditions as they are today?
   Yes—29. No—17.
4. Would you pray for the success of your country in case of war?
   Yes—38. No—4
5. Would you as a Christian citizen let your conscience be your guide in case of war?
   Yes—40. No—4.

By Chaplain H. E. Rountree

MONDAY.

"Trust God."

"The things which happened unto me have fallen out rather unto the furtherance of the gospel."—Paul.

To every life some clouds must come.
Some dreary o'ercast skies;
Some disappointments hard to bear.
Some plans we must revise.

Some treasures that are prized as dear
We have to sacrifice;
Some cherished goals be lost to view.
E'en though they may entice.

Some friends on whom we counted most
Forsake us on the way;
Some comrade fighting by our side
Proves traitor in the fray.

But come what will of good or ill.
It happens for the best;
Although I may not know His will.
In His arms I can rest.

Could I but see His motives all.
I'd chose no other way,
I'd recognize His wisdom still.
His leadings day by day.

—J. Berger Johnson,
in "Signs of the Times."

TUESDAY.

"God in a Garden."

"Their soul shall be as a watered garden."—Jer. 31:12.

I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.

Since I have seen Thine alchemy
Change earth-brown bulbs to living gold
Of daffodils, eternity
Has seemed a simple truth to hold.

The incense breath of migonette
Has summoned me to vespers, too;
And may I nevermore forget
To live my heart, as pansies do!

No dim cathedral is as still
As twilight in this holy place;
I never knew Thee, Lord, until
My garden brought us face to face.

The simplest things of God's creation lead to faith and to reverance for Him. As much as I love the ocean, you cannot estimate my disappointment when at sea, I look out upon the limitless, restless and fruitless waters only, and not Milady's Garden, as each morning at home I feast upon it from my bedchamber window.

WEDNESDAY.

"Self-Righteousness and Beech Trees."

"Hath he not made thee and established thee?"—Deut. 32:6.

"Shall you sit here."—Num. 32:6.

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down the residue . . . with your feet."—Ezk. 34:18.

Speaking of dictatorships, Lord Halifax recently said they "are like beech trees, magnificent and imposing to look at, but nothing grows underneath them, and they cannot rear their kind in their environment."

Of the fruitless fig tree, Jesus said, "Cut it down; why cumbereth it the ground?"

Prayer—O Lord, make us Thy faithful and fruitful servants. *Amen.*

THURSDAY.

"Above the Level of the Crowd."

"And he ran before, and climbed up into a sycamore tree to see Him." —Luke 19:4.

That is getting above the crowd. That is what all need in spiritual experience and power. On the level of the crowd is where the world is milling around. This obscures vision and detracts from spiritual understanding. It is true that this is where we live and it is the place of practical Christianity; but one must get above these things to envisage the eternal and maintain a sense of the spiritual in order to minister to the crowd.

Prayer—O Father, as we go about our work today, grant us moments when we can be lifted up to see Thee and know Thee in their midst. *Amen.*

FRIDAY.

"A Recording World."

"Give all diligence to make your calling and selection sure."—II Peter 1:10.

Dear Christian friends and brothers,
If we could only know
How faithfully the world records
Just what we say and do,
Oh, we would write our record plain,
And come in time to see
Our worldly neighbor won to Christ
While reading you and me.

—Joseph W. Barron.

Prayer—Our Father of love and mercy, have mercy on us and pardon our waywardness, and give us Thy spirit to make us right in the light of all men. *Amen.*

SATURDAY.

My Neighbor's Bible—Who?

"Let your light so shine that men may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home . . .
Tomorrow on the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name
Yet he is reading me.

—Joseph W. Barron.

Prayer—Dear Father of us all, grant unto us to so walk and live that we may be known of men to walk with Thee. *Amen.*

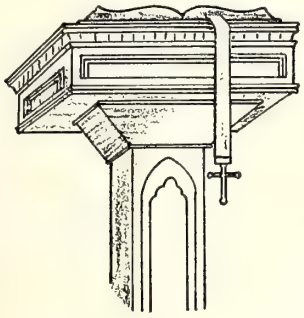
SUNDAY.

"Insensible."

"If any man will hear my voice and open the door."—Rev. 3:20.

Base desires make a person insensible to divine approach. Selfishness effects a soul so that it cannot see God. But why live in the basement? The day is bright with the sun and the night is bright with the stars. In the them is God.

Prayer—Our Father, who art ever waiting for responses, come into our hearts and abide with us. *Amen.*



REFLECTING CHRIST.

By Rev. J. Everette Neese.

[President's address delivered before the Eastern North Carolina Sunday School and Christian Endeavor Convention at New Hope Christian Church on July 11, last.]

Near the capitol in Rome is a room that was a school room about eighteen centuries ago. Across its threshold one morning came two school boys with their books. In an idle moment one with a bit of charcoal traced on the wall a crude cross with an outstretched figure hanging thereupon. Beneath it the boy cartooned the face of his companion and wrote this inscription: "Aleximos Worships Christ."

Fallen now is the empire, gone the towers and temples. The forum itself is passed to dust, but that boy's attitude toward Christ still abides in the world today. The years will go, and with them will pass our ambitions, prosperity, successes, and friendships. But what we think of Christ, and how we reflect him will stand forth when life's outer scaffolding falls away leaving the soul with its open secret revealed.

When Hugh Bradford was being taken from West London to Newgate to be burned, they gave him leave to speak, and it is recorded that that man shouted from the trolley in which he was being conveyed the whole way down from West London to Newgate,, "Christ, Christ, none but Christ." This reflecting of Christ in his action has come down as a memorial to his memory.

It is a law of influence that we become like those whom we habitually admire. Who has not watched some old couple come down life's pilgrimage hand and hand with such gentile trust and joy in each other that their very faces wore that self-same look. Those were not two souls; it was a composite soul. Half a century's reflection had told upon them; they were changed into the same image. They had become alike because they had habitually admired each other.

It was reserved for Paul to make the supreme application of the law of influence. He himself was a changed man; he knew exactly what had done it; *it was Christ.* On the Damascus road they met, and from that hour Christ's life is absorbed in his. The effect could not help but follow—on words, on deeds, on career, and on creed. He became like him whom he habitually loved. "So we all," he writes, "reflecting as a mirror the glory of Christ are changed into the same image." Here is a solution to the problem of sanctification in a sentence: Reflect the character of Christ and you will become like Christ. There are many ways through which a reflection of Christ can become a part of living.

It is true that home impressions are lasting impressions and that nothing influences a young life like home atmosphere. The experiences of childhood linger with us to the grave. Thus we must conclude that the home is one of the many places of importance in which we should *reflect Christ.* We remember the assertion of Joshua when he said, "Choose ye this day whom ye will serve," and after giving the alternative to the God of their fathers said, "As for me and my house we will serve the Lord." In substance he was saying, "In my home God will be reflected in all that we do."

How wonderful it would be if in our homes we could develop the habit of reflecting Christ in every daily association.

I love that poem of Edgar Guest called "A Heap o' Living." There is a world of truth in it, but I think even he attaches too much significance to houses. Some of us today cannot live in one house, but we can still have homes. Some of us use a minute apartment, a furnished flat, or a rented house, but we can still have homes. It isn't the house or the furnishings that constitutes a home; it is people; people who will live like Christ and reflect his spirit in their every association.

In Scotland they used to have a custom that when a man and woman had been married and were setting up their home, to read at the family altar the first chapter of Genesis. Thus with prayer and the Word of God the home was consecrated and dedicated to God. A Christian home can build into its members a Christian conception of God as Father, of Jesus as Savior, and of mankind as brothers.

When Christ is properly reflected in the home, our next progressive move should be to *reflect Christ in the Church.* The Church is God's instrument of blessing. Priceless things have come down to us from her. We can make our Church a place of blessing if we but deepen our loyalty and expect that through her ordinary services God will give new proof of His sufficiency to forgive sin and bestow the life everlasting.

Let me take you for a moment to the Gate called Beautiful on the occasion when Peter and John found the crippled beggar sitting there. Have you ever wondered why the beggar was always found outside the temple: Such deformities as his were not allowed inside the Jewish synagogue, for, they reasoned, how could a person worship a perfect God if one had to look at such imperfections? Even the sound of body found it a hardship to enter the temple if he were lowly of purse. It was this bartering, this commercializing of religion that so disgusted the Master. There were no sgins in those days: "This door is always open to the weary of body or spirit; come in and rest and pray."

It was Jesus that gave us brotherhood, a fellowship that he called his Church. It was formed to succor the needy regardless of their station in life. Its only bond is love; its only purpose—others. I recall a friend of mine who earlier in life wandered into a city church during a worship service. He was weary of body, soul, and spirit. Life seemed hopeless and meaningless. He had no friends. Yet, as the emblems of the Lord's Supper were offered to him, there rang out the words of the minister, and echo through the years,"This is my body broken for you. This is my blood shed for the remission of *your* sins." The sense of being alone left the sojourner. He had found a friend. I need not complete the incident. It has been enacted countless times. This is the Church's legacy from the Cross.

Rome with its might has passed. Corinth with her vices has ceased. Athens with her learning is but stored in the archives of history. But Jesus has given to the Church a legacy which has changed it and will continue to change it throughout all eternity, if those comprising its constituency will *reflect Christ* within and without its walls. The last phase of life in which I would insist that we reflect Christ is in personal life. "Ye shall be witness unto me."

The Greeks have gone down into history as the truth-seekers of the world. Seeking after wisdom, they endeavored to find God and those profound truths that center in Him. By the banks of the river which flowed

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I wish our income for support of the orphanage were amply sufficient so that it would never be necessary to speak about finances, but such is not the case. Some of our churches and Sunday schools seem to forget the fact that it takes money to run an orphanage. It costs money to care for children, but it is a fine investment. If you have a family, you know it has cost you a lot of money to rear your children and educate them. But if they do things worthwhile in life, you forget the self-denial that has often come to you, and you are happy and rejoice that you made the investment. All parents are, or should be. All of us want our children to do greater things in life than we have been able to do. They perhaps have had better opportunities than we had when we were young. They certainly will have better opportunites in the future.

Who would complain about school tax? We know it goes to build an educated people and a finer country in which to live. But in our own busy activities of life we must not overlook the fatherless and the helpless. They, too, want a chance in life. The Church established and built the Christian Orphanage thirty-four years ago to give the fatherless a home — those who are unfortunate, father and mother gone—dependent and homeless. All Sunday schools are expected to give an offering each month to help support it; but some forget. Surely they want to have a part, but just forget.

I want you to know how we stand up to July 21, 1939, as to number of churches in the conferences and the number not giving or just forgetting us:

Conference	Churches	Not Giving
N. C. & Va.	44	16
Eastern N. C.	48	14
Western N. C.	39	10
Eastern Va.	42	8
Valley of Va.	20	5
Ala. Conference	23	19
Ga. & Ala.	12	10
Total	228	82

The eighty-two churches not contributing do not mean to be disloyal, surely not. They perhaps have never visited the orphanage and do not know what the Church has here. They don't realize what an opportunity they have to help the fatherless. If you don't invest in the orphanage, you cannot be so vitally interested. If you invest in a home, you feel proud of your home. You have made an investment. If you will invest in the Christian Orphanage, you will be more interested. Try it and see.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 27, 1939.

Amount brought forward		$8,084.14
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 2.88	
Wentworth	7.00	
		$ 9.88
N. C. & Va. Conference:		
Greensboro, First, O'Kelly Bible Class	$ 50.00	
Lebanon	1.15	
Apples Chapel: April	3.29	
May	3.83	
June	2.27	
July	3.34	
		63.88
Western N. C. Conference:		
Randleman	$ 6.17	
Pleasant Ridge	4.75	
		10.92
Eastern Va. Conference:		
Elmn Avenue		4.47
Valley Va. Central Conference:		
Winchester	$ 4.76	
Newport	3.05	
		7.81
Special Offerings.		
O. H. Lambert		25.00
Endowments.		
L. S. Holt		150.00
Total		$ 271.96
Grand total		$8,356.10

PILGRIM FELLOWSHIP.

(Continued from page 10.)

summer conferences, camps, or schools, but those who attend will be the church leaders in the days to come. There are golden treasures in these conferences that are waiting for us. What they will mean to us and to our churches depends upon attendance. We should urge the churches to begin the process of developing future leaders whom God can call into His divine fellowship. Christianity brings people from all nations together in a fellowship of a loving Father-God, who is God of all nations.

Again the world needs the help of youth in making up its opinions. Youth always has had visions and dreamed dreams. It has a keen sense of reality. We belong to the sort of generation that takes pride in standing upon its own feet. Young people should have the opportunity to learn more about the church to which they belong. Send delegates to these conferences; the delegates who will gain the most will be the ones who have had some training from their home church. These delegates will bring back from the conferences new ideas and suggestions to make church work more inspiring and interesting to the young people.

Every church should have a vacation Bible school. This time will be spent most enjoyably, as well as profitably. This is only possible if the young people of the church will volunteer to serve as assistants. May we young people assume these new responsibilities, and give to the world a good job!

Youth today has all the character that our forefathers and mothers had. Let us use it, make us use it, and necessity may make better Christian workers of us. We pray for God's help, that we may give our best to our task, which is not merely a task, but a challenge.

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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In Memoriam

BROWNE.

Whereas, God, in His infinite love and wisdom, has called to his reward our brother and co-worker, Eli Willard Browne, we record our sorrow in his passing and also our appreciation for his long and useful life. Therefore, be it resolved:

1. That we bow in humble submission to God's will, knowing that He doeth all things well;
2. That Pleasant Ridge Christian Church, of which he was a trustee and deacon, has lost a faithful and devout member;
3. That we extend to his family our deepest sympathy and earnest prayers that God's promises may give them comfort and consolation in their sorrow.
4. That a copy of these resolutions be sent to the family, a copy be recorded in our minutes, and a copy be sent to the county papers and also to "The Christian Sun."

GEO. T. GUNTER,
HERMAN PELL,
ERNEST BEANE,
EVERETT COX,
Board of Deacons.

BEANE.

William Ernest Beane passed to his reward at his home near Ramseur, N. C., on June 30, 1939, at the age of fifty-two years.

In 1910 he married Miss Adeline Scott, who with seven children survive. They are Hubert and Hilton of Asheboro; Mrs. Fred Allred, Ollie Mae, Fenton, Marie and Ernestine of Ramseur. There is also a grandson, James Beane; one sister, Mrs. W. W. Redding, Asheboro; three brothers, Rev. P. F. Beane, Delmar, Del.; C. H. Beane, Asheboro; and J. E. Beane, Siler City.

As a member of Pleasant Hill Christian Church he was loyal and useful, serving as deacon and Sunday school superintendent.

In his passing his family has lost a devoted husband and father, his community a kind neighbor and his church a most loyal member. May the Lord comfort the bereaved ones in their time of sorrow.

Funeral services were conducted by his pastor, Rev. J. F. Apple, assisted by Rev. G. C. Craven. Interment was in the church cemetery.

The unusually large crowd in attendance and the many beautiful floral offerings attested the high esteem in which the deceased was held.

MRS. O. C. BROWNE.

TWELVE YEARS IS NOT SO LONG.

(Continued from page 5.)

God will begin to come with power whe nit is manifest in the lives of coming men and women.

Twelve years is not so long, and gives us twelve years of getting the Sunday school better acquainted with the Christian Endeavor society and with missionary work and study, and all of these better acquainted with the home and school of the child, and we will make a change in the Church of God which will cheer our hearts and help to bring in the Kingdom.

Twelve years is not so long—look around you and look into the faces of little children on the Cradle Roll, and remember that in twelve years from now they will be in high school. Look around you and see those fine young high school folks, and then use your mind and imagination and think of them twelve years from now when they will be the preachers and the teachers and the fathers and the mothers of a coming generation.

As we look at these little children and as we face these young people of junior and high school age, let us remember that it is *now* or *never* in most of their lives. If the only program we have for their lives is a "keep still" or "don't" program, which only runs from day to day or from week to week—well, then we do not have much to offer them and we will not have them long with us.

Twelve years is not so long, but 1939 is waiting to see what your vision was in 1927.—*Herald of Gospel Liberty, September 15, 1927.*

SUN'S PULPIT.

(Continued from page 13.)

through Athens, grew up the various schools of philosophy. In the shady avenues of the city men who called themselves "Philo-sophio" or "Lovers of Wisdom" walked and talked of their great problems. But having no revelation, they were as blind men feeling their way along a wall. Christ is the "Light" and "In Him is no darkness at all." Thus in reflecting Him, we are sure of his continued presence which prohibits us ever to walk in darkness.

A certain soap maker, having run out of superlatives to define the perfection of his product, hit upon a statement that said in a novel and compelling way the last word that could be said concerning it. "As we couldn't improve our product, we improved the box."

We can't improve the content of religion, but we can improve the container — ourselves. Much has been said as to the kind of religion needed at the present day. But there is only one sufficient religion, and *that* is *Christianity.* It needs not to be changed or improved, though some methods of advocating it may be bettered. The "box" is what people see, so let's make the "box," the personal life, more attractive, thus *reflecting Christ* more effectively in the *Home,* in the *Church,* and in our *Personal Lives.*

TOURING FOR PEACE.

(Continued from last page.)

are needed, if Christ is to be released into the lives of millions more effectively. There is not time here to tell what my thoughts are, but there may be other opportunities.

In July we are in Paris where I have been asked to preside at one of the meetings of the World Congress of Faiths at the Sorbonne, and then for six weeks I am preachingg in England and Scotland on the exchange between America and Britain. We get home in September.—*In Advance.*

Without fail, plan your day's work —and be sure to work your plan.—*J. G. Frederick.*

TOURING FOR PEACE

By S. RALPH HARLOW.

[Professor Harlow has been making a world tour as visiting professor for the Carnegie Endowment for International Peace while on a sabbatical year of leave from Smith College. Editor.]

I inclose a few lines which you may use in *Advance,* or throw in the basket, as you see fit. In case you do print the lines, will you state that the author gives permission to anyone who cares to use them as a hymn. The words came to me on a bus riding into Athens (Greece), yesterday.

We have had eight wonderful months and have covered over 25,000 miles since we sailed from Los Angeles last August. In New Zealand and Australia, where we spent two months, the churches gave us a warm reception. I preached in the leading Congregational Churches, including that of the Moderator, Dr. A. C. Nelson, in the Beresford Congregational Church in Auckland. In Wellington I preached in the Terrace Congregational Church. Also in the Otahuhu Congregational Church of which Rev. Hamish Mathiew, a graduate of Yale, is pastor. One evening was spent with the Congregational students in Camden College, which trains men for the Congregational ministry in Australia. This seminary is in Sydney and Principal Reynolds made a deep impression on me as a scholar and spiritual leader. I preached over the radio several times in Australia and in Melbourne in the Collins Street Congregational Church, the largest Congregational Church in Australia. Mostly I was in colleges and Presbyterian and Methodist Churches.

We had three months in Ceylon and India, under the auspices of the International Fellowship, which opened up for us innumerable doors of opportunity. We covered over 7,000 miles in India, spending fifteen nights on trains. We lived for the most part in Indian homes, with Hindus, Moslems, Parsees and Christians. We visited more than thirty colleges and universities, lived in five ashrams, and were state guests in Mysore of the Prime minister, Sir Mirza Ismail. We saw India through Indian eyes. We also made contacts with many of our friends in the mission stations and visited in every mission of the American Board in India. I spoke at the centenary of the church in Bombay founded by Mr. Newell and his associates. He was one of the first seven missionaries ordained in Salem back in 1812. Later his son was minister of Edwards Church in Northampton of which Mrs. Harlow and I are members. I was ordained in 1912 and sat on the same pew in the Tabernacle Church in Salem where Newell sat in 1812. The minister of the Bombay Church is B. P. Hiwale. Dr. Hiwale was in our home many times when he was a student at Harvard and had his first Thanksgiving dinner in America at our table. So there was quite a link between the Hume Memorial Church in Bombay and us.

One of our most interesting experiences was a week in the home of Professor Wadia of Wilson College in Bombay. Professor Wadia is a Parsee and lives on Malabar Hill. The Wadias treated us as though we were members of the family. But this was true in many Indian homes. In Calcutta we spent a week with the Guptas. Mr. J. C. Gupta is the chief whip of the Congress Party for Bengal. Mrs. Harlow was the only American from the States as delegates to the All India Women's Conference at Delhi, where she was a guest speaker and had a unique experience among hundreds of India's outstanding women.

We had three weeks in Egypt where I lectured at the American University in Cairo and at the National Egyptian University, also in colleges at Assiut and Alexandria. I flew over to Jerusalem and had a memorable visit at the Hebrew University and in the home of Dr. Judah Magnes the president. How tragic that whole situation is in Palestine. But what I saw of Jewish refugees on ships makes me sick at heart that such brutality and such race prejudice can exist among people who are supposed to have had Christian culture through many generations. What must the Jews think of us!

At Beirut I gave the annual lectures for their Religious Emphasis Week. The students, Moslems, Jews, Greek Orthodox and all varieties of faiths came out in large numbers and every night stayed for an hour of questions following the lectures.

Mrs. Harlow has given some 58 talks on this trip and I have now given over 200, mostly to student groups but also to many church groups, and clubs, especially teachers' association. In India a Nobel Prize winner, Sir V. C. Raman, was chairman of one meeting, and Sir Mirza Ismail of another. In Cairo the Moslem Dean of the National University presided and had the school teachers of Cairo attend the meeting. Yes, we have had great opportunity all along the line and we pray God that our lives and words may have been of some use in the building of the Kingdom.

I have done much thinking on the whole missionary endeavor and have come to the conviction that some radical changes are (Concluded on page 15.)

GOD, THE SOURCE OF LIGHT AND BEAUTY.

A Hymn by S. Ralph Harlow.

Tune: St. Asaph 8. 7. D.

God, the Source of light and beauty
Grant response in sense and sight,
Stir our minds to call of duty
Rouse our souls from earth-born night;
Shine now through our clouded vision
Clearer knowledge of Thy will;
Till Thine undefeated purpose
Through our lives Thou shalt fulfill.

Great Musician of the thunder,
Builder of the mountains' range,
Painter of the sunset splendor,
Planner of the season's change;
Help us fill man's heart with beauty,
Still the roar of guns and strife,
Build Thy Kingdom of the Future
Here within our daily life.

Author of Creation's being,
Thou hast shared our pain and loss,
Through Christ's gallant life of service
Shines the radiance of the Cross;
God, the Source of light and beauty,
Faith assures Thy reign above,
But on earth we need Thy presence,
Teach us how to walk in love.

HISTORICAL SOCIETY. 1956.
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Holy Bible

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THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, AUGUST 3, 1939. No. 31.

Prove Yourself a Christian

By Walton Crump Wicker, D. D.

Prove yourself a Christian.
How?
By your conduct every day,
By the things you do and say;
Spread good cheer when skies are gray.

Prove yourself a Christian.
How?
By unselfish, kindly deeds,
Helping others in their needs,
Listening to the voice that pleads.

Prove yourself a Christian.
How?
In everything you have to do,
Be honest, kind, and true,
Bright and pleasant all day through.

OUR WORK AND WORKERS

The annual meeting of the Valley Virginia Central Conference will be held at Newport Christian Church on August 9 and 10. Complete reports and full delegations are expected.

Rev. W. E. Wisseman, pastor of the First Christian Church, Greensboro, N. C., and his family, left on Monday for Texas. They will spend some time in Dallas, but for the most part they will be with Mr. Wisseman's parents in Mason, Texas. They will return to Greensboro About September 1.

THE REV. MR. APPLE REPORTS.

Mt. Zion Christian Church had its revival meeting the week of July 9, with the Rev. J. L. Neese of Reidsville as the preacher. Four persons united with the church, and others are expected to join later. The baptismal service will be the second Sunday in August.

Bethel Church, near Mebane, N. C., invited the Rev. Victor Murchison of the Friends Church to preach at the revival the week of July 16. Eight new additions were made to the church. Plans are under way for this church to add Sunday school rooms to their building.

Pleasant Hill revival will start on the first Sunday in September. The pastor will do the preaching.

J. F. Apple.

VIRGILINA LETTER.

The annual series of meetings in this field of four churches began at Hebron the week following the fourth Sunday in June and closed at Lebanon on Friday evening before the fourth Sunday in July.

HEBRON.

Rev. J. F. Morgan assisted. The weather was favorable and attendance was good. Brother Morgan is valuable help as a singer, preacher, and by personal contact, in the home. Sixteen united with the church, and Christians were strengthened.

LIBERTY.

Rev. B. J. Earp was our helper here, who by his earnestness in the pulpit and evangelism in the homes visited endeared himself to the people. Eighteen united with the church.

UNION (VIRGINIA).

Rev. O. D. Poythress was with the pastor. The attendance increased until at the last service there were five hundred present. This closing service was the best revival the church has experienced in years. There were scores of reclamations and rededications, twenty-five professions of faith, and twenty united with the church. Others are expected to join. The people were delighted with Brother Poythress as a singer, preacher, and his pleasant manner in the home.

LEBANON.

This is the home church of Rev. B. J. Earp, who by special invitation was present and did the preaching. Rains and storms interfered with the attendance. Brother Earp is an earnest gospel preacher, an excellent personal worker. There were twelve professions, several of these in the home, and seven accessions to the church. Practically all the members attending rededicated themselves to God and His service. We feel assured that the church was spiritually blessed.

C. E. Newman.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of August 6, 1939.

Sun.—False Things Presented Plausibly—Job. 18.
Mon.—My Redeemer Liveth—Job 19: 23-27.
Tues.—Ignorance Sublime—Job 20.
Wed.—God's Inscrutable Purposes—Job 21.
Thurs.—Does Man Matter?—Job 22: 1-20.
Fri.—A Call to Repentance—Job 22: 21-30.
Sat.—God Matters!—Job 23: 1-12.

JOIN WITH US IN READING THE BIBLE.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference met last week with the Randleman Christian Church. There were more than one hundred present, although only one-half the churches in the Conference were represented. Ministers serving churches in Western North Carolina who were present during the meeting were: Rev. Harold Loman, pastor of the host church; Rev. E. Carl Brady, Rev. B. H. Lowdermilk, Rev. W. J. Andes, Rev. D. M. Spence, Rev. J. F. Apple, and Rev. J. L. Foster. The members of the Randleman Church furnished the delegates with a delicious dinner and supper.

In his address, the president, Mr. George T. Gunter, listed the following as "Problems of Religious Education in Our Conference":

(1) Lack of worship, (2) Lack of definite aims and goals, (3) Irregularity in attendance of leaders, (4) Poorly graded Sunday schools, (5) Not enough young people's activities, (6) Poor methods of selecting teachers, (7) Large per cent of members not well informed about denomination and its work, (8) Insufficient leadership training, and (9) Lack of consecrated, talented teachers. In his talk on "Improving Our Sunday Schools," Rev. F. C. Lester suggested various methods of solving the above named problems.

The afternoon address was given by Dr. L. E. Smith on "A Program of Progress in Religious Education." He suggested that the Sunday schools have a superintendent of worship, have Worker's Council meetings once a month, improve their places of meeting, and develop closer cooperation among the workers in their school.

Very helpful group meetings were held, in which ministers, superintendents, teachers, and young people met separately to discuss their problems and ways of solving them.

The evening program was in charge of Mr. Sybrant Pell. Rev. W. J. Andes spoke on "Young People at Their Best," emphasizing that this occurred not simply at work, at play, in good health, or in so-called worship, but only as they sought to follow the Master in all things.

The Convention voted to send the Board of Christian Education $60.00, to aid in carrying on its work. It also voted to leave the time of the next meeting to the executive committee, in order that this Convention may cooperate with the others in securing the service of an expert in the field of religious education. The meeting next year will be held at the Liberty Christian Church.

The present officers were all reelected for the coming year. They are: president, George T. Gunter; vice-president, H. J. Overman; secretary-treasurer, Thomas Lowe. The superintendents reelected were: Elementary, Miss Lola Farlow, Young People, H. J. Overman; Adults, Rev. John Q. Pugh; Teacher Training, H. J. Cochrane; Christian Endeavor, Rev. M. A. Pollard; Missions, Mrs. R. E. Caveness; Orphanage, Rev. E. Carl Brady; College, Miss Maple Lawrence.

SUNDAY SCHOOL CONVENTIONS.

The five Sunday School Conventions within the Southern Convention were well attended this year, helpful programs were enjoyed, and several important matters were decided. Two ideas took form after the Valley of Virginia Convention met. All the other conventions decided to emphasize Rally Day the first of October, and to cooperate with the Board of Christian Education in trying to secure a specialist in religious education for the convention speaker next year. In order to get such a speaker, the time of meeting was left in the hands of the Executive Committee of the conventions. It is hoped that the conventions will follow each other as rapidly as the leaders may be able to get from one to the other. If we can have a trained leader to share in our convention programs it will mean much for the assistance of the Sunday schools.

VALLEY CONFERENCE NEXT WEEK.

The annual session of the Valley of Virginia Central Conference will meet at Newport Church on Wednesday and Thursday of next week. Several important matters will come before this Conference. A survey is being made of some closed churches, and a decision should be made concerning their future. Adjustments must be made in pastorates. The financial program may well come under review as reports are made on the first year of the new plan. Other matters equally as important will claim the attention of the delegates to this fine Conference.

Rev. and Mrs. J. F. Morgan of Norfolk, Va., will direct the music. The Rev. Mr. Morgan is president of the Eastern Virginia Conference, and pastor of Rosemont Christian Church. Rev. W. T. Scott, Superintendent of Florida and Pastor-at-Large in Georgia, will be the principal speaker. Convention officials will be present and share in the conference. A large attendance is expected.

CONFERENCE REPORTS.

Each church and pastor is expected to make report to the annual Conference. Most of the ministers do a fairly good job in making a report (one did report last year that his salary was $1.50). But the church reports usually have much chance for improvement. It is very important for these reports to be completed and accurate. Otherwise they have little or no value. The church secretary has the responsibility of making the report. He needs the cooperation of the pastor, the treasurer, and the leaders in all auxiliary organiztaions.

These reports are called for only once each year. **Please make them complete and accurate.** Your record goes into print and tells the story of your church. The report is read around the world. Take the needed time to do a good job. Your church is depending upon you, Mr. Secretary. Do not let your church down by failing to give the complete record of your church.

APPORTIONMENTS.

When representatives of the churches get together in Conference they decide that work needs to be done that one church cannot do alone. They agree on what is to be undertaken, and then they agree on how much each church should do. This latter is called Conference Apportionments. It really is the amount that the churches through their delegates say that the churches can and should do.

The amount contributed to Apportionments by the churches is the service of the churches to the world outside the local community. It is a measure of the strength, the spiritual worth, of the church. It is the strong hand of the church reaching out to minister to people in the name of Christ. It is not, therefore, a matter to be taken lightly, or to let pass without a serious effort to accomplish. The enterprises of the Church can grow only as they are strengthened by the offerings from the churches.

This year the churches are asked, for the first time, for a definite number of subscriptions for "The Christian Sun." This new feature can mean much towards the development of the local church. Those churches that read this paper are usually among the leaders in other matters. If you want your church to be a leader, be sure that you report in full the list of subscribers to this paper.

ANOTHER CHURCH IN THE MAKING.

Fifty interested people met the Promotional Secretary at Gibsonville, N. C., on last Saturday afternoon to consider organizing a Christian Church in that town, which is only two miles from Elon College. Recently a revival has been led there by Rev. Harold Loman, and quite a group said they wanted a Christian Church.

At the meeting last Saturday afternoon temporary officers were elected and needed committees selectd so the work can be continued. Plans are under way to purchase a building once used by the Lutherans, to secure contributors, to secure prospective members, and to organize a church if conditions seem to warrant such an organizatoin. Services are to be held each Saturday afternoon at four o'clock in the old Lutheran church.

This is the fourth church to begin in the Southern Convention since last September. Two have been organized and are now working as churches, and two others have temporary organizations that are getting things in line for the organization of churches. Two of these groups took the initiative and asked for help in getting organized. Maybe the world is not so bad after all. Perhaps those of us who are in the churches are not quite aware of how those feel who are not in our churches. Doubtless we have been a bit too slow in seeking ways in which to serve the unchurched. These four groups ought certainly to challenge the older churches to be worthy of the confidence of those who seek our fellowship.

CONTRIBUTIONS

SUFFOLK LETTER.

A consecrated layman called today. He has an opportunity to visit many churches of several denominations. Out of this experience a strong conviction has possessed him, namely, the need of spiritual emphasis, in a more emphatic way, in Sunday school classes and church worship services. This man is neither old nor out of harmony with progress and spiritual liberty. On the contrary he is alert and up-to-date in his thinking. But he is seeing the drift of our modern life in a swing to materialism and hollow, empty formality. And in his wider experience he is able to discern the clearer course which leads out of the mist into the heights of richer fellowship with God.

Somehow it is the candid opinion of this writer that this good friend is expressing the judgment of many other laymen as well as ministers of the Gospel. Something is wrong with the world. The church is not meeting the situation with a united front and a courageous message. Individual members of the church, in many instances, know that they are not living close to the Master. There is an empty space, an empty room, in a perplexed heart, that is hungry for fellowship with the Christ. And that void cannot be filled by the pursuit of pleasure and the neglect of worship. Who is to bear the responsibility for this hunger which has not been satisfied? Is there a substantial offering of the bread of life for people who attend our worship services?

What is your answer to these questions? Does your preacher feed your *mind* and *soul* when he speaks in the pulpit of your church? If not, why not? Is he to blame? Are you doing your part to make that sermon profitable and uplifting? Is he faithfully doing his part? Is the Sunday school teacher using the golden opportunity to make an impression for sincere spiritual fellowship? What is the real objective in teaching a Sunday school lesson? Have teachers and preachers found the highest plane of spiritual appeal?

The word *spiritual* is often losely used, and its meaning is sometimes lost in narrow interpretations and shallow definitions. To some minds spiritual is synonymous with mysticism and emotionalism. Christianity is both mystical and emotional, but its content is not confined to these terms. Spiritual teaching must deal with mystical and emotional thought and experience, but spiritual living transcends all definitions and theological dogma. The inner life, the center of all motive, the source of all love, must be touched by religion if it is to be brought under the dominion of Jesus Christ. Out of the heart are the issues of life. The heart is the center of deadly poison, if it is evil and sinful; it is the source of life, if it is motivated by love and transformed by the grace of God. A gospel that does not touch the heart is not worth teaching or preaching. Jesus gave clear emphasis to the importance of having a pure heart.

The way is clear for intelligent approach to the central theme of salvation through the blood of Jesus. The cross is greater than any other philosophy of life. It is the only way of salvation. Nothing else can meet the demands of hungry hearts. Old-fashioned, of course, but it is up-to-date. The sun is old-fashioned, but its light and heat give life to man and beast, field and forest. Love is old-fashioned, but it warms the heart of lovers just as forcibly as it did five thousand years ago. The Gospel is both new and old; new to us, but old to God, if any thing is old to Him. New, or old, it is the supreme need of this age. It is the sweetest theme for young and old.

I. W. Johnson.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTIONS.

All of our conferences constituting the Southern Convention have Sunday School and Christian Endeavor Conventions that meet annually. These conventions meet during the summer. I have had the privilege of attending all conventions except the Valley of Virginia. The programs have had more really to do with Sunday school work and Sunday school problems than heretofore. We seem to be becoming conscious of our need for more efficient and more aggressive Sunday schools and to recognize our problems in meeting these needs.

There were certain actions taken by all conventions that should be of great interest to the Sunday schools in particular and the entire program of church work in general. In an effort to improve further our one-day convention sessions, it was voted to refer the time of meeting of these conventions for next year to the Executive Committee of the local convention in cooperation with and at the advice of the Board of Christian Education. The purpose of this action is to arrange for consecutive meetings of the conventions next year, thus making it possible to secure at least one Sunday school expert to visit all associations.

It was also voted that the first Sunday in October be designated as Rally Day for all Sunday schools in the Southern Convention, rural and city school alike. On this day it is hoped that the entire Sunday school and church together with friends may attend Sunday school and make it a great day in every church throughout the Convention. The fact that every Sunday school is putting on a Rally Day program on the same Sunday should within itself be an inspiration.

Three of the conventions passed a resolution requesting Sunday schools and organized classes to take membership in the Elon College Golden Anniversary Club. There are about two hundred Sunday schools and perhaps four to six hundred organized classes. If all would put this resolution into effect, it would be a great blessing to the Sunday schools and organized classes as well as to the college. This is a critical year for our college. We have succeeded in bringing the institution to its present position financially and otherwise. This, the occasion of its Golden Anniversary, is the opportune time to pool our prayers, our efforts, and our gifts and pay the last dollar of its debts. Sunday schools, Sunday school classes, and individuals taking membership in the Club will be placed on a permanent record at the college and displayed prominently throughout all the years to come. It will be an honor for the name of your Sunday school, your class, or your own name to be on the list.

Other important actions were taken by these Sunday School Conventions, but the above are universal and have to do with the Sunday school and organized classes in other conventions. The convention that did not vote requesting the local schools and organized classes to take membership in the Golden Anniversary Club passed a resolution calling upon the Sunday schools to support the college more generously. The needs of the college are of concern to all of us, for the college is really our college, and what we do for it really helps us and helps our local church.

All conventions were well attended, and there were evidences of enthusiasm for the improvement of the work of the schools in our church.

L. E. Smith.

The Task of the Hour

By Col. J. E. West.

[The following is the main part of an address delivered at the Eastern Virginia Sunday School Convention. Editor.]

To properly discuss the subject I have chosen for this occasion, there must be a long introduction of a historical nature.

We stand today on historic ground. On April 26, 1607, the early Virginia colonists took Virginia in the name of God and his Son Jesus Christ, set up a wooden cross at Cape Henry, and made a thankful prayer to God for a safe voyage. They established the first permanent English settlement in America at Jamestown on May 13, 1607. On Sunday, May 14, 1607, Rev. Robert Hunt administered the Holy Communion. Among other things they came as missionaries to the Indians, as King James' instruction to the London Company provided that "the true service of God be preached, planted, and used not only in the said colonies, but also as much as might be among the savages bordering on them."

Representative government in the New World was established at Jamestown on July 30, 1619, where the first enactments of the first assembly were concerned with the church, and some measures were taken to educate some Indians in "true religion." This was natural because the founders of Virginia were religious men and missionaries as well as leaders in civil government. While some individual Indians were truly converted, and funds were being raised for further instruction, this work suffered severely on account of the treachery of the Indians and the massacre of 1622 when the colony was saved from extinction by Chanco, an Indian convert. Purchas, in his *Pilgrimes,* says: "Such was (God be thanked for it) the great fruit of an infidel convert to Christianity." The Pilgrim Fathers landed at Plymouth Rock in 1620.

Religious liberty preceded civil liberty and Christian colonies were planted in the New World. Out of Christian colonies came a Christian nation. Their ideal was a government based on religious and civil liberty, a government of equal opportunity to all, a government in which every man would be a sovereign and where justice would reign and right triumph. Both religious and civil liberty are an inheritance from our forefathers. A few of the outstanding characteristics of the colonists were:

1. Faith in God as the ruler of nations and as the guide of this nation;

2. Faith in the Bible as the inspired word of God and as a revelation of His truth.

3. They opposed divorces, believed that the home was the foundation of society and should be kept pure.

4. They were severely strict observers of the Sabbath and kept fairly well the Commandment: "Remember the Sabbath and keep it holy."

Those are some of the things that have made the nation great. It is no wonder that Virginia and New England produced so many early statesmen. They were, in part, a product of this religious inheritance.

In 1690 the first regular convention of Virginia clergy was held in Jamestown Church, Rev. James Blair presiding. Among other things, the Convention discussed the founding of a college to train ministers, and in 1693 Rev. James Blair, president, opened the college of William and Mary, "A seminary of ministers of the Gospel where youths may be piously educated in good letters and manners; a certain place of universal study, a perpetual college of divinity, philosophy, languages, and other good arts and sciences." At that time the colony had one privately endowed public school and a few old field schools. During the Revolutionary Period through the influence of Thomas Jefferson, a member of the Board of Visitors, "the perpetual College of Divinity was abolished in favor of modern languages, law, and medicine."

While many private schools, Christian colleges, and universities existed for a century or more after the founding of the college of William and Mary, the second oldest college in the United States, public education was rapidly provided for in public schools and state institutions. In 1819 Thomas Jefferson founded the University of Virginia on advanced educational lines, but as the capstone or head of the public school system he tried to provide and did in part for the state.

On account of separation of church and state, religious instruction was excluded from the University of Virginia, as it was from the public schools, which were poorly supported. In the state of the Pilgrim fathers Horace Mann, as Secretary of the Massachusetts State Board of Education from 1837 to 1848, reformed that state's educational system and exerted such an influence over educational matters that some of his admirers called him the "founder of public schools in America," which is hardly correct. The Encyclopedia Britannica says: "He was also assailed by religious sectarians on the ground that he was secularizing the public schools. In 1853 Mann assumed the presidency of Antioch College, Yellow Springs, Ohio, which was to be non-sectarian and co-educational. Various professors and supporters of the institution who distrusted his religious views harrassed him."

Great as Jefferson and Mann were along education lines and with increasing popularity of public schools and state support in institutions of higher learning, a strong minority regretted the absence of Bible instruction or the reading of same, and while losing the battle, the conflict of thought was stressed in the increasing of denominational colleges in the South and the changing of denominational colleges in the North to independent institutions.

After the War between the States, public schools became more numerous and popular, people of Protestant denominations sensed the lack of what is called Christian Education, fought a good fight to keep open Christian colleges, found new ones, added theological departments, and established new theological seminaries.

During this period there was a rush of American students to German universities for Ph.D.'s or other degrees, and educational experts did not consider a man highly educated unless he received a higher degree from some German or English university. These graduates returned to America full of higher criticism of the Bible and of false standards of religion and government and as teachers and readers, by a gradual, quiet method, indoctrinated American boys and girls with these German ideas and ideals which reached into our homes, schools, and churches, and we are suffering today from this mistake. Notwithstanding that the Bible could not be taught in public schools and state institutions, thousands of unnamed Christian teachers have kept the fires of Christian Education burning because of their high Christian characters and walk in life, and our leaders in Christian Education should develop this field also.

This question of Christian or Religious Education is nothing new except in name and emphasis. My father, Henry Thomas West, deacon

(Continued on page 7.)

Elon College Golden Anniversary

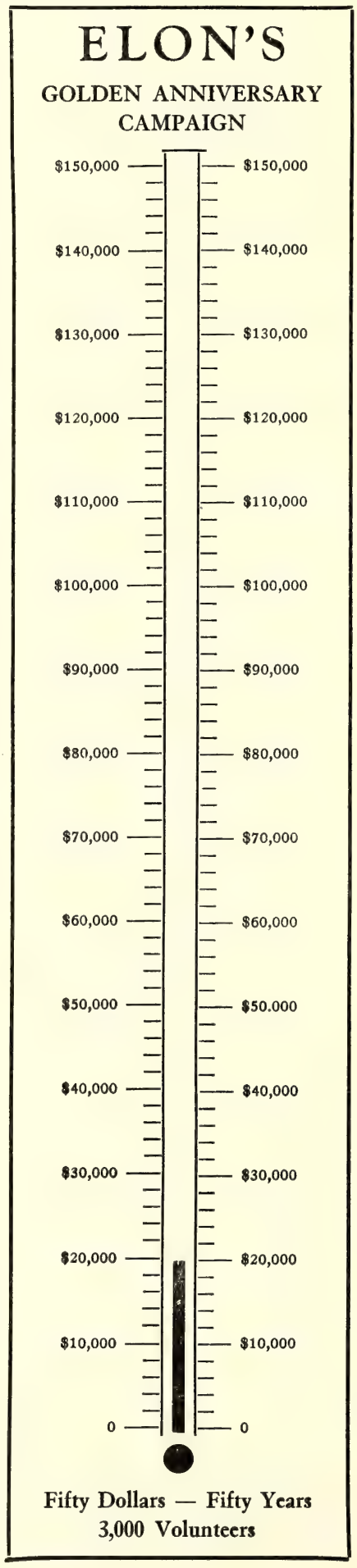
GOLDEN ANNIVERSARY CLUB.

We did not make a report last week. Membership in the club is advancing a bit with this report. Professor D. J. Bowden of our faculty and the writer spent the last two weeks in Norfolk and vicinity. This is the first personal effort in the interest of our Golden Anniversary Campaign. Memberships reported in this issue do not indicate the whole story. We are grateful for every pledge and every contribution. There are about as many who expressed an interest and assured us that they would contribute but preferred not to sign a pledge as there were those who signed pledges.

If the friends of the college could but realize how much their definite obligations mean to this campaign, I know they would not hesitate in committing themselves definitely, for when one person makes a definite pledge, it is that much easier to get the second one. So, my friends, since you are planning anyway to take membership in the club, why not send in your obligation now and let the college have the advantage of the influence of your decision in appealing to others? The campaign is approach- a critical stage, and we need your help. Please do not delay longer. To mail your subscription in will save time, effort, money, and anxiety. Uncle Sam will be glad to bring it if you will just put a three-cent stamp on your pledge and address it. We await your encouragement.

The report for the week follows:

	Pledged	Paid
W. P. Perry, Durham, N. C.	$ 50.00	$
W. B. Truitt, Greensboro, N. C.	50.00	
H. R. Morrison, Norfolk, Va.	50.00	
Rev. J. F. Morgan, Norfolk, Va.	50.00	
Russell T. Bradford, Norfolk, Va.	50.00	
Floyd Hurst, Norfolk, Va.	50.00	
H. L. Bondurant, Norfolk, Va.	50.00	50.00
L. U. Noland, Newport News, Va.	400.00	400.00
Mrs. T. E. Brickhouse, Norfolk, Va.	50.00	50.00
B. F. Collins, 3822 Columbia St., Portsmouth, Va.	50.00	
E. M. Albright, Norfolk, Va.	50.00	
M. J. W. White, Norfolk, Va.	50.00	
Totals for week	$ 950.00	$ 500.00
Previously reported		18,300.00
Grand total		$19,250.00



THANK YOU.

The college wishes to express its thanks to all Sunday schools in the Convention that have sent offerings to the college since the last annual conference. These offerings, we need constantly to remind ourselves, count on our local church's apportionment to conference.

Tomorrow, Sunday, is the fifth Sunday in July. All Sunday schools are asked to receive an offering on this day for the college. By the time this article goes to press, Sunday, of course, will have passed, and I trust that you will have received your offering. We have heavy obligations on August 1. This offering may be a little later than the first, but if you will forward it as quickly as possible, it will be of great help to us. We have been getting along finely this year, and I am sure that we will maintain our good records.

The following offerings have been received during the week:

Sunday Schools.

Eastern Va. Conference:	
New Lebanon	$ 1.50
Eastern N. C. Conference:	
Fullers Chapel	1.00

Churches.

Eastern Va. Conference:	
Bethlehem	14.60
Holy Neck	50.00
Total for week	$ 67.10
Previously reported	2,612.26
Grand total	$2,679.36

L. E. Smith,
President.

LIBRARY BOOKS RECEIVED.

The Carlton Library at Elon College gratefully acknowledges receipt of new books in recent weeks. Among these is a file of the Year Books from 1879, together with thirty-five other books from Dr. Edwin C. Gillette, Jacksonville, Fla., Superintendent of the Southeast.

Miss Nellie Fleming of Burlington contributed two hundred and thirty books, which included the Redpath Library of Universal Literature.

Dr. Loring B. Chase of East Northfield, Mass., has contributed twenty-two books.

Several other people have sent very acceptable contributions. The library is still in need of books, and those who have some they can contribute will do the college a favor by sending them to Mrs. Oma U. Johnson.

THE TASK OF THE HOUR.

(Continued from page 5.)

and treasurer of Spring Hill, Sussex County, Va., superintendent of the Sunday school, and a vice-president of the Virginia State Sunday School Convention, died on July 6, 1883. His will contained the following provision for the education of his youngest son, who was then seven years old: "I desire that my son shall be sent to school in like manner as described for my daughter, with great care in regard to his moral and religious training while going to school."

THE CHRISTIAN SUN of July 20, 1883, contained an article by me on "The College." The college of which I dreamed then became a reality seven years thereafter and opened its doors as Elon College, September 2, 1890. That son entered the first day. What I claimed for the college has come true. true. Elon has made good, notwithstanding its ups and downs.

I have always been a strong advocate of Religious or Christian Education, but I take a broad rather than a restrictive view. Protestantism has not fully solved the problem to its satisfaction.

Elon's religious influence continued to be felt, like that of other denominational colleges, but the problem was not solved. Then another distinguished Virginia and adopted son of North Carolina, Dr. William A. Harper, former president, erected on Elon campus the first Christian Education building on any college campus in America, winning the praise of Christian Education leaders, and solving, in part, the problem left unsolved by Jefferson and Mann. Our college and denomination had a memorable victory and many never appreciated same until the last Southern Convention caught the broader view of Christian Education by combining the two boards of Education into the Board of Christian Education, with the president of Elon College as chairman. Just as the University of Virginia is the head of the public school system and V. P. I. is the head of agricultural and technical education in Virginia, so Elon College is the head of our system of Christian Education and must take its message more and more to all the Church, which it has been doing to some extent. This system of Christian Education includes the college, teacher training, and vacation Bible schools, the Church, Sunday school, and the home. The system is one and what injures one part, injures the whole.

Elon, the head of the system, is severely handicapped on account of its mortgage indebtedness. "The task of the hour," or I might better say, "the duty of the hour," is to pay off this indebtedness by May, 1940. Some tasks can be avoided or delayed, but this is not one of that kind. It can be done by a united effort all along the line. With Dr. L. E. Smith as leader, the campaign in strong hands, the plan is perfect, and I only want to help along an untouched source. Many people cannot give as much as fifty dollars ($50.00), so I shall ask every Sunday school and every Sunday school class that can possibly do so, to sign a pledge for $50.00, payable by May, 1940. Let us give every man, woman, and child the opportunity to contribute.

I would begin with thanksgiving and prayer to God for the promoters and founders, the presidents and trustees who have guided them, the sacrificing and underpaid faculties and officers; the Suffolk Christian Church for permitting its pastor, Rev. W. W. Staley, D. D., to serve as non-resident president for many years, the graduates and non-graduates alike, every man, woman, and child who made a contribution from one penny to many thousands of dollars, those who have offered prayers or shed tears in its behalf. Talk about its achievements and not its mistakes. Take it all in all, it is a wonderful record. In its fifty years' history there is glory enough for all.

During the World War before a conference or convention I spoke on "The Duty of the Hour." Substituting a few words: "The dominant thought in every Christian and Congregational heart should be an earnest desire to win this campaign and a willingness to make whatever sacrifice of property, time, pleasure, habits and prejudices as may be necessary to attain the desired end." This is my challenge to the 30,000 Christians and Congregationalists in Virginia and North Carolina. America could not win the World War by money and men only, and had to enlist men, women, and children in giving, sacrificing, and saving of food and the war was won. As a "Four Minute Man" I sold war savings stamps, as well as Liberty Bonds.

The world is turned upside down, there is war and rumors of war, and we are passing through strange times in the United States. The nation is going to the poorhouse in automobiles, sit-down strikers have taken charge of private property, and relief workers are striking against the government which is granting relief. I have been amazed at the number of thoughtful men and women who say that our nation will not survive its present form of government, if some law is passed, or some law is not repealed, or the budget is not balanced. I do not believe these pessimistic prophecies which are general in the nation will come true, although I must admit some of the criticisms are justifiable and things do not look good. On the bright side of the picture so far as engineers, inventors, and scientists can do, we are living in the golden age of history and still greater things are ahead for youth and the coming generation and the New York World's Fair is showing the world to be. The question is, have we progressed as rapidly spiritually as we have materially? Have we marshaled all the spiritual forces of the nation, and is youth as well prepared spiritually as mentally and physically to lead in the greater age yet to come, or the world to be? In my opinion, if America goes down or changes its democratic form of government, it will be from the destruction of the profit-system or a lack of Christian Education, with a moral and spiritual decline. I pray that my Church will ever stand for these two foundation stones of this Republic.

SALEM CHAPEL HOMECOMING.

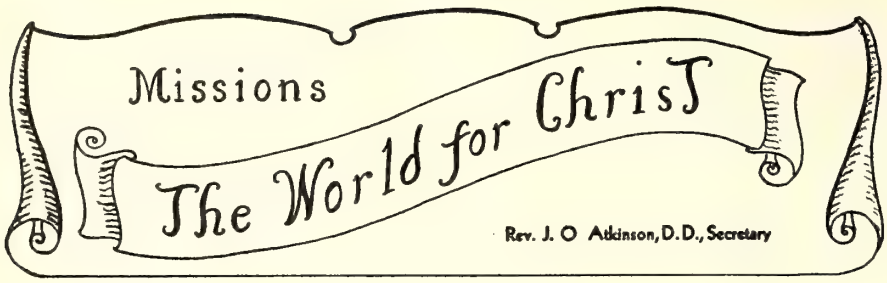
The annual Homecoming service will be held at Salem Chapel on the first Sunday in August (next Sunday), which has been the custom for more than half a century. All friends and former pastors are invited to worship with us on this occasion. The program provides for the regular Sunday school at ten o'clock, followed by a service of worship and preaching. Dinner will be spread at the church, and an hour and a half will be spent in fellowship with friends, many of whom never see each other on any other occasion.

"Uncle Charlie Johnston and his children" will have charge of the afternoon services, which we are sure will be very interesting and inspiring.

Visit "the old church with a new vision."

G. H. VEAZEY, *Pastor.*

The great task of church and school today is to declare unfailingly the principle that in things harmless, moderation is temperance, but that in things potentially dangerous and destructive, total abstinence is the only temperance. The church and school together can foster a type of individual and social life that will gradually express an effective group opinion against alcohol.—*Charles J. Turck.*



THE ORIGIN OF MUSIC.

[The late lamented Dr. W. W. Staley delivered a course of five lectures at the Elon College Chautauqua, July, 1924, on the general topic of "The Music World." Many of us who were fortunate enough to hear those lectures will never forget some of the salient facts presented in such fundamental and forceful manner. It was Dr. Staley's idea, at the request of many who heard them, to have the lectures put in book form. This was never done, but "Christian Sun" readers may, and no doubt will, profit by the following, which recently came into our hands from the first lecture under the subtitle being given above. J. O. A.]

Music is a speaking art, using instruments and voice to express emotions. It is a mode of motion in atmospheric air. It has its origin in God. All things originate in God. "All things were made by Him, and without Him was not anything made that was made." God made this plain to Job in the words, "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The idea is expressed again when there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). David touched the highest notes of praise in the psalms on the strings of his harp; and John "heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps"

Nature was made by God in the beginning, and nature is full of harmony, which is the soul of music. While there is no real music in nature, the Greek conception of the "music of the spheres" carries with it the suggestion that music has its origin, at least in part, in nature. But we must look to man for the origin of music as a science and an art. Man is next to God in his creation and dominion. "In the image of God and with the dominion over the world;" and it is in the soul of man, and not his mind, that music is born, for music had its origin in the religious nature of man. In all primitive races and nations, such music as they had was in praise of their gods. The nine muses in Greece inspired song, and Homer says they were daughters of Zeus, and they brightened the banquets of the gods by their lovely voices, attuned to the lyre of Apollo. In all primitive ages, music is in touch with deities. Its origin suggests the hunger of the human soul after the divine. This thought of "feeling after God" (Acts 17:27) is universal, and any question on that subject is the fallacy of modern doubters whose science makes them ascend from monkeys. It is safe to say that music originated in a crude form of worship of an unknown, but realized, deity. In all countries of mythological types, their gods have been regarded as the inventors of music and musical instruments.

Music springs out of the inner life and appeals to the inner life. It is heavenly in origin and expression. It belongs to the religious world and inspires worship in the soul of man. It seems to be an historical fact that Christianity is the only living religion that inspires song. Hinduism, Buddhism, Mohammedanism, have no hymn book.

Music has its origin in God, is developed and rendered to God by man, and thus runs in a circle like man himself—made in the image of God, spends his life in the service of God, and then returns to God. Music is the rhythm of the universe, the echo of eternity, the soul of man in its finest feelings and highest expression, the soother of babes, the inspiration of manhood, the mark of civilization. Its soul is pure, its tones are true, its melodies are sweet, and its harmonies divine.

It is not possible to state the origin of music in a positive way, because it is so ethereal and heavenly in its spirit and sweep; but it is safe to assume that heaven is its home, God is its author, and man is the only medium through which divine melody speaks. When music is degraded by improper use, it is sin, for sin is the wrong use of the best. Man was God's best, and man only could sin. Music is God's best in man, and man is at his highest when he makes best music; and music will find its highest expression around the great white throne."

MISSIONARY OFFERINGS.

WEEK ENDING JULY 29, 1939.

Sunday Schools.

Big Oak, Eagle Springs, N. C.	$	.50
Haw River, N. C.		15.69
Youngsville, N. C.		2.00
Pleasant Ridge, Ramseur, N. C.		5.60
Turner's Chapel, Sanford, N. C.		2.65
Shiloh, Ramseur, N. C.		2.00
Belew Creek, N. C.		2.03
Needham's Grove, Steeds, N. C.		1.26
Timber Ridge, High View, W. Va.		2.74
Cypress Chapel, Suffolk, Va.		4.21
Ether, N. C.		1.84
Mt. Bethel, Stokesdale, N. C.		2.29
New Lebanon, Elberon, Va.		4.00
Union (Va.), Virgilina, Va.		5.00
Shallow Ford, Elon College, N. C.		11.06
Ramseur, N. C.		4.11
Total	$	66.98

Individuals and Churches.

Smithwood, Liberty, N. C.	$	3.16
Pleasant Cross, Asheboro, N. C.		1.00
Total	$	4.16
Total for week	$	71.14
Previously acknowledged		17,130.59
Total since Sept. 1, 1938		$17,201.73

The Daily Chicago Evening Post declares a great truth in saying, "Propaganda is the business of the Christian Church. 'Go ye into all the world and preach the gospel' was the marching order of its founder. To charge the Federal Council of Churches with efficiency in propaganda is to pay high tribute." Possibly the *Post* spoke better than it knew for every offering made to missions is a salient declaration on the part of the donor that he, or she, is seeking to obey the marching order of Him who is the founder and builder of the church. Our donations to missions, made as they are to share our spiritual, and not merely our material blessings and benefits with others, are thus wholly divine and unselfish. On this account we rejoice to receive donations for missions knowing full well that those who made the donations did so with the desire to obey the marching orders of their Master and Leader. The above acknowledgements, knowing that they represent gifts from many individuals for the sake of their Lord, are made with a heart of deep gratitude.

Gratefully,
J. O. Atkinson,
Mission Secretary.

VIRGINIA VALLEY CENTRAL WOMAN'S MISSIONARY CONFERENCE.

The Woman's Missionary Conference of the Virginia Valley met Thursday, July 27, at Mt. Olivet (R), in an all-day session. The churches from Page, Green, Rockingham, Shen-

andoah, and Frederick Counies in Virginia, and Hampshire County, W. Va., were represented.

The speakers for the day were: Mrs. M. J. W. White, Luray, a returned missionary from the Philippines; Mrs. G. P. Bostick, Luray, a returned missionary from China; Rev. Rush Sine, High View, W. Va.; and Mrs. Leslie Wing, Poplar, Mont. Mesdames White and Bostick spoke very interestingly of the people in the fields where they had worked. Rev. Mr. Sine gave a very interesting lecture on India. This address was made more interesting by a large map of India, which was made by the young people of Winchester Church under the direction of their pastor's wife, Mrs. R. A. Whitten. This map was a wonderful piece of handwork.

Mr. Wing, a young Indian from Montana, spoke of the Indian life on the Reservation. He made a great impression on his audience as he spoke earnestly about his people. He wore a beautiful Indian coat, which showed skill and careful workmanship. He also displayed a few rare specimens of beadwork.

The young people of Winchester gave a pageant entitled "Inspiration."

The pastor and his wife, Rev. and Mrs. M. W. Mann, and the women of the church entertained delegates and visitors in a most royal manner. Dinner was served in the basement of the church.

Linville Church was chosen for the Missionary Conference for 1940. The following officers were installed for the coming year: President, Mrs. R. C. Myers, Broadway; Vice-President, Mrs. S. A. Jenkins; Secretary, Miss Helen Showalter, Harrisonburg; Treasurer, Miss Verdie Showalter, Harrisonburg. Superintendents—Life Memberships and Memorials, Mrs. R. A. Larrick, Wichester; Young People and Juniors, Mrs. R. A. Whitten, Winchester; Cradle Rolls, Miss Mabel Higgs, Shenandoah; Literature and Mite Boxes, Mrs. Lena Sours, Luray; Spiritual Life, Miss Opal Oates, Winchester.

A vote of thanks was rendered Mrs. K. H. Sale, the retiring President, and Mrs. B. F. Frank, retiring Secretary, who had served four and nineteen years respectively. The Superintendents of the various departments gave reports showing good work done in their various branches.

The music for the day was in charge of Rev. and Mrs. Mann, and the two worship services were in charge of Miss Oletha Spitzer of New Hope and Miss Anna Lou Showalter of Antioch. MRS. B. F. FRANK.

FOURTH QUARTERLY REPORT.

The following is the fourth quarterly report of the Woman's Missionary Conference of the Virginia Valley Conference, from April 5 to July 5, 1939, inclusive:

Women's Societies.		
Bethel	$ 15.59	
Leaksville	18.25	
Linville	32.61	
Newport	7.61	
New Hope	7.46	
Winchester	32.55	
		$ 114.07
Young People.		
Antioch	$ 46.52	
Linville	1.10	
New Hope	2.55	
Timber Ridge	13.14	
Winchester	2.50	
		65.81
Cradle Roll.		
Antioch	$ 1.97	
Linville	6.10	
Winchester	2.50	
		10.57
Received from Societies		$ 190.45
Mid-Year Conference Offering		11.84
Rockingham Rally at Beulah		6.86
Brought forward, Third Qt.		5.89
Total		$ 215.04
Disbursements.		
Mrs. H. S. Hardcastle, Treas.		$ 205.49
Cash on hand		$ 9.55

VERDIE C. SHOWALTER, *Treas.*,
Virginia Valley Conference.

CHINA DEMONSTRATES HER SPIRITUAL STRENGTH.

By JEAN LYON.

[Jean Lyon is a New York City newspaper woman, and a China-born daughter of missionaries. Facts in the article, whose sources are not credited, were taken largely from news releases from the China Information Committee, which are sent out regularly by a group of Americans in China who are interested in seeing that the outside world gets a true picture of events in China.]

The close of the second year of China's armed resistance to the aggression of Japan marks a new phase for China. While she has been fighting, she has been building. A new China is springing up in the west and south—a China which no one dreamed could be so rapidly developed or quickly unified.

The impression gained in this country from newspaper reports and the maps of military maneuvers has been that China has lost the heart of her country to the invaders. With the large cities of Shanghai, Peiping, Nanking, Hankow, and Canton ostensibly in Japanese control, Americans feel that most of China is now "occupied territory." There has also been the feeling that with the industrial centers gone, and with the seacoast cut off, China's ability to manufacture or to import supplies was ended—that, in effect, she has already lost the war.

The amazing truth is that China, on the contrary, is surging with new life. The largest proportion of territory in China still belongs to "free" China, and in the "occupied" territory only six per cent of the loyal Chinese magistrates are completely unable to carry out their duties because of Japanese control, according to a report by Dr. H. H. Kung, President of China's Executive Yan, and also its Minister of Finance. In the completely free western territory China is doing a pioneer job of settling and developing while she continues to harrass the Japanese army in the invaded areas. China has found a new ability to organize her economic structure, to rebuild her industries, and to establish herself as a unified government. Rather than growing weaker in the two devastating years just past, she has grown stronger.

Observers recently returned from China report that the highway from Chungking to Burma is completed, and is carrying a steady stream of supplies to the Chinese capitol. China's Communications Minister has just returned from a month's survey of the transportation facilities and reports that the Yunnan Railway leading into China from Haiphong in French Indo-China, together with the highways, is able to handle an adequate amount of supplies into free China. Relationships with the French authorities in Indo-China has improved, and the cargoes at Haiphong, he reports, are moving rapidly.

Already 755 industrial cooperatives have been organized to provide work for the refugee workers from the occupied cities, and to provide homemade supplies to the increasing numbers of people arriving in the west. Plans are already drawn up for the establishment of 10,000 more of these cooperatives during the next year. Products shown at a recent exhibit of the work of the cooperatives held in Chungking included cotton cloth, soap, matches, chemical and mechanical products such as synthetic gasoline (one of the products China has had the most difficulty in acquiring), vaseline substitute, simple motors and parts, and munitions. Synthetic cotton manufactured by Shensi cooperative united is reported to be supplying 70 per cent of the needs of the Chinese Red Cross. Another group of cooperatives in Hunan province is specializing in army uniforms and blankets.

University laboratories in Chengtu, to which three of China's Christian colleges have now been moved, are

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Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA.

For the last few years the young people of the Western North Carolina Conference have had no Conference organization. All of the other Conferences in the Southern Convention are so organized. At the Sunday School and Christian Endeavor Convention recently held in Randleman the thirty-five young people present decided that they would like to have a Conference Pilgrim Fellowship organized there. The group voted to have a meeting of young people from all of the Western North Carolina churches at Pleasant Ridge Christian Church, near Ramseur, on Sunday afternoon, September 10. Mr. and Mrs. Sybrant Pell of Asheboro were chosen to provide a program for that meeting. Miss Thelma Thomas of Biscoe, N. C., is to handle the publicity.

We hope that all the young people of our churches in the Western Conference will keep this meeting in mind and will plan to be "among those present" at Pleasant Ridge on the second Sunday in September.

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

Officers for 1939-40.

The following officers were elected by the Fellowship in session at Liberty Spring Church on July 11, 1939:

President—Carles E. Heath, Jr., 1132 Hampton Ave., Newport News, Va.

First Vice-President—Allen Piland, Holland, Va.

Second Vice-President—Roland Allgood, 1414 W. 27th St., Norfolk, Va.

Secretary—Margaret Hopkins, 172 Columbia Ave., Hampton, Va.

Assistant Secretary — Jane Hardcastle, 272 E. 39th St., Norfolk, Va.

Treasurer—Emily Harrell, Suffolk, Va.

Superintendents:

Devotional Life—Elsie Darden, Suffolk, Va.

Leadership Training—June Henry, Linden Ave., Portsmouth, Va.

Missions—Ray Day, 909 Fauquier St., Norfolk, Va.

Social Action—Mrs. R. L. House, No. 3 Arlington Apts., Portsmouth, Va.

Publications and Reporter—Julian Granger, 405 E. Liberty St., Norfolk, Va.

Christian Endeavor—C. E. Warrington, 2516 Vincent Ave., Norfolk, Va.

Pastor Counselors—Rev. Robert L. House, No. 3 Arlington Apts., Portsmouth, Va., and Rev. Arnold Slater, Holland, Va.

Lay Counselor—W. B. Williams, 1253 24th St., Newport News, Va.

WHAT THE MINISTER MUST PAY.

[Talk given at the Eastern Virginia Pilgrim Fellowship meeting.]

The minister is the key-person in the young people's activities in his church. The attitude and interest of the older people and the youth leaders are important and the right spirit of the young people themselves is essential. But in the final analysis, the life and success of their work depends on the minister. They will be alive and active to the same degree that he is. In reality, the church itself will be successful to the same degree because its vitality is measured by the vitality of the young people. This thought offers a challenge to the minister and makes him realize that his contact with the youth of his church and his guidance of their work are not only important, but necessary to the effectiveness of his ministry.

His first obligation is to learn all that he can about the young people's department of our Congregational and Christian Churches. He must see Pilgrim Fellowship as the official young people's organization of our denomination and know the relation this great body to his local church. Every young person and every young people's organization is a part of the National Fellowship. The minister must know this fact and help his local group to feel the bond of unity that draws all Congregational and Christian young people together. He should know what the national organization's purposes are and guide the young people in incorporating them in their own purposes. It is of great importance for him to learn the program National Pilgrim Fellowship is promoting so that his local program

(Continued on page 13.)

WHAT CAN WE DO ABOUT INTEMPERANCE.

Christian Endeavor Topic for August 13, 1939.

Scripture: Prov. 23:29-35.

Daily Readings—

Monday—The Sin of Ephraim — Isa. 28:1, 7, 8.

Tuesday—A Kingdom Lost—Dan. 5:24:30.

Wednesday—Ignorance, the Cause of Sin—Hosea 4:6-11.

Thursday—A Drunken Murderer—Matt. 14:1-12.

Friday—Among "Works of the Flesh" —Gal. 5:17-21.

Saturday—Denied Spiritual Inheritance —I Cor. 6:9, 10.

There are two purposes of this meeting: (1) to reaffirm the evils of alcohol and counteract misleading advertising and fallacious popular notions about drinking; (2) to point out certain activities and enterprises by which Christian youth can do something to promote alcohol education and thwart the organized liquor traffic.

In promoting temperance, young people can:

1. Become informed concerning the physiological, economic, and moral consequences of the use of beverage alcohol. Many good study guides are available which present this information.

2. Arrive at strong personal convictions concerning the use of beverage alcohol. It ought to be clear that Christian young people should not use it or associate with those who habitually use it.

3. Analyze political issues and give support to candidates and causes which strengthen the cause of temperance. More and more the issue is being brought into local politics.

4. Make surveys of the local community, listing the laws which govern the sale of liquor, noting the extent to which these laws are observed, counting and reporting violations.

5. Design, make, and display posters which spread the message of temperance; invite high school groups to discussion and debates in which the cause of temperance is presented.

6. Cooperate with local agencies, such as the W. C. T. U., which combat intemperance.

Suggested Hymns—

"O Worship the King."
"True-hearted, Whole-hearted."
"Yield Not to Temptation."

S. E. M.

"Every traveler has a home of his own, and he learns to appreciate it the more from his wandering."

Sunday School

Rev. H. S. Hardcastle, D. D.

ELIJAH: A LIFE OF COURAGE.

Golden Text: *Jehovah is far from the wicked; but he heareth the prayer of the righteous.*—Proverbs 15:29.

Lesson: I Kings 18:1-46.

The Prophet of Fire.

This man Elijah was a man of fire. From the time when he first steps dramatically on the pages of the Old Testament and boldly tells the king, Ahab, that there is to be a long drought, until the end of his ministry, when he disappears in a chariot of fire, he is a man of action, a firebrand, a dynamic, irrepressible, courageous figure. There was something about this prophet that arrested attention and commanded obedience.

Little, or nothing, is known of his background. He came out of the desert, the wild, rough places of Gilead. The stern necessities of desert life, its simplicities and its disciplines, had developed a strong, wiry body and strong, steady nerves. It had developed a sternness and ruggedness of character. It had fostered a quiet and listening mind. It had developed a spirit of independence, and a spirit of courage. It had produced a sense of the unseen, and a consciousness of a divine mission. When Elijah steps forth he feels that he has been sent from God, that the world of the Lord has come unto him. From first to last he has a tremendous, sometimes a misguided, zeal for his God, the Lord of hosts. He was a man of God in a very real way.

A Man of Courage.

Elijah apparently was afraid of no man. He stood before the king and rebuked him for his sins. Like everyone of us, Ahab blamed his troubles on others. He made himself believe that whatever was wrong with things was due to this fiery fellow who went about proclaiming the word of God. Elijah bluntly tells him that it is Ahab himself who is troubling Israel. He and his father's house have forsaken the commandments of the Lord, and they have followed Baalim. The unrest without, and the unrest within, have come from a violation of the divine commandments. Furthermore, Elijah flings out a challenge to the powerful king. He commands him—his words are more than a request—to bring the issue between the gods of Baal and the true God to a test. The king is to summon the prophets of Baal, the prophets of the false religion which his wicked wife had introduced (poor Ahab was not the first man who got into trouble because he had a foolish and wicked wife), and to submit to a test that would show once and for all which was the true God. It was "his master's voice" and there was nothing for the king to do but to obey.

Elijah also had the courage to indict the people of Israel for their folly and their disloyalty to Jehovah. "How long halt ye, or go limping, between two opinions? If the Lord be God, follow him; but if Baal, then follow him." Not open rebellion but indifference is the great sin. Alas for those of us who go limping between two opinions—trying to serve both God and mammon.

And finally the prophet showed his courage by espousing the cause of Jehovah against eight hundred and fifty prophets of a false religion. There is so much temptation to trim one's message when "everybody else is doing it," to "go with the crowd," to "soft-pedal" the message that is unpopular. But Elijah had the courage of his convictions. He would stand for God if he had to stand alone. There is something exhilarating about the man as he stands on Mount Carmel and flings his challenge against the king, the prophets, and the people.

It took courage for the prophet to "build again the altar of Jehovah that was thrown down." It is difficult to be a good witness for God when one is in a hostile crowd, or a crowd that makes light of religion. Many a man who is brave physically is a coward morally. Many a man is not man enough to stand up for Christ before the world.

A Test of Fire.

The story of the experience of Elijah on Mount Carmel ought to be familiar to the average reader of the Bible. It makes interesting, even thrilling, reading. The old prophet asked no odds. He gave the prophets of Baal all the time they wanted, and every concession. When after hours of cajoling and calling upon their god they got no response, he "burns them up" with irony that cannot be surpassed. "Perhaps their god is taking a nap after a good meal, or perhaps he has gone off on a little hunting trip, or perhaps he is talking with a friend and does not hear them, or perhaps he has gone for a little pleasure jaunt," taunts Elijah. All to no avail do the prophets work themselves into a frenzy in order to attract the attention of their gods, and to secure their help. Finally, in despair, they give up, confessing defeat.

Then Elijah goes to work. Taking twelve stones, thus with irony to remind the people of the original unity of the nation, he repaired the altar of Jehovah which had fallen into disuse and into despair. Then he dug a trench around the altar and after laying the sacrificial bullock on the altar he poured water on the whole until everything was drenching wet, and even the trench around the altar was full of water. Then leisurely and calmly the man of God called upon his God, imploring Him to show His power and to vindicate His name. Forthwith "the fire of the Lord fell" and consumed everything, the sacrifice, the altar, the stones, even the dust round about, and the water that was in the trench. It was a convincing demonstration of the superiority of the true God of Israel over the false gods whom the people ignorantly were worshipping. And then with a ruthlessness which can be interpreted only in terms of the stern days from which this story comes, Elijah slew the prophets of Baal with his own hand. He was living only in the twilight of the day of Him who told us to love our enemies.

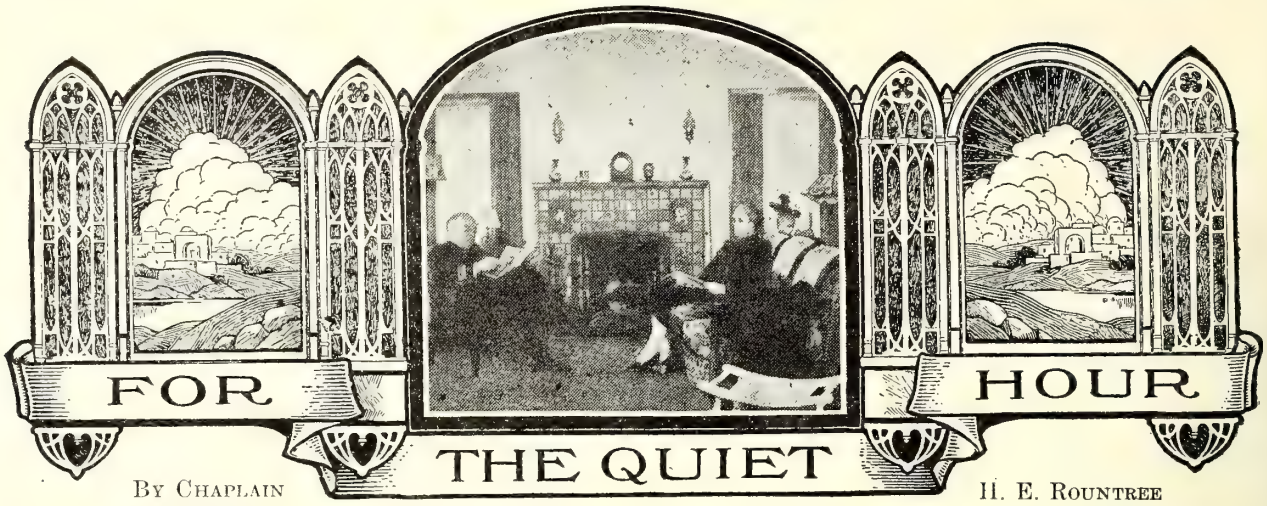
To be sure, the thing does not work that way now. A Christian would hardly dare to put the thing to a test thus between himself and, say, for instance, a Mohammedan. God's supremacy is not thus demonstrated. Indeed in Jesus on the Cross, or before the soldiers of the governor, we see just the opposite. But the principle still holds true. God is still willing to be put to the test. He still demonstrates His superiority over all false religions by His ability to transform life and to develop a type of character beyond anything that any other so-called god can do. Christianity today and always must be judged by its fruits. When so judged it stands supreme.

AID FOR WORLD'S FAIR VISITORS.

The ability of New York to absorb the hundreds of thousands who are expected to crowd the metropolis during the month of August remains open to some question, according to experts on such matters. And because of that fact, the famed Actors' Church—Union Methodist—has added still another function to its unique list of services.

The church, of which the Rev. C. Everett Wagner is minister, has long been a focal point for visitors, due

(Continued on page 14.)



By Chaplain H. E. Rountree

MONDAY.

"A Meaning of Prayer."

"Lord, teach us to pray."—Luke 11:1.

Luke says "without prayer Jesus did nothing"—why did He pray? We are taught that He prayed not to bring the will of the Father into harmony with His will, but that His will might be identified with the Father's will. He prayed so simply yet so beautifully and effectively that the disciples desired to be able to pray that way.

We bring ourselves into perfect harmony with the will of God through silence, meditation, adoration, confession, petition, intercession. These are the attributes of the Lord's Prayer when He taught them to pray.

Prayer—Our Father, help us to bring ourselves into such communion with Thee that we may become possessed of Thy plan, Thy thought, and Thy passion for the world. *Amen.*

TUESDAY.

"Impelled to Pray."

"Call upon me, and I will answer thee."—Jer. 33:3.

A proper conception of God impels one to call upon Him. When one knows what God is, what He will do for His children, and that He is present everywhere, creating all life, fulfilling all laws of nature, from the atoms of the earth to the solar system, from the laws of gravitation to the laws of men, he is impelled to pray.

Prayer—Our Father,

Speak to us then, for we're hearing
And spirit with spirit doth meet,
For nearer art Thou than breathing,
And closer than hands and feet.
—Adapted from Tennyson.

WEDNESDAY.

"Is Quiet Possible?"

"Be still, and know that I am God."—Ps. 46:10.

In God, our Father, we find directive mind and purposeful will. If we would study arithmetic can we do so successfully midst the noise of radio and clamorous, blatant, roaring, madening, frightful noises? Neither canst thou hear the voice of God midst the exciting incessant feverish din and roar of the world. If we would know Him we must have a sanctuary of silence, in order to give God a chance at our souls.

Prayer—Eternal God, help us in our feverish days, to find a quiet for Thee where we hear Thy will, learn Thy will, and have our spirits warmed to Thy spirits. *Amen.*

THURSDAY.

"Absolute Power."

"I can do all things through Christ."—Phil. 4:13.

This is not only a testimony of Paul, but it is a promise of God to give absolute power to us. Power for what? Paul was in chains in prison, had no money, position nor anything. Only once was he freed from prison miraculously. His power was the mastery over life's ups and downs, over surroundings and obstacles, over self, over sin, and power to see God and preach His gospel.

Prayer—O God, we thank Thee for the power that is ours. Forbid that we shall fall victims to fears and anxieties, and enable us to arise above these things. In Christ's name we ask it. *Amen.*

FRIDAY.

"Religious Prosperity."

"I wish above all things that Thou mayest prosper and be in health, even as thy soul prospereth."—III John 2.

Religious prosperity. What is that? How puny beings we would be if we were not more prosperous physically than we are spiritually.

Some one has aptly said that climate, diet and exercise are the main contributory causes of health. Is not the same thing true of soul health? Climate: surroundings and environment. Diet: soul food—Bible, good literature, religious culture, pure thoughts. Exercise: doing good, concerned about others, preaching, teaching, living, witnessing.

Prayer—O Father, Bread of Life, be Thou on our daily diet list. Make us fit in our moral and spiritual muscles. In His name, we ask it. *Amen.*

SATURDAY.

"Shining Souls."

"Daniel purposed in his heart that he would not defile himself."—Dan. 1:8.

Clean thoughts, chaste ideals, blameless living, give grace, beauty of character, and distribution of life, to face and bearing. They make a shining soul.

Prayer—Our Father, help us to eschew those things that bring weakness, and make us discreet and dower us with Thy grace and spirit. *Amen.*

SUNDAY.

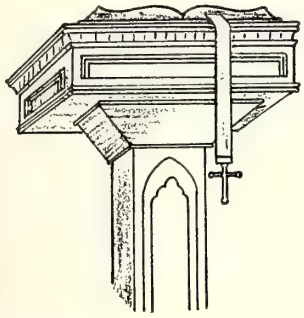
"Beware of Veneer."

"Other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

The practice of veneering is by no means confined to wood-work. A lot of us practice it in our living. Shallowness in fundamentals is veneer. Conventional morality is veneer. Futile theories without practical fruition is veneer. Hypocrisy is veneer.

Great characters build on the rock of Jesus Christ and not on false fronts. That is the only assurance of our peace.

Prayer—O God, our Father, teach the wisdom of walking Thy way, how to live victoriously, and to lean always on Thy sturdy arm. *Amen.*



OUR PREACHER FOR THIS WEEK IS REV. CARL HERMANN VOSS, NEW HAVEN, CONN.

GUIDEPOSTS ALONG LIFE'S TRAIL.

When the Apostle Paul wrote those defiant words, "I press on towards the high calling in Christ Jesus," he was announcing to his followers and warning the oppressing authorities in the Roman Empire that he had found something by which to live. For him the road was marked out; he was making it his mission to carry the message of Christianity throughout Asia Minor and all of the then known civilized world. Nothing could balk him, for the guideposts were clearly marked and he had no sense of uncertainty. The teachings of a simple Galilean had given him impetus and direction.

For Jesus it had been no simple task to find that direction. He had found the guideposts of his own people and his own time to be inadequate. Instead, he had to search anew, not an easy task! That which had sufficed for his fathers was not enough for Jesus. He made it a point to note "ye have heard it said of olden times," *but*—and here lies the difference—"*I* say unto you!"

You see, Jesus lived in a time not dissimilar to our own. It may be repeating the obvious to say that Jesus encountered problems quite akin to our own, that he faced the disintegration of an age, that he was aware of the end of an era, and that he sought eagerly for guideposts by which he might move out along life's trail. Reiterating the axiomatic, however, does not alter the fact that his difficulties were not at all unlike our own. We, too, face those self-same problems of the individual as he tries to adapt himself to the world in which a seemingly blind destiny has placed him. We face the end of an epoch and note with growing misgivings the collapse of all that has hitherto been solid and enduring in Western Civilization. Like the ancient Hebrews, of whom we hear in the Book of Isaiah, "We grope for the wall like the blind."

With that same faith in the potentialities of man and the world, we must find one guidepost to be those who have gone before us, the "pilgrims and strangers from afar" who have traversed this way before and have given us indications of what we may expect and what we must do to fulfill the command, "Seek ye first the Kingdom of God and his righteousness, and then all these things will be added unto you." Those who would follow these guideposts must find them in the personalities and lives of such great hearts as Madame Curie, Louis Pasteur, Father Damien. These are but a few of those who have blazed the trail. The path will be overgrown with the underbrush of indifference and ignorance unless others follow in their wake and seek to make this world a more Christian world, one in which all war and racial discrimination, all hate and intolerance, all exploitations and oppression are steadily diminished.

Another guidepost is marked for us with the legend "Go the second mile,"—a dictum of Jesus. In plain, everyday language that means the incarnation of the ideal of love and of understanding in the life of our world. For individuals, it means a growing sympathy and tolerance, a realization that the common good is the goal of man and not the satisfaction of individual interests and petty desires. For nations, it implies the creation of peaceful relations among the various nationalities and people who are now at each other's throats. Second guessing is an easy thing—all too easy—but it is safe to say that if the "second mile" guidepost had been followed by nations in our contemporary civilization, there would be no bombastic speeches by fascist dictators, no wholesale bombing of Chinese cities, no engendering of fear on a world-wide scale. "But we do not in an ideal world," we are told. Quite true! The fact remains, however, that the precept of going the second mile, of loving one's neighbor as one's self, is still the guidepost which points men to the City of God rather than to the City of Destruction.

To be sure, none of us live—nor ever shall live—in the make-believe world of a Shangri-La where men need struggle no longer and where the sheltering mountains spare them the onslaught of greed and the lust for power. No, such a consumation, so devoutly to be wished, shall forever remain a "lost horizon" so far as we moderns are concerned. But that need not deter us from seeking a direction more compatible with the common welfare and from finding our guideposts so that we may move forward with a firmer step and a more reasonable purpose. As Professor Hocking points out, we are beset with a sense of "lostness." Our fate will be a terrible one unless we can find direction in this chaotic world—and that direction must be the correct one, in harmony with the profound insights of a prophetic Christianity.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

will be in keeping with it. He should keep informed about the developments and progress of the national body and know that through it Congregational and Christian young people work with the interdenominational youth movements. When he fully understands Pilgrim Fellowship, he will see it in its proper relationship to his local groups and know that it does not take away any of the local independence. It rather links together groups which already have common purposes and gives them life and an effective means of accomplishing these purposes.

The minister will next realize the importance of the conference Pilgrim Fellowship because it is the link between his local group and the national organization. He will want to attend its meetings with his young people and secure all of the information he can. The conference Fellowship must have his support in order to be effective. He can be a real help by giving his counsel and guidance and he should be one of the chief means through which the conference Fellowship contacts his local group.

In his own church the minister must give to his young people the love and understanding they need. He must help them mold their program and guide them in carrying it through. He must be vitally interested in them and show his interest in them and show his interest by attending their meetings and lending whatever aid he can.

The minister must realize the worth-whileness of a united young people's program for our denomination. In order to make it effective in his church and conference, he must be willing to pay the price. His payments must be a thorough understanding of the national and conference programs, a keen interest in his own group, and a willingness to give his thought, effort, and ability for the good of the larger Fellowship.

Ministers, will you pay the price?

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Lord has greatly blessed us with splendid seasons this year and the orphanage corn, beans, and hay crops look promising at this time. The Lord is always better to us than we deserve, anyway.

The Christian Orphanage Singing Class has already made engagements for all the Sundays in August.

The First Sunday in September is our annual "Homecoming Day." We invite all the boys and girls, who have been reared in the Christian Orphanage and have gone out, to come back and spend the day with us and meet their old friends of former days. We all like to go back home. It makes no difference how long we have been away, there is joy in going back to the old home where we spent our childhood days. It brings back to our minds many memories of the past. Some of them are very vivid ones, too. The children reared here get pleasure in coming back home. It is the only home many of them know anything about. We are looking forward with a great deal of pleasure to having them on our campus again. Quite a number of changes have taken place since many of them had a home here. New buildings have been built. Quite a lot of land has been purchased. The dairy herd has been greatly improved. These and other things will make the visit interesting.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 3, 1939.

Sundy School Monthly Offerings.

Amount brought forward		$8,356.10
Eastern N. C. Conference:		
Plymouth	$ 7.00	
Henderson	3.69	
Turner's Chapel	2.79	
		$ 13.48
N. C. & Va. Conference:		
Mt. Zion	$ 1.71	
Union, Va.	5.00	
Haw River	18.58	
Bethlehem	3.93	
		29.22
Western N. C. Conference:		
Antioch	$ .36	
New Center	2.50	
Big Oak	2.00	
Shiloh	2.00	
		6.86
Eastern Va. Conference:		
New Lebanon	$ 4.00	
Mt. Carmel	7.87	
Isle of Wight, Ladies Bible Class	3.00	
		14.87
Valley Va. Central Conference:		
Concord	$ .85	
Linville	7.00	
New Hope	4.03	
		11.88
Ala. Conference:		
New Hope		2.17
Special Offerings.		
Mr. Godwin	$ 15.00	
Cash	1.00	
Mrs. Phillips	12.50	
		28.50
Total for week		$ 106.98
Grand total		$8,463.08

The following items have been sent in since our last report:

Women of Wentworth Sunday school, Raleigh, N. C.: 1 quilt.

Wake Chapel Missionary Society, Fuquay Springs, N. C.: 1 quilt.

Antioch Missionary Society, Roanoke, Ala.: 1 quilt.

Mrs. R. E. Gun and Mrs. Jones Gunn, Reidsville, N. C.: box clothing.

Miss Beatriz Foushee, Graham, N. C.: two boxes clothing.

Ladies Aid Society, Lanett, Ala.: box clothing for Catherine Whitten.

Mrs. L. C. Huffines, Guilford College, N. C.: package clothing.

Mrs. E. R. Bryant, Jr., Franklin, Va.: box clothing.

Mrs. J. E. Hanscom, Portsmouth, N. H.: box clothing.

Mrs. W. C. Kirkman, Burlington, N. C.: 1 quilt, box clothing.

Mrs. W. H. Boone, Durham, N. C.: box clothing.

Mrs. W. E. Wills, Mrs. B. B. Barker, and Mrs. M. C. Burcher, Isle of Wight, Va.: box clothing.

Woman's Missionary Society, Burlington Christian Church: box clothing.

Mrs. W. A. Newman, Henderson, N. C.: box clothing.

Woman's Missionary Society, Ingram Christian Church, Paces, Va.: box clothing.

Woman's Missionary Society, Mt. Carmel Christian Church, Walters, Va.: box clothing.

Ladies Aid Society, Holland Christian Church, Holland, Va.: box clothing.

Beginners Class, Mt. Carmel Christian Church, Zuni, Va.: box clothing.

Missionary Society, Pleasant Ridge Church, Ramseur, N. C.: box clothing.

A friend, Tifton, Ga.: 1 dress.

Young People's Class, Palm Street, Greensboro, N. C.: box clothing.

Mt. Auburn Christian Church Missionary Society, Middleburg, N. C.: box clothing.

Missionary Circles, First Congregational-Christian Church, Greensboro, N. C.: box clothing.

Ladies Aid Society, Albemarle, N. C.: box clothing.

Primary Department, Rosemont Church: box clothing.

Mrs. Laura Jones, Urbana Christian Church, Urbana, Ill.: box clothing.

Ladies Aid Society, Berea Church, Nansemond Co., Driver, Va.: box clothing.

Primary Class, Durham Sunday school, Durham, N. C.: box clothing.

Flint Hill Christian Church, Biscoe: box clothing.

Mrs. George C. Parker, Eagle Springs, N. C.: 1 dress.

Shallow Well Ladies Aid Society, Jonesboro, N. C.: box clothing.

Woman's Missionary Society, Ether, N. C.: box clothing.

Christian Temple Missionary Society, Norfolk, Va.: box clothing.

Antioch Missionary Society, Roanoke, Ala.: box clothing.

Woman's Missionary Society, Pleasant Grove, So. Boston, Va.: box clothing.

Providence Church, Graham, N. C.: eggs.

Randleman Christian Church, Randleman, N. C.: box clothing.

Women of Wake Chapel Christian Church, Varina, N. C.: box clothing.

Mrs. Delia Callaham, Pisgah, Ala.: Easter box for Minne Catherine Moore.

Pleasant Ridge Woman's Missionary Society, Guilford College, N. C.: box clothing.

Mrs. George Brannon, Sanford, N. C.: 1 dress.

Sidney Christian Church, Sidney, Ind.: box clothing.

Woman's Missionary Society, Suffolk Church, Suffolk, Va.: Easter box for Patsy White.

Leakesville Missionary Society, Luray, Va.: box clothing.

Ladies Aid Society, Antioch Church, Harrisonburg, Va.: box clothing.

Dena Aysene Circle, Woman's Missionary Circle, Henderson, N. C.: box clothing.

Woman's Missionary and Aid Societies, Union Church, Virgilina, Va.: box clothing.

Ladies Auxiliary, United Church, Columbus, Ga.: box clothing.

First Congregational - Christian Church, Newport News, Va.: box clothing.

Hank's Chapel Church: eggs, hens, and clothing.

Woman's Missionary Society, Chapel Hill, N. C.: 1 quilt and box clothing.

Mrs. J. S. Glenn, Durham, N. C.: box clothing.

Women's Societies of the East Alabama Association: box clothing, sheets, and pillow cases.

Mrs. L. H. Huey, Wedowee, Ala.: box clothing.

Union Ridge Missionary Society, Burlington, N. C.: box clothing.

Centerville Ladies Aid Society, Disputanta, Va.: box clothing.

Mrs. W. K. Holt, 1 suit.

Name lost: 2 dresses and 1 suit.

Young People's Class, Palm Street Christian Church, Greensboro, N. C.: 1 dozen chairs.

Daily Vacation Bible School, Portsmouth, Va.: 12 cup towels.

WORLD'S FAIR VISITORS.

(Continued from page 11.)

to its situation in the Times Square area. Now the information bureau has expanded its activities to render aid in finding accommodations of any sort, and in making reservations for visitors. The reservations may be made in hotels, private homes, rooming houses, or church club residences, upon deposit of one day's rent in advance. In hotels rates will vary between $2.50 and $3.50 per person, while homes and rooming houses will average $1.50 per person.

The church, located on the edge of the Great White Way, is continuing its regular information service as to trips about the city, economies in sightseeing and eating places, and shopping advice. Its World's Fair experts have accumulated a mass of data concerning the big show, and are ready to serve any visitor with all possible information.

Inquiries or reservations should be addressed to the Union Methodist Church at 229 West 48th Street, New York.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

NORFLEET.

Mrs. Willie M. Norfleet, aged seventy-six years, passed on to her reward on July 3, 1939. She was the oldest child of Isaac W. and Ann Porter Everett of Nansemond County, Va. In 1888 she was married to Fulton B. Norfleet. Three children were born to this union—Clyde, who died at the age of three years; James Lee of Portsmouth, Va.; and Mrs. P. C. Holland of Holland, Va., with whom she made her home. She is also survived by two grandchildren, James Everett Holland and Mrs. Ocie Lee Duke, a great-grandson, Leon, one brother, H. B. Everett. Surviving also are several neices and nephews and other relatives.

In girlhood she joined Holy Neck Christian Church and remained a loyal and loved member until her death.

Funeral services were conducted July 4, at 3:30 P. M., at the home by the Rev. Arnold Slater, assisted by Dr. W. B. O'Neill of the Holland Christian Church, and Rev. W. H. Corbitt, Holand Baptist Church. Burial was in the Holland Cemetery.

ROYSTER.

Robert Spencer Royster, son of William Ellis and Mary Obryant Royster, departed this life on June 26, 1939, aged sixty-nine years. On December 25, 1904, he married Miss Nannie Royster, who survives him with two sons and two grandchildren. The sons are Elmo, of Norfolk, Va, and Lawrence, of Virgilina. Brother Royster had been a member of Union Christian Church for twenty-four years. For the past ten years he served as deacon. He was a real Christian gentleman of the highest integrity. He was faithful to his church and gave liberally to all her enterprises.

The funeral was at his church. Rev. J. F. Morgan, who received Brother Royster into the church, assisted with a beautiful tribute and song. Burial was in the town cemetery, and a large crowd attended. Floral tributes were numerous and beautiful. A useful man has gone to the home prepared by his Savior. Loved ones are sorrowing, but the memory of his faithfulness will help them to carry on in life's duties.

C. E. NEWMAN.

BRILL.

Mrs. Fannie May Davis Brill, a life-long member of Timber Ridge Church, died in the sixty-eighth year of her life in the Winchester hospital on July 17, 1939, after a lingering illness. She is survived by two children, Mrs. M. F. Seldon and L. R. Brill; her mother, two brothers, other relatives, and many friends.

Services for the deceased were held in the church on July 20, conducted by her pastor, the writer, assisted by the Revs. C. R. Sine and C. R. Anderson. A large congregation was present to pay a tribute of respect to Mrs. Brill. May God comfort and bless her loved ones.

R. A. WHITTEN.

CHINA DEMONSTRATES HER SPIRITUAL STRENGTH.

(Continued from page 9.)

manufacturing laboratory supplies for the secondary schools of the province. They are making such things as fluid extract of gentian, and anatomical models of the human body.

New inventions are being made, the most recent one being a new spinning machine. The rich mine deposits of western China are being developed—gold, tungsten, and tin.

A new pharmacy factory has been established at Chengtu. Cotton mills, flour mills, match factories, and machine shops are springing up daily, according to reports from Chungking.

These facts are indicative of the new power in China. China is providing herself with the strength to continue her resistance against Japan for an indefinite length of time.

THE LITTLE RED SCHOOLHOUSE.

In the early days the Little Red Scholhouse was a Christian institution, working hand in hand with the church. Teacher and students together began the day with prayer, read from the Bible, and found in their New England primers the essence of Christian teaching. A high percentage of moral teaching was the record for the old McGuffey "reader" and its companions. The log college and its colonial descendents had but one purpose — the development of Christian leadership.

The last century has seen tremendous changes. The spiritual element in public school education has been quietly but persistently receding toward the vanishing point. This secularization of American education is strikingly shown in Parker's investigation of the moral and religious content of 1,291 American school readers. He discovered that from 1776 to 1786 religious emphasis was about one hundred per cent; from 1786 to 1825, fifty percent; from 1825 to 1880, twenty-one percent; from 1916 to 1920, five percent.

The church faces a crisis and in most instances little more than an hour to two a week is being devoted to its task of teaching the Christian religion.

Look over the American horizon today: 17,000,000 boys and girls without any religious education; another 17,000,000 in our Sunday schools receiving only superficial training; juvenile delinquents in thousands—a part of the organized system of crime education; an annual crime bill of $12,000,000,000 with the largest amount of expenditure charged off against the nineteen-year-olds; a student population in our colleges and universities of 1,000,000—bewildered, seeking the way to a secure and satisfying life in an insecure and confused world.

How long will America continue to spend one hundred times as much on crime as it would take to make religious education practically universal? Teaching the Christian religion is the function of our Sunday schools and churches. Christian education is the need of the hour.—*Anon.*

"Christianity professes to be a religion of redemption, and its adequacy must be tested, fundamentally; by its ability to deliver us from our most un-Christian practices and sins."

"If hopes were dupes, fears may be liars."

HOW IS YOUR HEART?

How is your heart? Are you satisfied with a general glow of good will toward the race, with a mere profession of love, with an occasional contribution to some philanthropic cause, or does your love take on a concrete, practical character and, beginning with the members of the family in the home, the associates in business, the neighbors in the community, does it reach out to the underprivileged of the land, the sufferers in distant nations? Are you ready to forgive sinners their sins, slow to believe evil of anyone, quick to seek out "mitigating circumstances" when a wrongdoer is exposed, and to endeavor to "put him on his feet again?" These are some of the tests of love, of the good heart. Love is more than justice, though it must, of course, include justice. We must be merciful as God is merciful. We must learn the meaning of grace by a review of the heavenly Father's dealings with us. There is a certain lavishness about true love. The element of circulation has no place in it in the sense of give and take, for love is beyond price. Love goes the second mile, breaks the alabaster box of precious ointment, tries and tries again, never gives up. How is your heart?

Time flies. How rapidly the years come and go! As men and women grow older they tend increasingly to seek out the deeper meanings of human existence. Some of the objects of life which in one's youth appeared to be momentous, at evening time seem to dwindle in importance. What is to be the final test of success? Some men answer, "Amassing wealth;" some, "The enjoyment of ease and comfort." But the supreme question to which any man must address himself in appraising his life should be: "How well have I followed the Christian principle of love?"

Love is "the greatest thing in the world." It is the key to an understanding of the mystery of life; for not only does love work its magic upon its object, but it also transforms the subject himself. When one's heart is in good condition, one's whole life glows with spiritual health; for one sees the good in men as the great reality, and their sins and faults as sad accidents and limitations upon them. The good-hearted man learns the deep meaning of fellowship with all mankind, with Christ, and with God. If any man's answer to the question, "How is your heart?" is "Strong and sound," that man has already learned what heaven is, and the secret of God's great purpose in creation and redemption.—*Zions Herald.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

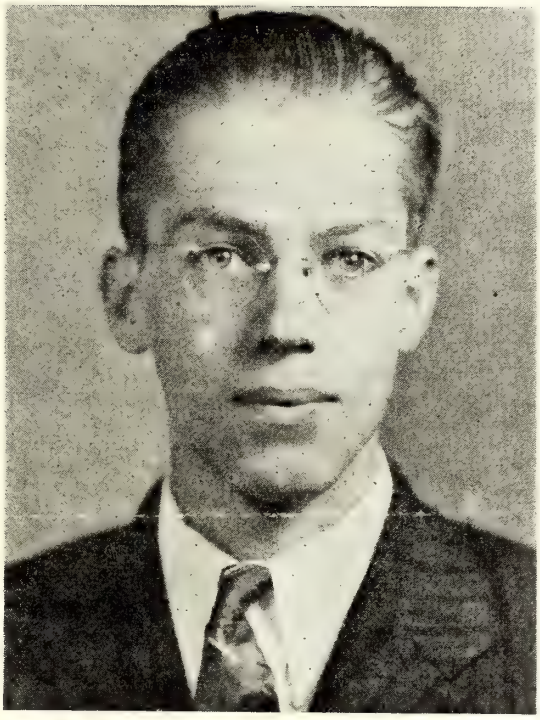
THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, AUGUST 10, 1939. No. 32.



REV. JULIUS SHEPHERD.

The Elon College faculty, students, and the college community were greatly shocked Sunday, August 6, on receiving the news of the death of Mr. Julius R. Shepherd.

Mr. Shepherd completed two years of college work at the University of Georgia, and entered Elon College last September as a ministerial student. He was a member of the Baptist Church at White Hall, Georgia, where he was a deacon and from which church he was licensed to preach.

Julius was the son of Jesse Shepherd, and was born in Graham, North Carolina. His father was a member of the Bethlehem Christian Church. Julius is a nephew of the Rev. David Shepherd, pastor of the Congregational-Christian Church of La Grange, Georgia.

It was Julius' ambition to be a minister in his father's denomination. He joined the Elon College community church last spring and planned to re-enter Elon in September. Julius was one of the finest spirits that we have had at Elon College in years. He had a good personality, was an excellent student, possessed high ideals and an ambition to accomplish something worthwhile in life. We can hardly think of his death. His brethren of the ministerial group selected him as their leader for the coming year.

In experiences of this kind we of the Faith submit in the assurance that He who is all wise doeth all things well.

L. E. SMITH.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

OUR WORK AND WORKERS

Suffolk Christian Church added ten new members to its roll during July, making a total of fifty-six received into the church during the Conference year.

Cecil Thomas, Student Summer Service worker in the Eastern North Carolina Conference, is assisting Rev. E. M. Carter in revival meetings this week.

The revival at Berea, Norfolk, Christian Church will begin the first Sunday in September. Rev. Jesse H. Dollar of Newport News, Va., will be the guest preacher.

Miss Frances Lamb is conducting a Vacation Bible School this week and next in Windsor, Va. Miss Lamb and Miss Shirley Powell last week directed a Vacation Bible School at Pleasant Ridge, near Ramseur, N. C.

Miss Clarene Andes, assisted by Miss Rachel Earp, is conducting Vacation Bible Schools in our Carroll County churches for three weeks. These young ladies also furnish the music for the revival services each evening, conducted by the pastor, Rev. B. J. Earp.

Rev. Joe A. French was the preacher for the revival at Noon Day Christian Church, Wedowee, Ala., the week of July 23-28. He reports a good meeting, both from the standpoint of attendance and interest manifested. Mr. French will return to Norfolk for services the third Sunday in August.

Rev. J. Everette Neese writes: "Rev. Le Grande Moody recently closed a ten day's meeting with fine visible results. His meetings were timely and highly inspirational. The closing night of the meeting we had eight additions to the church and have received four since. Our church enjoyed his presence and invites him to return whenever possible."

DAILY VACATION BIBLE SCHOOL AT MT. OLIVET (R).

We have just closed a Daily Vacation Bible School at Mt. Olivet, Rockingham County, which was conducted entirely by local help. We had a standing attendance of better than thirty, and each pupil was prompt, studious, and interested in the course of study.

The instructors were: Beginners, Miss Hilda Monger; Primaries, Miss Laura Lam; Juniors, Mrs. Blaine Lam; Intermediates, M. W. Mann. Mrs. Mann had charge of the music, and Miss Camie Lilly and Mrs. J. J. Fry were general assistants.

The handwork done by the Juniors and Intermediates consisted of dresser scarfs and tea towels done in fancy work, and sent, by the request of the young people themselves, to the Orphanage at Elon College. The closing was on Tuesday evening, July 25, with the program consisting of an outline of work done, followed by a pageant.

M. W. Mann.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of August 13, 1939.

Sun.—Seeming Blasphemous Audacity—Job 24.
Mon.—Creed Bound—Job 25.
Tues.—Parts of His Ways—Job 26
Wed.—Woe! Hypocrite!—Job 27.
Thurs.—Industrious Man—Job 28: 1-12.
Fri.—The Search for Wisdom — Job 28: 13-28.
Sat.—The Princely Appeal—Job 31: 35-40.

JOIN WITH US IN READING THE BIBLE.

OUR REVIVAL MEETING AT CONCORD CHRISTIAN CHURCH.

The regular revival services for Concord were held, beginning the fourth Sunday in July and concluding the following Friday. Our fourth Sunday eleven o'clock service was conducted by the pastor (J. U. Fogleman). At the noon hour a splendid lunch was served on the church grounds. The afternoon service, at 2:30, was conducted by the Rev. Luther A. Nall, who is pastor of the Calvary Baptist Church of Burlington. Special music was furnished for both services by Mr. Henry Easley and the Murray girls of Burlington.

Bro. Nall did the preaching twice each day during the week. This man of God is a great preacher and he gave us gospel messages on each occasion. The church was wonderfully blessed and revived. Then, too, eight souls were converted to God. And we know, also, that many good seeds were sown, which we feel will spring up to bear much fruit in due season.

At the conclusion of the Friday evening service the doors of the church were opened and five new members were added to the church. We feel that others will join later. The attendance was good throughout the meeting, and the cooperation and fellowship was enjoyed by everyone. The church choir, under the direction of Bro. Underwood, rendered a great service.

The pastor wishes to recognize the "pounding," which the church members gave to him as tokens of their appreciation during the week. There were many good things for the pantry and table. My people are always liberal.

Let us praise the Lord for His presence, His saving grace, and for all of His many physical and spiritual blessings. "Praise the Lord O my soul, let all the earth praise the Lord."

J. U. Fogleman.

VALLEY GROUP REPORTS:

Group No. 4 of the Valley of Virginia churches recently held a picnic and get-to-gether at Endless Caverns picnic grounds. This group has as its pastor Rev. Roy D. Coulter, who has proven himself a real leader. There were some two hundred people in attendance and a fellowship worthy of comment.

After a bountiful lunch, the ladies were gathered and led in a discussion of group problems by Mrs. Clarence Phillips of Bethlehem Church. The men were led by Mr. Ettel of Mt. Jackson, Wissler's Chapel Church. The discussion of both groups revolved around the need of a parsonage for the pastor. A committee composed of Mr. Hillyard and Mr. J. Lohr was appointed by the men and given authority to purchase the land and building near the Mayland Church and convert it into a parsonage.

The real good of the meeting was manifested by the good fellowship and spirit of cooperation on the part of all the churches. The leaders of the discussion groups stressed this spirit, and rules for matters of importance among the group of churches were adopted. It was agreed that any four of the six churches should have the authority in calling a pastor, regardless of the number of members of the opposing two churches, and all would abide by it.

The young people of Palmyra Church, led by Miss Louise Bowman, put on a program at Wissler's Chapel the fourth Sunday evening, and there was a crowded house to see the fine

(Continued on page 14.)

SUBSCRIPTIONS.

Subscriptions are essential for the success of any newspaper. This paper is dependent upon its subscribers for most of its income. There are no advertisements. There is no endowment. The Southern Convention, the Mission Board, the Orphanage, the College, and the Board of Christian Education make up any deficit on the paper. At present, the income from subscriptions is running very low and making it difficult for the officials of the Church to pay for the paper.

The Convention and Conferences have asked the churches to become responsible for securing subscriptions. Several of the churches, both large and small, have reached their quota, but quite a number have not yet sent in their list.

Those pastors who are holding revival meetings might well consider that an opportune time to secure the needed subscribers to the church paper. All new members should have it, if they are to be instructed and inspired as members of the church. Officials of the church need the paper, so they will know how to carry on the work in cooperation with Conference and Convention. Young people need it in order that they may keep informed about what other young people are doing to make the world better. Missionary leaders need it for program material and news of other societies and to know what is being done with the missionary money. Every home connected with our church in the Southern Convention needs "The Christian Sun," and according to the vote of the Convention and the Conferences our churches bear the responsibility of getting the paper into the homes of the members. This is a new venture, and one that can mean much toward the success of local churches. Undoubtedly, it will mean more to the churches than it will to the paper, but those of us who work with the paper will be very grateful for renewals and new subscriptions sent by individuals or church societies. We are depending upon the churches, and we feel sure that all of them will cooperate.

VACATIONS.

The continuous turning of any machine will eventually grind it to pieces. The constant effort of a minister will sooner or later wear him down. The energy of human beings working in a church will expend itself unless given opportunities occasionally to rest and revive. Vacations are very necessary for all of those who labor. Some pastors and churches never work hard enough to need a vacation, but others press so steadily during the most of the year that it becomes necessary for them to find change of scenery and, as Jesus said, "rest a while."

Vacation time should be used largely for rest, for doing things that are different, for developing friendships, and for that relationship that makes one rest back on the everlasting arms of the Eternal. Most ministers find some time during vacation to read and meditate. Many of them plan the year's work that lies ahead and come back to the church not only with renewed health and vigor, but with a new vision of things to be done during the coming year. Sermon topics may be selected, church work outlined, and a sufficient amount of planning done to make the new year seem different because the minister has had a vacation. This planning certainly should not consume too much energy, or else the vacation simply becomes a time for study.

The churches that have a heavy schedule are benefitted by giving their pastor a month's vacation—particularly when they specify that he is to use it for rest and not for making money, even in as good a thing as revival meetings.

HELP FOR REVIVALS.

There are two difficulties about getting ministerial help for revival meetings. The first is related to using our own ministers, and the second is concerned with using some men too much.

If there is something distinctive about our denomination, it would seem to be important to use our preachers rather than going outside to secure evangelistic help. Of course it is a fine thing on occasion to invite people from other communions so we may know their point of view, but as a rule, if we are to build our own churches, we need to use our own people. There are church members today in our fellowship who feel that their churches have been weaned away from the denominational program because ministers of our church are seldom or never invited to assist them in evangelism or other forms of church work. They do not know our ministers and our officials. It is not strange that some of the churches, then, do not support the enterprises of our denomination. Of course they do not support other enterprises. They simply do not support. This is because they are not closely allied with the leaders of our own church group. When a revival meeting is being planned, it is important for pastor and people to give serious consideration to the selection of an evangelist. They want to reach new members, but they also want to build up and establish a church of the Congregational and Christian fellowship. It is usually best to select leaders from this church to do the work for the church.

On the other hand, it is not right for pastors to be away from their fields too much of the time. It is reported that some ministers conduct as many as twelve to fifteen revivals during the year. This means that those men are away from their field one-fourth of the time. The offering for revival meetings is usually large in proportion to the amount paid for pastoral service. This is particularly true where the salary is low. There is a moral question as to whether a minister who is paid by his church for full- (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

During the past week revival services were held at Oakland Christian Church in Nansemond County. The writer was assisted by Dr. N. G. Newman, the assistant pastor of this church, and Rev. R. E. Brittle who did the preaching. The meeting closed on Friday night with thirteen additions to the church. Brother Brittle rendered acceptable service by his faithful and untiring labor.

A week of revival services in a country church offers a good opportunity for social as well as religious fellowship. In visiting among the people in their homes it is a joy to strengthen the ties of friendship between ministers and laymen. What is more desirable, socially, than a good meal with a friendly family? Dr. Newman does not like to eat watermelon just before his regular meal. He prefers it between meals and at bed time. Brother Brittle likes it at any time of the day, and thinks if he can eat a large piece of watermelon he can also eat a good meal. The pastor could not keep pace with these brethren in eating watermelon but looked on with pleasure and interest.

But the chief interest is centered in the meeting. The attendance of the young people during the Oakland meeting was unusual in numbers and interest. Thirty-seven young people sang in the choir on Thursday night. And their singing was inspiring and uplifting. A supply of new song books, donated by three or four Sunday school classes added to the spiritual efficiency of the musical programs of worship. It was good to be there.

And yet there are many people who proclaim the opinion that the revival meeting has passed. That depends in large measure upon the opinion and attitude of the preacher who occupies the pulpit. Preaching in a revival meeting is not easy. It is very difficult if the preacher is lacking in real spiritual interest and enthusiasm. A revival must have an atmosphere favorable to its development. Corn will not germinate in an iceberg, and it will not grow in a refrigerator. There must be a warm fire in the pulpit before the congregation feels the glow of increasing interest.

Is it not possible for our churches to be increased in number and in membership by a general revival movement? Are the ministers of our churches ready for such a spiritual refreshing? Would it be reasonable to expect united ministerial support of an aggressive leadership in that field ? What response would our laymen give to a call to prayer for a revival in Sunday schools, Young People's societies, Pilgrim Fellowship and all churches.

The time is opportune and the fields are white already to the harvest. There is a dire need in our very midst and at our doors. Souls are perishing. They are spiritually hungry—more hungry than the multitude which Jesus fed with a few loaves and fishes. "We haven't the means," says someone, and neither did Jesus, but He drew upon unseen, available resources for power to increase the lunch provided by the obedient lad. We can bring what we have, with a definite objective, and under God's blessing great things can be done in the name of Jesus Christ our Lord.

Such a movement, such a spiritual blessing must be preceded by much prayer and intelligent preparation. But it must come down from God. There is no power on earth to produce a revival except the power of God in people who are saved and consecrated to Him. God is ready. May the churches unite for this great work.

I. W. JOHNSON.

ELON HAD A FLOOD.

The location of Elon College is 700 feet above sea level. The tides are not likely ever to reach her campus. However, she is exposed to the skies, and the clouds often hang heavy.

A little more than two weeks ago in the early evening hours there came what is commonly called a cloudburst. The campus and the surrounding community were literally deluged. While there was no authorative record of the amount of rain fall, Professor N. F. Brannock declares that within an hour and a half's time a tub eight inches deep was filled to overflowing by the rain fall.

There is a decided slope in the northeast corner of the campus. The wall surrounding the campus is three and one half feet high. The depression extends from the Christian Education building to the wall. The water fell so rapidly and in such abundance that the corner of the wall was filled to overflowing. As the water poured over the wall it was partially undermined. The pressure was so great that one hundred and five feet of the wall was washed away.

Workers on the campus have been cleaning the mortar from the brick, and the wall will be rebuilt by the time school opens. There were other minor damages caused by the storm. Not in the history of this section, has the community had such a flood.

In the administration of the college affairs there are frequent losses and disappointments. There are also happenings that are gratifying and encouraging. One month from the writing of this letter freshmen will be registering for the 1939-1940 session. We had a very fine freshman class last year, and indications are that the freshman class for 1939-1940, which will be our Golden Anniversary year, will be larger than the freshman class of any previous year. It is also noted that we have a larger number of upper-classmen returning than usual. At this writing practically every room available for girls has been reserved. Room reservation fees have been paid. There are perhaps half a dozen girls of the former student body who will return but who have not reserved rooms. We usually have ten to fifteen new girls register during August. Present rooming conditions for young men are a bit more favorable. We have room for perhaps fifty more boys. However, there are practically this number of former students who have not reserved rooms and who will return. And, of course, a large number of new male students will be applying for entrance.

The question of dormitory facilities is becoming acute at Elon. Perhaps the enrollment should be limited and when the quarters were filled not admit any others. During the past three years the administration has been quietly and without any publicity selecting students for Elon. We have not at any time turned away any member of our own Church. We are anxious that families belonging to the Church patronize their own school.

The inference of this letter is not that since we have been flooded with water from the sky we are flooded with an influx of students, but merely to count our blessings in the face of our misfortune. There are still many of our own young people who are going to college who have not sent in their application. We will be very happy to receive the same.

L. E. SMITH.

HOLY NECK ECHOES.

In March, 1938, the writer accepted the call of the Holy Neck Congregational - Christian Church after a pleasant and interesting pastorate of three and one-half years at Albemarle, N. C. Going from an industrial area to a rural one proved to be

not only a contrast, but a liberal education. These eighteen months on the field have persuaded me that our rural churches have a greater contribution to offer than I had ever imagined. Perhaps these observations of mine may prove an inspiration to others.

Holy Neck (corruption of Holy Neck) is unique in that it is one of the few rural churches that has for years independently supported a full-time pastor. Located in a good farming section of Eastern Virginia no doubt is a factor, but does not tell the whole story, since other churches equally well located have not accomplished this desired goal.

In answer to those who continually say: "You can't do in the rural church what you can do in the town and city church," I am inclined to agree if the present set-up is not definitely changed, but there is no adequate reason to believe that changes cannot be made.

Naturally the equipment and conveniences do not always measure up to the standard of the city churches, but in two particulars, the two most necessary, there are grounds for improvement, i. e.:

A varied and inclusive church program and a proper emphasis on Stewardship.

Facts and figures are more convincing than theories; the following brief resume of the activities of Holy Neck do not reveal the ideal, but I am sure that they do present a rural church that recognizes its opportunity, even in these days of change.

1. The Program—The Church School, with a capable superintendent, has an average attendance of 135, and the morning service has an average of 155 for the year. The Missionary Aid Society meets regularly with a planned program and a record for meeting its conference standards and apportionments.

A healthy Pilgrim Fellowship keeps abreast of the times and pays its obligations to the missionary cause in full, with the Juniors ready for graduation by following a similar program.

The members of the choir take their rehearsals seriously enough to produce desired results in the ministry of music.

The educational needs are not neglected. A daily Vacation Bible School takes care of the children and the local Leadership Training is supplemented by having delegates at Elon College every summer.

The church calendar is made the basis of the church program with special services for Advent, Lent, Easter, Whit-Sunday, Thanksgiving, Mother's Day, Father's Day, Children's Day, Memorial, Armistice, and Graduation added to the variety and inclusive program. The annual revival provides the time for the ingathering and strengthening of the church.

Yes, Holy Neck has a tradition, but a tradition is not enough; it has a duty to the present and a program for the future. The church, the rural church, has a real place, a vital place in the Kingdom.

2. Stewardship—Can the rural church be self-supporting? Perhaps not in every instance, but in developing available resources and presenting Stewardship in its right relationship to the church, improvement can be made. At Holy Neck, in addition to the support of the pastor, this church with a membership of less than 300 has repainted the inside of the parsonage, put on a metal roof and recently built a screened front porch. The ladies furnished the kitchen, including an electric stove and also the guest bedroom, even to hanging pictures on the wall, and putting shades to every window in the parsonage. (Incidentally, these features seem to be necessary fixtures and furnishings for every parsonage.)

Other expressions of good will of a more personal nature were not overlooked, for the parsonage pantry was replenished on two occasions, and the men not to be denied made it possible for the pastor to get two suits of clothes and an overcoat. Giving is living, appears to be the motto. In doing this the church did not forget its obligations to the Conference and world-wide service, and kept its reputation of paying these in full.

What is possible for one rural church is not impossible for others.

The writer can afford to write these things because he takes no credit for the achievements. A short pastorate of eighteen months would not permit that. Holy Neck is used to prove my thesis that the rural church is not to be regarded simply as "a feeder for the city church," but can and must produce a leadership and provide a program that can keep pace with the needs of the day and serve our Christ and his Kingdom most effectively.

What Is the Solution?

1. Personal pastoral oversight. In this instance the long and worthy pastorate of the beloved Dr. N. G. Newman has been a factor along with the vision of other previous pastors. The day of the "preaching point" is over; at best, it was never conducive to growth.

2. An informed membership that feels itself an integral part of all Conference interests and by representation at its meetings keeps the local church informed and alive to every effort.

3. Teaching Stewardship. It is not fair to the members of the rural church to ask them for less than they can afford to give, for this deprives them of God's blessing, and at the same time prevents the local church from enjoying the full-time ministry.

The unselfish loyalty and devotion of the laity deserves admiration and there is every reason to believe they will respond to the challenge of our day, when they see the rural church in its true perspective and so coordinate the resources and efforts to produce the best results for the Kingdom.

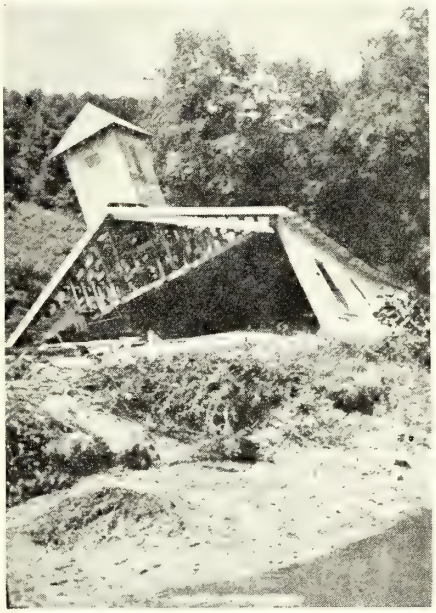
Arnold Slater.

CHURCH FLOATS AWAY.

During the recent flood in Kentucky, the Gregoryville Christian Church, at Gregoryville, Ky., was lifted from its base and floated a third of a mile down the creek, and is considerably demolished.

Strange to say, the pulpit Bible was found dry and undamaged. Fourteen benches are still good. A brick store near the church had three feet of water in the basement.

The people are planning to rebuild the church at once on a higher location, and much has already been donated for doing this. Services are now being held in the county school house. Anyone interested in helping to rebuild this church, may send donations to Mr. Floyd Wilson, Carter County, Gregoryville, Ky.



GREGORYVILLE CHRISTIAN CHURCH.

Elon College Golden Anniversary

Canvass for funds in a day like this is not the most encouraging undertaking. When such an effort is made in mid-summer, the hazards are multiplied.

Dr. D. J. Bowden, of the Department of Christian Education, and the writer have been in Norfolk, Portsmouth, Berkley, South Norfolk and Portlock during the past week working in the interest of the Golden Anniversary Campaign. Abundant success has not attended our efforts. The time, however, was not spent in vain. In addition to publicity and increased interest in the college, a number of our friends have joined the Anniversary Club, for which we are grateful. One friend, who is not a member of the Church, or an alumnus of the college, said that he would not make a pledge but that he would give his check for $50.00, that he was glad to make the contribution, and that he felt that what has been accomplished at Elon College since 1935 deserved to be recognized and further supported.

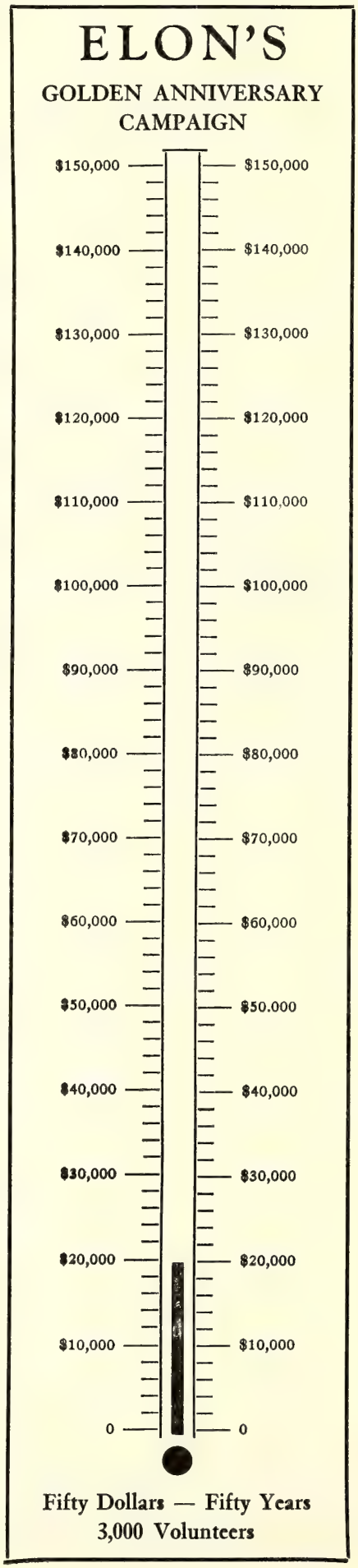
When those of us who belong to the Church and are interested in its efficiency and progress realize fully the position that Elon College holds in our Church, the contributions that the college is now making, and that further the Church now has a property including endowment valued at a million and a half dollars, with a debt of only $135,000 against it, those who possibly can will be glad to contribute a minimum of $50.00, and those who are able to give more will be delighted to do it.

Today is the day of need for the college. We must get rid of this debt. It has hampered our institution and the work of our Church long enough. We are able to do it, and by the grace of God we will.

New Club Members.

	Pledged	Paid
Chaplain W. W. Elder	$ 50.00	$ 50.00
S. Ray Barrett (Memorial Rev. J. W. Barrett)	50.00	
John J. Pitt	50.00	15.00
E. L. Hurst	50.00	
H. C. Hedley	50.00	
A Friend	50.00	
H. M. Cannon	50.00	
Rev. S. W. Phillips	50.00	
Totals for week	$400.00	$ 65.00
Previously reported		19,250.00
Grand total		$19,650.00

L. E. Smith.



A CONTRIBUTION THAT COUNTS.

One day last week I stopped at a home to ask a good brother for a contribution for our college. He received me cordially and invited me to have a seat on the porch, for it was very warm.

Said he, in the course of the conversation, "My wife and I have talked the matter over and have decided that in our present condition we could hardly afford to give to the college at this time. You see," he continued, "I am crippled with arthritis. My wife is also afflicted with arthritis. I have a large family. I have been unable to work for two years. Times have been a little hard with us, but I have been fortunate in that I have provided for a little income. Since the services on Sunday we have talked about the college again and have decided that we would like to have a part in this good cause. If you will make out the card on as easy terms as possible, I will sign it and we shall try to pay." Then he said, "Wait a moment, and let me speak to my wife." He came out with a check for $50.00 and said, "We decided that we might as well pay now. It probably will help you more if paid than pledged."

That is a thrilling story. I hardly knew whether to accept the money or not, and yet he was so earnest and anxious in his decision. This experience encourages me to believe that if God can put it into the heart of a man like this with his handicaps to contribute to the interest of the college, that He can likewise put the same desire and purpose in your heart and in the hearts of hundreds and thousands of others, and that by and by the debt on our college will be paid, and we shall be happy in our freedom to go forward in this program of Christian Education in the name of our church for modern youth. Your pledge and contribution will be greatly appreciated.

BEGIN NOW.

To make your plans to be regular at church and Sunday school in September.

To help finish this church year with a good accounting. Save an extra bit with which to help pay our Conference Apportionment in full. Let's attend Conference with a good report.

To make September, the closing month of the present church year, a record month.

To pray for the revival meeting.

To make plans for all departments and organizations in the church for next year.—*Suffolk Church Bulletin.*

A Minister's Influence

By John R. Scotford.

Promotion and Education Division of the Board of Home Missions.

In the average parish the good pastor is remembered longer than the great preacher. His ministerial standing is a distinct asset to a man when he becomes pastor of a new church. Because he has been vouched for by his denomination, he is accorded a hearty welcome and finds awaiting him a group of people who wish to be his friends. Few newcomers enter a community with more prestige.

But the official position of a pastor is also a barrier between him and a host of people. He is regarded as one who has been "set apart." The popular supposition is that he is different from other men.

Occasionally a minister is tempted to rebel against the artificiality of many of his contacts. Jesus went about doing good without benefit of ecclesiastical standing, and thereby became the friend of publicans and sinners. Many a minister has wondered if he could not do more real good talking to people in the marketplace than preaching from a pulpit.

Unfortunately most of us lack the personal winsomeness of Jesus. Not many would give up their fishing to follow us. We may regard the institution of the church as a good deal of a nuisance, but it is through its organized life that we make most of our human contacts. One of the great justifications of the church is that it draws people together and thus exposes them to the personal influence of the minister. Many of us would have a hard time finding a following, if it were not for the religious organizations which we have inherited from our predecessors. But every minister wants to be something more than cog —or a carburetor—in an ecclesiastical machine. What steps he will take to avoid such a fate depends upon the temperament and training of a man.

Titles are a dangerous commodity. One of the most inane salutations ever invented is that of "Reverend." It means little and is rarely used correctly. Strictly speaking, it is not a title but an adjective, which may be placed before a title. "Reverend Jones" is incorrect, and makes most intelligent ministers writhe. If people cannot be weaned from the "Rev.," teach them to make it "the Rev. Mr. Jones." "Rev." undoubtedly helps the postoffice to deliver mail correctly, but otherwise it is a hinderance and a nuisance. About once a year it is helpful to talk to the church school about the proper way to address a minister in the hope that the children will take the news home to their parents.

As for the title, "Doctor," that, too, is of questionable value. When a man of ample stature and ripe experience is called "Doctor," whether properly or improperly, it probably does no harm. But, for ministers who are either young or not naturally impressive, such a title sets up a hurdle which must be negotiated before real friendships can be established. There is much to be said for the custom of the army, the navy, and the more sophisticated college faculties of discarding titles in ordinary conversation in favor of plain "Mister." The minister's family might well set a good example in that respect.

The same principle applies to a minister's appeal. Clerical garb is an effective muffler of profanity, and it gets a minister certain advantages. For young men it is dangerous, as it tends to frighten people away. On the other hand, S. Parks Cadman wore clerical clothes with much gusto, and it hampered him not at all. Before deciding on a clerical outfit be certain that your personality completely overflows your clothes—which was the case with Cadman.

An air of much learning will always separate from common folk. He can't know too much, but he should not talk as though he had swallowed the dictionary.

Curiously, the appearance of great piety will effectually separate a minister from the mass of men. Frank Buchman once said, "You may not like it, but it is really our sins that draw men together!" Most people are rather painfully conscious of their shortcomings. They know that they have made an bundance of mistakes and blunders. In the presence of a minister who seems to be quite saintly they feel just plain uncomfortable.

On the other hand it is not necessary for a pastor to simulate that sorry creature, the ministerial sport, just to prove that he is human. But he can so conduct himself that people will feel that he is facing the same problems which confront them.

A pastor needs to be careful lest the institution which he serves comes to cloud his vision of life. It is very easy to live behind stained glass windows and see everything from an ecclesiastical angle. One becomes very busy about many things, some of which do not really matter. Recently I heard of a prominent pastor who said to a parishioner seeking counsel, "I'll give you ten minutes." People quickly sense whether we are more concerned with the building of an institution or the helping of men and women. It is very easy to become priests and Levites when we see human need—and go by on the other side of the road.

Nothing helps a man to win the confidence of people like years of continued service in one church. When we come to a community as "the new minister," the emphasis is inevitably upon our ecclesiastical standing, but, if we stay around long enough, our ordination will be forgotten and we will be accepted for what we are. In times of trouble people tend to seek counsel of one whom they have known for a long time. Their lips open more readily for an old friend than for a stranger. One of the contradictions of church life is that the longer a minister remains with a church the poorer his statistical record is likely to become, but the greater is his personal influence in the community.

In our youth most of us ministers were more or less hampered by our ecclestiastical swaddling clothes. His wife chastens him and his children educate him. He meets defeat. The mysteries of human experience are gradually revealed to him. The church ceases to be an end in itself and becomes a channel through which he can work with individual men and women. As his personality mellows, his influence grows.

EDITORIAL.

(Continued from page 3.)

time has a right to take additional pay from outside sources. If he holds a revival meeting and gets an offering of say fifty dollars ($50.00), it may be appropriate for him to turn the money in to the treasurer of his church, since the church is paying his salary. Some preachers do that. Otherwise they are being paid by their church and using their time for remunerative service elsewhere.

In selecting help for a revival, these two difficulties should be kept in mind. On many occasions the best evangelist is the regular pastor, backed up by his deacons, Sunday school teachers, and other workers. It is a fine thing sometimes to invite a brother pastor who understands the local situation, and who will help to do a constructive piece of work, but it does seem that we need to do some very serious thinking in the field of selecting helpers for revival meetings.

II. THE DEVELOPMENT OF MUSIC.

[The excerpts herewith presented are from the second of a series of five lectures that the late lamented Dr. W. W. Staley delivered at the Elon Chautauqua, July, 1924, on the general topic, "The Music World." As stated last week, it was Dr. Staley's idea, at the request of many who heard them, to have the lectures put in book form, which idea was never carried out. We are sure "Christian Sun" readers will profit by reading what is herewith offered under the sub-title given above. J. O. A.]

Music was originally connected with the dance, military evolutions, and religious rites. In all cases, it expressed emotions. The clapping of hands, the stamping of feet, and the shout of voices are natural expressions of happy feelings. Music had simple but genuine beginnings; and no other art has had such logical and gradual development. Instrumental music leads the way and runs back into the prehistoric past. Musical instruments range from the rudest horns and cymbals to the pianoforte. In this long range, there are 778 musical instruments.

The development of musical instruments has been the development of genius, business, pleasure, and worship. There are three outstanding instruments: the organ, the violin, and the piano. The organ has been called the king of instruments. Organ-building appeared first in Egypt, the cradle of civilization; was carried into Greece, and then in Europe. Its use in church was introduced by Julianus, a Spanish bishop, about 450 A. D., but not until the seventh century was the organ used in congregational singing by Pope Vitalian of Rome. The Greek Church has always refused to use the organ in church. The organ, like all great things, has had a great history. In very primitive times, the organ was blown by the mouth, and holes in the pipes were opened and closed by slides. The bellows was added in one or several pairs, and compressed alterntely, that the wind supply might remain uniform.

Clesibius, an Egyptian, 200 years before Christ, applied hydaulic pressure to the organ, and the hydraulic organ was made as late as 826 A. D. The prejudice against the hydraulic organ introduced the pneumatic organ. The word "key" in music was given because it unlocked the sound within the pipe. The first keys were from three to five inches, and several feet long. Players were called "organ beaters," and struck the keys with their fists or elbows. The first keyboard to be credibly recorded was in the eleventh century, at Magdeburg. It had sixteen keys, forty inches wide. The early organ required much leather for the bellows—in one case, seventy cowhides for twenty-one bellows.

The tones were loud, and could be heard throughout the town. The swell, by which expression is gained, was invented and used in England in 1712, but slowly adopted in Germany. There is no limit now to the expression of the organ.

The violin ranks highest as a stringed instrument, and may be classed as an Italian product. It is the most wonderful instrument in the orchestra. It ranks next to the human voice in flexibility, and outranks the voice in range. Its music charms all people. It sympathizes with wealth, poverty, and affliction. The greatest virtuoso was Pagarini, in the last part of the eighteenth century. In former times it was considered unseemingly for a woman's hand to touch the violin; but that day has passed, and the finest violinists are now women.

The pianoforte was invented by Bartholomeo of Florence (1651-1731), and two of his makes are still in existence—one in Florence, and one in the Metropolitan Museum, in New York. Germany is famous for pianos. Steinway, in America, takes high rank. The first piano sent to England was made in Rome by Father Wood, an English monk. This instrument came across the Atlantic to America, and now America is the greatest piano-builder in the world.

Voice is the other department of music, and voice culture is delicate, extensive and of wide influence. Voice is from heaven, as heard at the baptism of Jesus, saying, "This is my beloved Son, in whom I am well pleased." Voice is really the sound uttered by living beings, with man next to to God in the scale of culture. There is no school for animal voice-training. Nature completes her work in all below man.

All the emotions of the human heart can be moved by the human voice. Anger and love are known more by voice than words. In fact, music would die if the race were mad. People cannot sing when mad. Men and women leave the choir when they get mad. The lullaby of the mother, the song of praise in worship, must be in a sweet spirit. Music is the fountain from which gushes pure emotions in sweet currents to soothe wounded spirits and sad hearts.

The development of the voice is one of the great elements in Christian civilization; and it has sweetened home, enriched worship, made the Sunday school, entertained society, and led the march of progress along the highway of hope. This would be a dull world without music; and education and business would suffer irreparable loss if the musical voice were dead.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 5, 1939.

Sunday Schools.

Liberty (Vance), Henderson, N. C.	$ 5.64
Lebanon, Semora, N. C.	1.20
Bethlehem, Timberville, Va.	3.36
First, High Point, N. C.	1.00
First, Portsmouth, Va.	4.22
Bethlehem, Suffolk, Va.	2.70
Henderson, N. C.	3.69
Total	$ 21.81

Individuals and Churches.

Concord, Timberville, Va.	.55
Total for week	$ 22.36
Previously acknowledged	17,201.73
Total since Sept. 1, 1938	$17,224.09

We regret that our report of receipts the past week is so brief. Let us hope that it will be larger next week. The church and the church alone, with its Sunday School and Missionary Society, is the only institution that makes donations to share the gospel with others. County, state and nation make donations to assist in benevolences and to relieve material and physical wants and needs, but none of these agencies make a contribution to missions. It was to His followers, the church, to whom Christ gave the command, "Ye shall be witnesses unto me the uttermost parts." Only His followers have been willing to witness for Him by word of mouth, or by donation of purse. We are profoundly grateful for the donations that come in as they show unmistakably that they are followers of Him, who said, "I will build my church and the gates of hell shall not prevail against it." J. O. A.

NEWS FROM MISSIONARY SOCIETIES.

By Mrs. W. M. Jay.

ELON COLLEGE.

For the past ten months the Elon College Woman's Missionary Society of the Congregational - Christian Church has held regular monthly meetings and also a circle meeting each month. The society continues with groups of four circles, with the younger people forming the auxiliaries.

Each monthly meeting has had an interesting program. A guest speaker has come many of the times and presented the devotionals. Mrs. W. N. Huff, Mrs. D. J. Bowden, Mrs. J. D. Messick, Mrs. W. E. McCardell and Rev. Duane Vore have aided in special music.

Even though the year hasn't come to a close yet, each circle has reached its financial goal, and each group also helps to sponsor an auxiliary; thus they aid these departments in reaching their goal.

In August the division of circle members will be made. Each year the names are shuffled and drawn, and by this method, the change makes each member become better acquainted and gives them contact with those whom they probably do not have an opportunity to mingle with except through the society gatherings of the church groups.

Under the leadership of the cradle roll superintendent, Mrs. M. W. Hook, the annual Cradle Roll Rally was held in the reception room of the Y. W. C. A. on July 20. Dr. G. O. Lankford and Mrs. J. L. Foster assisted Mrs. Hook in the program, after which the children had their mite box opening. A social hour was enjoyed by both the little folks and their mothers.

On the second Sunday in July the society held its public meeting in the Whitley auditorium at 11 o'clock, with a splendid congregation present. The president of the society, Mrs. J. L. Foster, read the call to worship and Miss Helen Barney gave a prelude of organ music. The young people had charge of the choir and Mrs. D. J. Bowden sang the offertory solo.

The message, "Missions An Idea," of Dr. J. O. Atkinson, Mission Secretary, was presented by Mrs. Mattie Parker, in a well written paper. Dr. Atkinson could not be present, owing to illness. The message of Rev. F. C. Lester, Promotional Secretary, was brought by Mrs. Lester, in his absence, since he was called out of town.

Three small boys of the Willing Workers, Dale Kimrey, Charles McCarn, and Nash Parker, Jr., served as ushers and had charge of the taking of the offering.

The August and September meetings will bring the year to a most successful close and the following officers have been named to serve next year. Mrs. W. P. Lawrence, president; Mrs. M. W. Hook, vice-president; Mrs. E. W. Vickers, treasurer; Mrs. Ruth Rogers, recording secretary; Mrs. H. D. Lambeth, corresponding secretary.

Mrs. H. D. Lambeth.

WAVERLY.

The Woman's Missionary Society of the Waverly Christian Church held regular meetings throughout the year. Two new members have been added to the roll, making a total membership of seventeen at present. Both study books have been used with Rev. T. Fred Wright, the pastor, as teacher. A splendid attendance and much interest was the result and many report an enjoyable time.

The World Day of Prayer was observed in February in a union service, with the other churches of the community taking part. Two boxes of clothing were sent to the mountain work and many extra projects done.

After the business meeting in June the program was turned over to the Cradle Roll Superintendent, Mrs. O. C. Osborne, who gave a very successful party to the mothers and little folks, with fifteen answering the roll call. Mite box opening and refreshments followed, and all report a lovely time.

Mrs. F. E. Knoeller sends us the Waverly report, which shows that these ladies have been diligently working at the task assigned.

AMERICA'S STAKE IN CHINA.

By Jean Lyon.

[Jean Lyon is a New York City newspaper woman, and a China-born daughter of missionaries. Facts in the article, whose sources are not credited, were taken largely from news released from the China Information Committee, which are sent out regularly by a group of Americans in China who are interested in seeing that the outside world gets a true picture of events in China.—Editor.]

Prophecies of the outcome of the war in China cannot be made. John Gunther, author of *Inside Asia*, believes that it will be difficult for Japan to win. She has been sucked in further than she ever intended. P. C. Chang, member of the People's Political Council of China, now visiting in the United States, likens the struggle to the struggle of a fist being pushed into soft glue, rather than a fist against fist. ". . .the glue will follow the fist," he says, "although the fist may feel very proud that it is going ahead. In other words, the glue is going to surround the fist. The further you go in, the harder it is to get out."

Mr. Gunther, however, also believes that it will be difficult for China to drive Japan back into the sea.

To Americans the importance of the outcome of this war lies in the facts behind it of broken treaties and unhalted aggression. With each success of aggression in Europe and Asia the hope of a world which can live by peaceful treaty agreements fades. That Japan should be forced to lay down arms and turn to the conference table is an essential to a future peaceful world. And that she should do it without having tasted the brew of success by arms is another essential.

China is growing stronger, to be sure. But until the United States ceases *to give aid to Japan*, China cannot be expected to win the battle for future world peace.

Americans can do several things to show their belief in treaty agreements and peaceful settlements of conflicts. They can insist upon placing an embargo on Japan. They can carry on individual boycotts of Japanese goods. They can give succor to the wounded and to the refugees of China who are helpless victims of aggression.

Until America faces her own responsibility in the conflict, however, there may continue to be a "stalemate in the Far East," as John Gunther predicts. Despite China's growing strength, her task of resisting a Japan who is aided by the democracies is too great. If China is to win back her right to live as a peaceful nation, she must have the moral support of Americans.

Thirty thousand people gathered for the opening session of the Baptist World Congress in Atlanta, Ga. Among the 30,000 were messengers from sixty nations. Dr. George R. Truitt of Dallas, Texas, native of North Carolina and one of the world's great preachers, is president of the body and presided at the opening session. This gathering in itself was a fine tribute to a great Christian Church that keeps close to the heart of humanity as well as close to their Lord and Master. The entire nation is honored in having the Baptist World Alliance to hold its sixth session in the United States of America. —*N. C. Christian Advocate.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

ANTIOCH YOUNG PEOPLE COMPLETE YEAR'S WORK.

On July 20, 1939, the Antioch Pilgrim Fellowship, Valley Virginia Conference, started on its second year of work. A brief check-up on last year's records shows the following facts: enrollment at beginning of year, 17; new members added, 5; average attendance, 15; attendance of charter members, 82 per cent; percentage attendance of entire group, 78 per cent; amount raised by group, $45.00; charter members with perfect attendance, Raymond Andes, Herman Hunley, Mark Showalter, Max Showalter, Glen Showalter.

It was decided to have two meetings each month during the coming year, rather than one. One of these will be a business meeting followed by a social hour to be held the first Wednesday of each month in the homes. The other meeting will be a worship service at the church on the third Sunday night of each month.

Officers elected for the coming year were: president, Raymond Andes; vice-president, Helen Showalter; secretary, Leon Frank; assistant secretary, Mark Andes; treasurer, Ewell Tate; superintendent of music, Everett Wampler; superintendent of missions, Herman Hunley; superintendent of world fellowship, Anna Lou Showalter; superintendent of literature, Norma Showalter; adult adviser, Miss Verdie Showalter.

The officers met and planned the work for the coming year. Some of the things to be included are: (1) Books for our library, (2) Peace play for November, (3) Support Mission Project of the Southeast, (4) Give award at end of year to most outstanding member, to be based on work done and attendance at meetings, (5) Vesper service, (6) Picnic.

ANNA LOU SHOWALTER.

EASTERN VIRGINIA ACTIVITIES.

The following activities were reported to the Sunday School Convention by Charles E. Heath, Jr., president of the Eastern Virginia Pilgrim Fellowship:

1. A Fellowship Supper was held in conjunction with the sessions of the Eastern Virginia Conference at Suffolk Church in November, 1938.

2. At the annual Spring Conference in Portsmouth on March 25, 1939, nineteen churches were represented by one hundred and six registered young people and friends. The theme was "Pilgrim Fellowship at Work."

3. Eighteen churches were represented by forty-nine young people at the Elon Summer School of Leadership Education.

4. Nineteen churches were represented by one hundred and eighteen registered young people and friends at the Summer Conference at Liberty Spring Church on July 11, 1939. The theme was "What Price Fellowship?" At this meeting seven young people's missionary societies reported; seven young people's societies reported; three Christian Endeavor societies reported; two churches represented gave no reports. From the reports it appears that seventeen churches had about five hundred and fifty people, with four hundred and eighteen active young people in the societies.

5. Eastern Virginia Pilgrim Fellowship helped send Hal Ruppenthal of the Kansas Fellowship to the World Conference of Christian Youth at Amsterdam, Holland.

6. Ten dollars ($10.00) sent to the Board of Christian Education to help pay for the service it renders.

7. The Fellowship in session on July 11 voted to help the Southeast Pilgrim Fellowship share with the young people of China by erecting at Tientsin a building for Christian education and fellowship.

PALMYRA YOUNG PEOPLE.

The Christian Endeavor Society of Palmyra Christian Church presented a program at Whistler's Chapel on Sunday night, July 23. In addition to hymns, scripture, and prayer, the service included a song by a group of small children and a short play entitled "The Loveliest Thing." This program was under the direction of Miss Louise Bowman.

"Christianity is a traveling faith; it is never healthy when it stops; its genius is to go farther."

WHAT CAN WE DO ABOUT GAMBLING?

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 20, 1939.

SCRIPTURE: Amos 8:4-10.

Daily Readings—

Monday—Gambling Over Jesus' Vesture—John 19: 23, 24.

Tuesday—Gambling With Birthright—Gen. 25: 27-34.

Wednesday—Gambling With One's Soul—Mark 8: 34-38.

Thursday—Gambling With Sin—Mark 15: 12-16.

Friday—Gambling With Death—Gen. 2: 15-17; 3: 4-6.

Saturday—Gambling With Eternity—Mat. 7: 21-23.

The Christian Youth Council of North America, representing nearly forty denominations and interdenominational agencies, makes the following statement about gambling: "Deets Pickett, in his book, *Fools' Gold,* estimates that in 1936 gambling cost every man, woman, and child in the United States approximately $50.00. The total cost of gambling has been estimated to run well over four billion dollars annually. Gambling is undoubtedly one of our greatest social evils and is probably far more widespread than even our most informed people in the church have ever imagined. It can be found in almost every street and alley, in rural as well as in urban communities, and it affects both rich and poor, young and old alike. It is a major enemy of Christian living because: (1) It violates the law of order in the universe, for chance takes the place of reason; (2) It demoralizes human personality and character; (3) It promotes crime. Gambling and other centers of vice are usually headquarters for those who engage in crimes of violence; (4) It places a financial burden on society."

Questions for Discussion—

1. What is the most common form of gambling in this community?

2. What are some ways young people can satisfy their desire for adventure without gambling and without getting into trouble?

3. Do high school young people gamble much, such as betting on baseball games, football games, slot machines, etc?

4. Some people say that it is all right for a man to gamble if he uses his spare money not needed for food, clothing, education, and other necessities. Do you agree? What are your reasons for your answer?

Suggested Hymns—

"Rise Up, O Men of God."

"True-hearted, Whole-hearted."

"All Hail the Power of Jesus' Name."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

ELISHA: A LIFE OF RIGHTEOUSNESS.

Lesson VII—August 13, 1939.

Golden Text: *Be ye kind one to another.*—Ephesians 4:32.

Lesson: II Kings 5:1-27.

A Place for Us All.

Do not be discouraged because you are not like somebody else, or because you cannot do things as well as somebody else. God made us different, and there is a place in His purpose and His Kingdom for us all. Elijah and Elisha were so different from each other, but God used them both because they yielded themselves to do His will. It is not primarily a question of who you are, or what you know, or what you can do, or what you have, but primarily a matter of whether you give such as you have and are to God unreservedly. Be yourself. But give that self wholly to God. He has a place for you and He can use you in an amazing way, if you do His will.

A Great Man—But.

Naaman was a great man. He was captain of the army of Syis—that indicated he was a man of ability and industry—and he had won honors as a general. He was held in high regard by his master, the king. He was a man of valor, a man known for his courage and fearlessness. But, but, but, he was a leper, and that was the tragedy of it all. Unless he could find some cure for this dread and deadly disease, all of his ability and courage would come to naught. How true it is of so many men and women. They have looks and ability and position, but, but—but they are moral lepers, they have secret sins, they have glaring faults that impair their influence and their usefulness. Unless they can find help in Christ they are headed for disaster.

A Faithful Witness.

In Naaman's household there was a slave girl, a little maiden, an Israelite who waited upon Naaman's wife. She had been reared in the faith of her fathers; she knew of, and she had faith in God. She had in her heart a great compassion for her master, and a great yearning that in some way he might try to avail himself of the help of her God. She mentioned the matter to her mistress, who in turn mentioned it to her husband, who told the king. Immediately, the king made plans to have his favorite and capable general go to Israel that he might find help in Israel's God. Here, to the writer of these notes, is one of the most thrilling passages in the whole Bible. This little girl, with a firm faith in her God, and a compassion for her master, though a slave, bore her witness for her Lord. How she puts to shame so many of us who seldom, if ever, bear at least a vocal witness to our faith in our God. And how true it is that often those who are servants and those who live and work in obscure places know more about God and know God better than many high places. For instance, there are many servants working in the best homes, who actually know more of God through experience than do their more cultured and wealthier mistresses. And many a man working at a humble task in shop or mill or on a farm can teach his master about the reality of God. We see another instance of this in the fact that the king of Israel thought that the King of Syria was trying to pick a fuss with him, for he did not think of his God as one who could heal leprosy. Folks in high positions are not always the best authorities on religion. They may know more about God, but they do not necessarily know God better than people in humble walks of life.

A Proud Man.

When Naaman appeared before Elisha's house, Elisha did not even deign to come out to greet him. Instead he sent word to Naaman to go and wash seven times in Jordan. That was adding insult to injury. This man Naaman was "some pumpkins." He thought he should have had a little more attention paid to him. Elisha ought to have "kowtowed" to him. Furthermore, if he was going to wash or bathe anywhere, he was not going to bathe in the muddy Jordan, when there were clear, pure rivers closer at home. That got Naaman's goat. In a huff he turned and started back home again. And was the old fellow hot, as we would say.

What a barrier pride, especially false pride, is to some of the best things in life. It shuts the door to many of life's best things and richest experiences. Jesus realized its danger and again and again insisted that it was only as men were willing to humble themselves, to lay aside their false pride and their false dignity, that they could enter the kingdom of heaven, that they could discover and appropriate the highest values of life. Many men and women are not willing to confess publicly that they are sinners, that they have missed the way, that they need help outside of themselves, and thus miss the joys of the Kingdom. Men, even the greatest of them, must repent and confess if they are to get into the Kingdom.

A Sensible Word in Season.

As Naaman turned away in his blind rage, one of his servants made bold to speak to him in a very common-sense way. He suggested that if the prophet had told him to do some great thing, he would have done it. "How much rather then when he said, 'wash and be clean?'" The servant "had something there," and the angry general had sense enough to see it. It must have hurt his pride to take advice from one of his servants, but he did it. He went down to the river Jordan and dipped seven times, and as he came up out of the water the seventh time his flesh was even as a little child's. His obedience, by faith, had made him whole.

If only God would ask us to do some big thing, how we would do it! If we had a million dollars, how gladly we would give it to our church, or our college, or to some charitable institution. If only we could preach like Dr. Harry Emerson Fosdick, how gladly we would preach. If only we could teach like some Sunday school teacher we know, how gladly we would teach that class of boys and girls. If only we had the opportunity to do some big thing, how gladly we would do it, especially if we could get some publicity from it. But for the most part God does not give us huge sums of money, or many and varied talents, or the opportunity to do "big things." And so, because we cannot do the things we would like to do—and think we would do, if we had the chance—we will not do such things as we can do. What a different world this would be if we did what we could.

The Reward of Obedience by Faith.

It is all the story of the rewards of obedience to the divine will through faith. Naaman had to take the word of the prophet by faith. He had to submit himself to what looked like a foolish demand by faith. He had to persist in what must have seemed like a foolish course, for even after he had dipped six times there was no change. But by faith he kept on and he received the blessing and the reward. God says if we confess our sins he will forgive us our sins. He says if we seek first the Kingdom of God and his righteousness, we shall have the needfull things of life. He says that if we believe on Christ, we shall have eternal life. We get things backwards

(Continued on page 15.)

By Chaplain H. E. Rountree

MONDAY.

"When All Things Pass Away."

"Heaven and earth shall pass away: but my word shall not pass away."—Matt. 13 : 31.

There appears in the papers often accounts of findings in archeological research of prehistoric man and animals. These findings not only speak the history of the earth, but also the changes that take place. Undeniably it is God's law whereby He announces that all temporal things pass away and that there is nothing eternal.

This is a good law, for without it there would be no progress. The old passes that the new may come. We wonder what is about to be born in the travail of the present day? Our hope is that spiritual things will survive. Three things remain: God, the soul of man, and the eternal judgments of right. Realizing this, what to do would be plain enough to us.

Prayer—Dear Father, "Change and decay all around I see; O Thou, who changest not abide with me." *Amen.*

TUESDAY.

"Doing More Than Required."

"Whosoever shall compel thee to go a mile, go with him two."—Matt. 5 :41.

Seven hundred and six persons were rescued from the *Titantic* because a lad—a radio operator—on the *Carpathia* remained voluntarily on duty thirty-five minutes longer than he was required. Had he not done this the *Carpathia* would not have heard of the disaster till the next day and seven hundred and six lives would have been lost.

There is a wide-spread spirit today, to do only what is required, and life is going on the rocks because of it. We need the wide-spread spirit of Jesus, go on further—the second mile—and do something that we are not supposed to do.

Prayer—Our Father forbid that we shall be thinking of how little we may do, but of how much we can do. Help us to see needs, and try to meet them. *Amen.*

WEDNESDAY.

"Our Adequate Religion."

"Art Thou he that should come, or do we look for another?"—Matt. 11 :3.

Here is the truth in a letter creed
Enough for all the roads we go;
In law is all the law we need,
In Christ is all the God we know.
—Edwin Markham.

What do you expect of religion?

Jesus looked up and said, "Father, God." What do your senses feel when you look up in prayer? Religion must furnish you a conception of a personal God, and in that realization you will be given an inner mastery over self.

Prayer—Our Father, Thou art the need of every heart, and through Jesus Thou dost answer the need of every heart. Be Thou our greatest reality and the supply of our every need. *Amen.*

THURSDAY.

"The Business of Christian Living."

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life."—John 3 : 16.

The business of Christian living is belief and not understanding. We cannot understand God any more than we can understand a cotton field. But we can believe in God as we do in a cotton field.

We cannot comprehend our Lord but we know Him as a friend, we can accept His counsel and we can let Him in our lives. So by prayer in the morning unlock the door of the soul and let Him in during the day—and when thou liest down at night, by prayer again, lock Him in till thou dost wake. *Amen.*

FRIDAY.

"A Friend of Man."

It is better that we suffer
As we wend our weary way,
Than to never know the meaning
Of a heartache through the day.

It is better that we worry
Just a little o'er our need—
For, without a care or worry
Hearts might lack a kindly deed.

It is better that we hunger
Once or twice, or perhaps thrice,
Than to never know the neighbor
Whose provisions don't suffice.

It is better that we labor
'Neath a burden hard to bear,
Than to never share a burden
Of someone for whom we care.

It is better that we stumble
And repent and start again,
Than to criticize another,
When we know not of his pain.

Yes, it's better that we ponder
As we hold a brother's hand—
Giving of our all to help him
So he'll know we understand.

It is better—oh, much better
That we be a friend to man,
Giving of our love and labor
Helping him when'er we can.
—Norma Parker Brock.

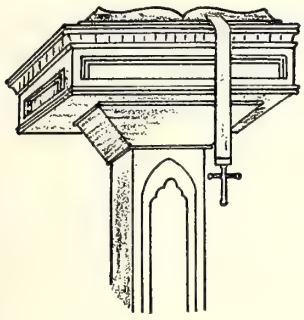
SATURDAY.

"Discouraged."

"To whom shall we go?"—John 6 : 68.

Probably the easiest thing in the world for most of us is to become discouraged. It is inevitable that at one time or another we feel that our efforts are being wasted and that it isn't much use to try any longer. Did you know that when Abraham Lincoln was forty-four, he wrote a letter to a friend declaring that his career seemed doomed to end in disappointment, and expressing discouragement in the strongest possible terms?

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. JOHN H. KNIGHT, NORFOLK, VA.

THE JUDGMENTS OF GOD.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Romans 11:33.

During one of the recent tornadoes which tore its way through the state of Georgia, an old colored mammy was heard to remark, as she looked from her window and saw the wind bowl over buildings and trees, "Ole Massa sure is walkin' down de highway!"

Who has not been impressed with the flashes of the lightning and the roars of the thunder, and felt that in this electrical storm, which science would explain by natural causes, is a visible demonstration of the mighty power of the Most High God? Is it just the mere survival of primitive fears that man is awed by the whirlwind and the storm, or is it something more than that? For he is standing in the very presence of Deity when the lightnings crackle and the trees snap and the winds roar.

The Psalmist and many other writers of lesser inspiration have recognized that the voice of the Lord breaketh the cedars (Psalm 29:5), the glory of God thundereth (Psalm 29:3), and the stormy wind fulfills his word (Psalm 148:8). In this recognition they felt that they were worshipping at God's foot-stool.

But what about the death and destruction which follow in the wake of such demonstrations of Divine Power? Here man comes squarely up against that blindest of blind avenues—Divine Providence and the Judgments of God. After all, is God in the wind and in the storm? Is it "Old Massa" or is it a combination of natural causes? So sometimes, in order to shield God from what might superficially seem to be cruelty or indifference to human welfare upon his part, we say, "Why God had nothing to do with it. It was mere chance that it happened that way."

But is there such a thing as chance? Could God abdicate his throne one minute so that there should unexpectedly and undesignatedly transpire in the universe a combination of circumstances that would be outside his divine control? Accidents may appear to happen, but not so with God. The words *chance, luck,* and *fortune* are not within the divine vocabulary.

Dr. E. P. Whallon, writing in *The Presbyterian,* tells of a little girl, who, when she heard of the tragic gas explosion which snuffed out the lives of four hundred and fifty-five innocent little victims in New London, Texas, a few years ago, asked her mother, "But mother, where was God?" Commenting on the keen analysis apparent in this child's mind, Dr. Whallon says, "We feel the most satisfying answer to this little child's question is to say that God was not far away, though he seemed so."

And so we have arrived at a quandary. It has always been a difficult process to attempt to justify the ways of God to man. There is apparent in the world today an immaturity of mind which is always trying to pry into the secrets of the Divine. There are inquisitive mortals who would demand that the Divine should outline for them with mathematical precision the mysteries of the universe. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

There are some things that we must leave with God. There are some questions that only Divine Providence can answer. God knows best, and God knows why. It evidently is not wise that we mortals, at this present state of affairs at least, should be allowed to enter into the furtive reflections of him "who doeth all things well," and "upholdeth all things by the word of his power." But although it is not ours to know the reason why, we may well be assured that there is One who does, and that being a purposive being, our God does all things in wisdom and true discernment.

Hemmed in on all sides, then, with the problems and perplexities of life, what shall be the attitude of the Christian man? Since it is not given unto us to know the reason for all things as yet, the Christian must wait with patience, bridging over the unknowable with the span of faith. Only the presence of faith in our lives can withstay the cynical attitude toward Deity which often develops in the face of the absence of an explanation for things. Faith is a divine quality which sweetens the normally bitter experiences of life.

Faith is abandonment to God. Faith is committal. If one has truly committed his life into the hands of God, and "Old Massa" in his higher wisdom desires to take that life in the midst of the storm to a Higher Sphere, then well and good. That which has been committed to God is his anyway; and who can say him nay?

Faith makes acceptable that which otherwise would fret the soul, and unbalance the mind. Faith brings healing, adjustment, and reconciliation as its fruitage. The man without faith cannot stand up under the terrific strain of life. Many a mind has cracked because of the absence of faith. Faith gives validity to a mysterious providence here and now, and gives hope of a future knowledge "even as also I am known." Faith makes it possible to love God even though we do not understand him. "How unsearchable are his judgments, and his ways past finding out."

FAMILY ALTAR.

(Continued from preceding page.)

Not all of us, of course, can rise from our discouragement to do what Lincoln did. But it is worth remembering, for it spurs us on to new endeavor.

Prayer—Our Father, the next time we think we are out of luck, help us to look to Jesus, deny ourselves and look to Him. *Amen.*

SUNDAY.

"Losing Soul."

"Kept by the power of God."—I Peter 1:5.

Almost everyday furnishes something in the commonplace that teaches us God, the soul, and eternal right.

When Germany asked Belgium for a corridor to France, Belgium was promised immunity from strife. She refused and all the world knows what happened. After the holocaust the Kaiser is quoted as saying to Albert, "So you see you have lost all." And Albert is said to have replied, "But not my soul."

The soul that on Jesus still leans for repose,
I will not, I will not desert to his foes.
That soul, though all hell should endeavor to shake,
I'll never, no, never, no NEVER forsake.

Prayer—O Lord, we commit the keeping of our souls to Thee, to give us courage in our difficult hours. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Since we have gotten our new well in use, we now have plenty of water and some to spare. Fifteen years ago we built a swimming pool for the children, but the water supply ran low in the wells in the Elon community, and for several years we have not been able to use it. Since we now have water, we have filled the small pool for the little children, and that takes in half of our population. We have alloted certain hours for the several buildings so that the pool will not be overcrowded at any one time. All children like to play in the water. It has been hard to keep them out the branches. The swimming pool will relieve us of that worry. It is a joy inexpressible to see the happiness the little fellows get out of playing in the water. They have a great time. The water is clear and clean and fine for them to swim in. Since the larger pool has not been used for a number of years, it has cracked very badly, and it will take about $150.00 to repair it to make it usable for the larger boys and girls. I wonder if we do not have some big-hearted man or woman in our denomination who would like to bring a real joy to the larger boys and girls by donating money to put this pool into usable condition for them. If you could see the little children so happy in theirs, I believe you would get a lot of joy out of bringing this happiness to the larger children. Unless someone will make the donation, the larger children will not have this pleasure this year. The orphanage doesn't have the money to spend to do it. Who wants this joy?

Our annual home-coming day will be held on the first Sunday in September (Sunday before Labor Day). All the children who have been reared in the Christian Orphanage and have gone out are invited to come back home on that day. We hope to have many, if not all, back home on that day.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 10, 1939.

Amount brought forward		$8,463.08
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty Vance		$ 5.42
N. C. & Va. Conference:		
Shallow Ford	$ 11.61	
Greensboro, Palm Street .	6.76	
Reidsville	8.00	
		26.37
Western N. C. Conference:		
Antioch (R)	$ 1.00	
Hank's Chapel	8.33	
		9.33
Eastern Va. Conference:		
Liberty Spring:		
Friendship Bible Class .	$ 1.00	
Senior Boys and Girls .	.50	
Bethlehem	5.39	
Ivor	2.05	
		8.94
Valley Va. Central Conference:		
Bethlehem	$ 4.71	
Palmyra: April	$ 1.31	
May	1.38	
June	.83	
July	.88	
		9.11
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Hamilton	$ 36.00	
Men's Bible Class, Rosemont Sunday School ...	12.50	
		48.50
Total for week		$ 108.67
Grand total		$8,571.75

VALLEY GROUP REPORTS.

(Continued from page 2.)

program. The fifth Sunday evening the choir from Wissler's Chapel sang for the good people of Concord, before the regular preaching service by the pastor.

There *is* a group spirit. It is making itself felt over the entire group. We would not go back to the old way. We believe that the Kingdom of God will be nearer and His presence felt more keenly through this happy fellowship of Group No. 4. We only wish that other groups in the Valley could learn to give and take when the welfare of the churches is at stake. May God bless them, that we may build the churches of the Valley with the aim that only Christ and the Kingdom are to be served and not our selfish wishes.

VINCENT HUFFMAN,
Scribe.

DAN RIVER DISTRICT.

SUNDAY, JULY 30, 1939.

It wasn't just the usual district meeting today. It was much more than that! I wish you could have been at Lebanon, Semora, N. C., and have seen that packed church. Extra chairs had been placed in the aisles.

The sun was shining a welcome when we drove upon the church grounds. And inside the church a gentle breeze floated from one window to another. Of course, some of the usual procedure took place: We were called to order and we all sang the opening hymn.

Now a new banner entitled "Dan River District" was to be awarded to the church which rendered the best singing during the day. Lebanon led with their three selections. From the moment Lebanon began their first number the other churches felt shaky. Lebanon put heart and soul into the music which filled the church.

Rev. C. E. Newman led us in prayer. Mr. W. L. Taylor made the entire congregation feel welcome and at home in his three minute talk on "the more we see people, the more we like them." Mr. Talbert from Pleasant Grove responded to the welcome.

Next came the special music from the Pleasant Grove Church. They had the novel idea of using their children's choir. Twenty little boys and girls from the Primary and Junior Departments sang one song; the Pleasant Grove Choir sang the other two.

Several visitors were presented to the congregation. Mr. Walker was there to make pictures of the group.

The secretary of the district, Miss Avis Dunn, although notified only a a day ahead of the program, led our thoughts on the Sunday school lesson. Miss Dunn left in our minds that in the Lamb's Book of Life there is room for each of our names.

Ingram was the next church to sing. Extra chairs had to be put in the choir for the singers from this church.

Dr. Smith delivered the morning message. He read to us the entire second chapter of Acts. Dr. Smith declared that the time had come for us as Christian people to act—for a personal examination, to find out whether we as a Church have the right to name ourselves "Christian." Dr. Smith urged prayer as the winner of victory. Our present time resembles much the days of the early Church. We have like persecutions, but we also have the same God.

All the churches of the district brought a basket, and these we spread together out under the trees. This part of our fellowship was equally enjoyed by all.

After lunch Rev. C. L. Moody spoke on the training of the child. He gave us some helpful facts on the origin of the Sunday school and the part it plays in the life of an individual.

Rev. B. J. Earp asked Rachel Earp and Clarene Andes—the two workers who are to help with Bible schools and revivals in our mountain churches —to stand. Rev. William Andes led a prayer of consecration for the work in Carroll County.

Just before adjournment the judges announced that Ingram Church was awarded the banner for singing.

MARGARET EARP.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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FOR THE CHILDREN

GETTING RID OF NAPOLEON.

A CHILDREN'S SERMON.

By DONALD STERLING.

Arthur Balfour was a British statesman who served as First Lord of the Admirality during the early part of the World War. The Secretary of the Navy is what we would have called him here in the United States. I was reading the other day one of the first things Arthur Balfour did when he took charge of the British admirality office. The man who had been there before him left a small bust of Napoleon in the office. Arthur Balfour threw Napoleon out of the office window.

The reason he did that shouldn't be very hard to guess. Arthur Balfour wanted to make it very plain to everyone in that office that now he was in charge things were going to be run differently. The man before him must have wanted to be a little Napoleon or he would not have kept a bust of Napoleon around. Mr. Balfour didn't think much of the Napoleon idea, so he pitched Napoleon out the window.

It was about the same sort of thing that used to happen every once in a while in the old district schools our parents or grandparents used to attend. First there would be a teacher who kept a lot of birch rods on his desk. When the boys wouldn't behave they got a birching. And sometimes, when the boys were just as big as the teacher, instead of letting the teacher birch them they would throw him out of the school. Then there would be a new teacher, maybe a little whisp of a girl who couldn't rule with the rod if she wanted to. The first thing she would do as the new teacher would be to break all the birch rods left by the previous teacher and chuck them into the stove. When she did that, all the pupils knew she meant to run the school on a different principle. So it was when Arthur Balfour threw Napoleon out the window.

When we invite Jesus to take charge of our lives, which is what it means to be a Christian, we have to pitch certain things out the window. Maybe it is the habit of bossing younger brother or sister about with a superior air. Maybe it is the habit of pouting and making everybody about the house miserable if we can't have our way. I don't suppose any of you boys or girls ever lay down on the floor and kicked and screamed when mother said, "You can't have another piece of candy before dinner," "You must put on your rubbers before going out into the wet," or, "No, you can't go barefoot yet." But I have heard of boys and girls like that.

When we invite Jesus to take charge of our lives, so that we can grow more and more like him, then we say to all the bad habits of the sort we have mentioned, "Out the window you must go!"—*Advance.*

WHAT MAKES A RAINBOW.

You know what glass prisms are and you have probably played with them and noticed the different colored bands of light seen near them when the sunlight falls on them. The explanation is that a beam of sunlight is not a simple thing, like a straight piece of paper, but is a cord formed of many different colored waves bound together. A prism has the power of separating these different waves and spreading them out so that we see the different colors which they make, as violet, yellow, or red bands of light.

Little drops of rain have the same power; so if the sun is shining while the rain is falling, and we happen to be in just the right place, we can see the bow of beautiful colors against the background of sky or cloud. The sun beams striking the drops of falling water have been split apart, bent, and sent back to us, and the effect of all these little drops together is the beautifully colored rainbow.

FILL IN THE BLANKS.

Following are statements about some character in the Old Testament. After each statement, fill in the name of the person. There is one space for each letter; thus, if there are four spaces, the character has four letters in his name. See if you can guess them. Answers next week.

1. First man tempted by woman. — — — —
2. Gave us our religious basis for law. — — — — —
3. Mother of Isaac. — — — — —
4. Plagued by frogs. — — — — — — —
5. Noted for loyalty to her mother-in-law. — — — —
6. First king of Israel. — — — —
7. Powerful Philistine warrior. — — — — — — —
8. Led the Hebrew children into the Land of Promise. — — — — — —
9. Suggested her mother for her brother's nurse. — — — — — —
10. His strength was in proportion to the length of his hair. — — — — — —

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

so many times. There are men and women who are waiting for certain feelings in religion before they act, when as a matter of fact if they act in obedience to God's word they will experience the joy and the peace and the power. If we know these things, happy are we if we do them.

In the Presence of God

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God;
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has a meaning.
Without asking I know;
My desires are even now fulfilled.
My fever is gone.
In the great quiet of God
My troubles are but pebbles on the road,
My joys are like the everlasting hills,
So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God
My fellow men are not far off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine as if a light were glowing within them.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.

—Walter Rauschenbusch.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, AUGUST 17, 1939. No. 33.

MY CHURCH

There is something differentiating and suggestive in the little pronoun MY. Whenever I can say this is MY house, MY car, MY country, all these things at once change their relationship to me; before this that house, that car, that country were the same they are now, but then they did not belong to me and I to them. And so when the church on the corner of the street or along the highway becomes MY church, it to me is no longer foreign, and I am no longer indifferent to what happens to it. All that is of value in it and in its program now appeal to me because it is MY church. Its programs, its projects, its services being MY programs, MY projects, and MY services in MY church, I am gripped by them as never before. I find MY heart warming up to the history of that church now. Its founders, pastors, lay-leaders, are of vital interest to me now. And thus MY church becomes for me the best church in all the world. And so when I discover it has need for me, needs MY influence, MY service, MY financial support, I gladly respond to its appeals because it is MY very own, and I am its very own; we two are joined in one. It is a part of MY life and MY life becomes a part of the history of that church. The causes of the church therefore cannot suffer without causing MY church to suffer. MY church is me in MY superlative mood. But however splendid its doctrine and ideals, MY church is never better than those of us who make up its membership. It is good or bad or indifferent as we are good or bad or indifferent.—"Methodist Protestant Herald."

OUR WORK AND WORKERS

Rev. D. W. Shepherd, La Grange, Ga., will be guest minister for the Holy Neck revival beginning Sunday, September 6.

The Holland and Holy Neck Churches held a Daily Vacation Bible School with an enrollment of forty-six, July 24-29. The closing exercises were held Friday afternoon, July 29.

Rev. J. Everette Neese, pastor of the Henderson, N. C., Church, has resigned from that pastorate to continue his school work and church work in Massachusetts. Details of Mr. Neese's move will be given at a later date.

The Women's Missionary Societies of Holland and Holy Neck met at Holy Neck Church, Thursday, July 28, and Dr. W. B. O'Neill gave a thorough and interesting review of the study book, "Our City Churches or Our Church in the City."

The Christian Sun office has had many requests for copies of the paper for August 10, whose front page contained the picture of Rev. Julius R. Shepherd. It will be greatly appreciated if those who do not wish to keep this issue of the paper will mail it to The Christian Sun, Elon College, N. C.

REV. J. E McCAULEY TO LEAVE RICHMOND.

At a recent conference of the Richmond Christian Church, Rev. J. E. McCauley tendered his resignation. The church requested Rev. Mr. McCauley to reconsider, but he has definitely decided to sever his relations with the church at the end of this conference year. During the eight years the Rev. Mr. McCauley served the Richmond church, conditions have been very difficult, but there are indications of successful attainment. Some good church or churches will doubtless demand his service in the very near future.

HAPPY HOME.

The revival at Happy Home was well attended this year. The pastor, Rev. W. J. Andes, brought the messages at night. Each morning a Bible school was in session with an enrollment of sixty-five. We were fortunate enough to have our pastor's mother with us to aid in the work of the Bible school, Junior choir, and in the organization of a ladies' missionary society. Mrs. Andes is a very charming Christian lady. Her visit has meant so much to us that it is indescribable.

As a result of the meeting, thirteen additions were made to the church and many lives reconsecrated.

At a recent quarterly meeting a call was extended to Rev. Mr. Andes to serve our church for an indefinite period of time. In so doing we feel that we have "hitched our wagon to a star."

Mrs. William Ward,
Church Reporter.

EASTERN VIRGINIA CONFERENCE.

One-Hundred and Nineteenth Annual Session.

The one-hundred and nineteenth annual session of the Eastern Virginia Conference will be held at the South Norfolk Christian Church, Wednesday, November 1-3, beginning at 10:00 A. M.

The time will be here, and will find some of our churches and committees unprepared, if we are not careful. Let us begin now to get our reports and church records in fine shape.

We are anxious for a full delegation from every church, and a good accounting of the year's work just finished. Then, too, let us go to our conference and plan together a great program for the years to come.

Any suggestions concerning the conference program may be sent to the secretary, Dr. John G. Truitt, Suffolk, Va., or to this writer at 3507 Bainbridge Blvd., Norfolk, Va.

J. F. Morgan,
President.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of August 20, 1939.

Sun.—A Dramatic Entry—Job 32.
Mon.—God Is Greater Than Man—Job 33.
Tues.—The Infinitely Just God—Job 34.
Wed.—A Strange Conception of God—Job 35.
Thurs.—Divine Prerogatives—Job 36: 1-26.
Fri.—The Works of God—Job 36:26; 37:34.
Sat.—The Works of God—Job 38: 1-21.

JOIN WITH US IN READING THE BIBLE.

HOME-COMING AT BARRETT'S CHURCH.

Home-Coming Day was celebrated at Barrett's Christian Church on Sunday, July 30. About three hundred people gathered at this old church to greet their friends and relatives, and to worship in the sacred old shrine.

At eleven o'clock a well prepared worship service was conducted by the pastor, Rev. B. H. Watkins, which set the spirit of the occasion in the hearts of all present, and gave to all a sense of the presence of the Christ in his earthly sanctuary.

After the worship service, Rev. T. Fred Wright of the Waverly Christian Church, preached a most challenging sermon on the text: "Speak to the Children of Israel, That They Go Forward."

At 12:30 P. M. a bountiful dinner was served, which had been supplied by the good people of the community through the dinner committee and served by young ladies of the church. The afternoon services consisted of a brief song service led by Brother J. F. Wellons, choir leader of the church, and a special musical contribution by the Rollings brothers. Rev. J. M. Roberts, a former pastor of twenty-five years ago, was then presented by the pastor. Brother Roberts addressed the congregation on the subject: "The Meaning of Home-Coming," which was a very inspiring and challenging address.

Brother W. E. MacClenny of the Suffolk Christian Church, was then presented by Brother Waverly Barrett of Dendron Christian Church. Brother MacClenny gave some very interesting data on the history of the church, which was received very gladly by the congregation. Mrs. J. Q. Hancock was then presented to the audience, and read a most interesting paper on "Old Barrett's Church." On motion made by Brother MacClenny and voted by the congregation, the paper will be forwarded to The Christian Sun for publication.

Friends, former members, and non-resident members came from Richmond, Norfolk, Petersburg, Washington, D. C., and many other places to attend this service. Their testimony was that this was the best home-coming they had ever attended at Old Barrett's, and as pastor of this church, I would say that our own people have received the greater inspiration and benefit from this day spent at this church in the presence and power of God's spirit.

B. H. Watkins.

THE VIRGINIA VALLEY CONFERENCE.

Another annual session of the Virginia Valley Central Conregational-Christian Conference has become history. For a hundred times before it had met. The first meeting in the new century was fine.

Mr. Roy Larrick of Winchester is a business man who gets business done. A surprising amount of singing, speech-making, and good fellowship were mixed into a conference session that had much business to transact. When the hour for adjournment arrived, the work was completed.

Rev. J. F. Morgan of Norfolk, president of the Eastern Virginia Conference, and his wife were in charge of the music, and they made the conference happy with the singing. Rev. W. T. Scott, Superintendent of Georgia and Florida, spoke to the young people on Wednesday evening, and to the Conference on Thursday. Both addresses were timely, inspiring, and helpful. Dr. L. E. Smith, president of Elon College, and Mr. Charles D. Johnston, superintendent of the Christian Orphanage, presented the cause of those institutions to the delight of the conference. The writer had the honor of speaking twice, once concerning the whole enterprise of the Church, and then the closing message. Both Rev. and Mrs. Morgan addressed the conference, Mr. Morgan speaking on Evangelism and Mrs. Morgan speaking on Missions. Add this much to the fine work done by the members of conference and it is easy to see that it was a great conference.

A news item later will give details concerning the work. Suffice it to say here that nearly all of the churches were represented by delegates who were eager to learn how to do better work and who are anxious for the success of our churches in the Valley. The people at Newport entertained royally. Difficulties were faced frankly and a Christian solution sought. Reports indicated a good year just closing with prospects for a better year opening. It was a joy and privilege to share in this session of the Conference.

THE NEW REPORT BLANK.

The new report blank on which the churches make their reports to the Conferences is well prepared and is intended to meet the needs of those who deal with statistics of the churches. It is a bit complicated for some of the church secretaries, or rather it takes considerable effort to make it complete. The secretary will need the cooperation of the church treasurer, the Sunday school, and all other organizations within the church.

But of what value is a report from the church unless the report is complete? It most certainly is worth the effort of the pastor, the secretary, and all others who may be needed in order to get a complete report. Only so will our churches be properly represented when the reports are printed and distributed to the public.

Since money is now sent to institutions throughout the year, it is very necessary for the report to Conference to indicate what has been sent to the various enterprises and what is to be done with the money sent to the Conference. If this is done, it will be easy for Conference officials to carry out the wish of the local church and to make proper tabulations. Unless the church report carries this information, it is almost impossible for the report to have meaning or value.

INSPIRATION OR PERSPIRATION?

What does it take to make success? Is it inspiration, or will perspiration do? On this hot summer day when energy runs low, the atmosphere is depressing, and difficulties look like mountains, there seems to be little inspiration in the office of the editor. Within an hour the last mail for this issue must be on the train. Other materials are ready, but editorials are lacking. Your editor certainly would like to have some inspiration, but it seems to be a steady stream of perspiration that falls from his brow.

Dr. Charles R. Brown, Dean Emeritus of Yale Divinity School, is one of America's greatest preachers. Both he and Mrs. Brown say that it was not inspiration or superior ability that lifted him to success, but that hard work was the path to attainment. At the time he was Dean he borrowed about two books each week from the city library in addition to his own, and those borrowed from the Yale libraries. It takes work to read that many books. It takes work to reach success.

Those of you who take the pains to read this editorial need not worry about the writer being out for success, but you may be assured that your way to success will be blessed with perspiration more often than with inspiration. If you are willing to keep on when others quit, if you can "screw your courage up to the sticking point" (thanks to Shakespeare for such a fine idea), if you will stay steadily with your job and put into it your best, you can be assured that others will be inspired by your example, and good success will crown your life even though you may more often feel perspiration than inspiration. After all, what is inspiration but the vision of something worth one's best effort and the eagerness to accomplish one's best?

ARE YOU NEEDING HELP?

The office of Promotional Secretary was established so the churches could get needed help. His only business is to help the churches.

If you are planning a survey, he can furnish cards and suggest ways of doing the work.

If you plan for an opening Sunday in September, Promotion Day, or Rally Day, he can help you with materials and suggestions.

If you must secure a new minister, or if you wish to form a pastorate, your Secretary is ready to aid you.

If you want a training school this year, he will be glad to assist in planning for it. If you need help, ask for it.

CONTRIBUTIONS

SUFFOLK LETTER.

Under the guidance of Dr. J. O. Atkinson, Mission Secretary of the Southern Convention, the Woman's Missionary work has become one of the most inspiring and effective departments of the Convention. The Woman's Board very wisely provided for the organization of Young People's Missionary Societies. The young people have responded with enthusiasm and deep interest. They will be the leaders among the women within a few years.

A movement has been launched by the leaders of "Pilgrim Fellowship" which may materially affect the present plans and methods of Young People's Missionary Societies. Southeast Pilgrim Fellowship has been requested to cooperate in raising money for a missionary project in China. In keeping with this suggestion it is reported that some of the Young People's Missionary Societies have changed their name to "Pilgrim Fellowship." This change of name may not, of itself, appear to be of material importance. But it may have a far-reaching significance, if this change is to be sponsored by the Department of Young People and it is to be followed by many of the Young People's Missionary Societies.

At the 1932 session of the Southern Convention held in Burlington, N. C., the following request was submitted by officers of the "Youth Fellowship:" It is the wish of the young people throughout the Southeast to share in the work of the church. We are, therefore, asking for admission into the Southeast Convention of Congregational and Christian Churches as the Department of Young People with the name of "Youth Fellowship." Since that date the name "Pilgrim Fellowship" has been substituted for "Youth Fellowship." This request was adopted by the Convention. From that date the Department of Young People has been a department of the Southeast Convention and official relation with the Southern Convention ceased to exist. The Southern Convention sponsored the organization of the Department of Young People with the name "Youth Fellowship." It has supplied funds for the development of this work, furnishes a page in THE CHRISTIAN SUN for "Pilgrim Fellowship" and continues to support the department.

The Southeast Convention of Congregational and Christian Churches is a voluntary organization for fellowship and inspiration. It has no jurisdiction over local churches, Conferences, Associations, Mission Boards, Orphanage, Educational Institutions or "Pilgrim Fellowship." It is not a legislative body in any respect whatever. It does not aim to do a work similar to the Southern Convention, but to promote fellowship between ministers and churches in the Southeast. It raises no funds, as a Convention, for any departments or denominational work. The funds for the promotion of "Pilgrim Fellowship" have been raised under the auspices of the Southern Convention, and not the Southeast Convention. It seems to the writer that "Pilgrim Fellowship" should have an official relation to the Southern Convention as well as the Southeast Convention.

Until there is some action by the Southern Convention, or its official departments, authorizing a change of organization of the Young People's Missionary Societies into "Pilgrim Fellowship" and making appeals for financial offerings for any department, it is the part of wisdom to follow plans adopted by the Southern Convention. It may be that the "Pilgrim Fellowship" is the organization which can more effectively promote Missions among the young people. If this is to replace the Young People's Missionary Societies it should be done by order of the Convention. There can be no valid objection to giving money for Chinese missionary work. If supplemental gifts are made by the young people they should be forwarded by the Young People's Missionary Societies through the regular channels of the Southern Convention, when raised within the bounds of the Convention.

I. W. JOHNSON.

THE OLD BARRETT'S CHURCH.

By MRS. ANNE HANCOCK JOYNER.

[Read by Mrs. Virginia Barrett Hancock at the Home-Coming of Barrett's Christian Church, July 30, 1939.]

Just for a brief moment of time let us turn our thoughts back to about one hundred and forty years ago, to the "Old Barrett's Church," as it was called, founded by Elder Bural Barrett, who served as it pastor for a number of years.

Let us get a crude mental picture of what the old church looked like. The structure was of wood, with backless benches serving as pews, where the colored were seated in the back of the church, glad to hear the Word of God spoken. During revival services a bush arbor was built outside, where the preacher held services during the noon hour for the colored. These were not college educated preachers, but called by God to serve Him. Dotted about on the grounds were the covered wagon, ox carts, or horse carts with huge brown umbrellas. These were days when style and fashions were unthought of.

The following paragraphs are real facts and direct words from records dating from 1818 to 1856, not in order of their conferences which were held once each month, but some interesting facts from some of the years.

"In 1818 entered into an association and agreed to hold annual meetings to regulate and set things in order that concerned that association. In a few years' experience found it necessary at one of the annual conferences to form a constitution (not articles of faith) for better government of the churches. This constitution agreeable to the scripture, guarantees to each individual church power to regulate its own business." 1832—"A quarterly conference held at Barrett's Meeting House to inquire into the situation of the said church, motioned and agreed that Brother Matthew Harris attend to and keep meeting house in order.

"Motioned and agreed that Brother John Kitchen and Benny Travis be appointed to wait on Brother Willis Stephenson, and that he may show cause why he does not attend church regularly." 1839—"That Elder C. has been guilty of much un-Christian conduct, and that we have borne with him from time to time and have seen no signs of reformation in him and he be considered no longer a member of the church at Barrett's." 1841—"Benjamin Travis was appointed committee to wait on Elder Lewis Craven and request him to become pastor of the church. To which proposition he consented on conditions. Sometime about October 10, following, Elder Craven was taken from us by death." 1843—"Resolve that it is the duty of each member of the church to attend meeting at least once a month and if any brother or sister should fail to attend meeting monthly, unless for a good reason, they shall be waited on by a committee from the church, and for missing three months in succession they shall be dismissed from church. That Elder John Kitchen and William Wellons be appointed to wait on Elder Jones and inform him if possible to continue our

(Continued on page 7.)

Is Religion a Luxury?

By Oscar S. Blinn.

(In current issue of "Advance.")

Some years ago there appeared on the cover of *The Congregationalist* one of the boldest challenges to our organized Protestantism which has ever come to my attention, and one which has become increasingly pertinent to our churches in these days of progressive "suburbanitis." The challenge read, "YOUR CHURCH—CLUB-HOUSE OR POWER-HOUSE?" The failure fearlessly to meet that test produces rampifying results, not the least of which is the constantly more complicated problem of raising the necessary funds with which to balance the budgets of the local church. Even in the so-called prosperous years church trustees generally were losing sleep over the recurring task of making ends meet; the depression has only brought the difficulties into sharper relief.

Does not the financial approach in the average church run somewhat along the following lines: "We need so many dollars to run our institution next year. Let us be business-like enough to dig down and produce that amount. As a first step let us, by individual approach, use some high-pressure tactics upon our small group of well-to-do constituents in order to induce them to subscribe the major part; and let us try to raise the balance among the small fry by pointing out that we should expect from them at least as much as they spend on cigarettes or the movies." I would be the last person to decry the improvement of business methods in our churches, or to deny the truth of the trite comparisons just suggested; but if we stop there, are we not cheapening the whole undertaking? Have we not missed the essential point of Christian giving?

Jesus and Paul both taught that the grace of giving is one of the necessary, spontaneous outflowerings of Christian character. One simply cannot be a genuine follower of the Master unless he is demonstrating his joy in and gratitude to God by regularly investing an important part of himself, both his time and his substance, in the work of the Kingdom. Accordingly, the raising of money for the work of the church is a spiritual, rather than a material, enterprise; the dollars collected are incidental and of secondary importance.

Any church which is largely dependent upon a few wealthy givers, is in an unhealthy condition, for three reasons. FIRST, the man whose gift has become indispensable, either consciously or unconsciously tends to exert a proportionate veto power (there are pastors whose unsealed lips could tell some tragic stories). SECOND, the loss of such a giver, either by death or by removal, cripples the church. THIRD, the church member of average means tends to feel relieved of the responsibility for doing his share. Possibly this last consideration is the most serious. In every church the number of members (many of them still attending services) who, for some reason or on some pretext, make no pledges, can be regarded as little less than ecclesiastical scandal. There may be exceptional cases; but I make bold to suggest that any church family which is so hard-pressed that it cannot afford to contribute, is in such straits as to require financial assistance from the church itself, and the deacons would do well to investigate the case with that thought in mind. When the head of the family loses his job or suffers other reverses, one of the first results, all too often, is the cancellation of the church pledge, even though the telephone, the automobile, and music lessons remain intact. Is religion so much more a luxury than these tangibles that it should be thrown overboard at the first squall? I have always assumed that when Jesus, in the much debated passage in the twenty-first chapter of the Gospel of John, asked Peter the searching question, "Lovest thou me more than *these?*", he was referring to the fish lying on the fire of coals. But entirely aside from this, is there any time when a man needs to practice his religion more completely than in the midst of trouble?

One of the strongest arguments recently used in the New York Constitutional Convention in favor of eliminating the anti-gambling section from the State constitution, has been the contention that many churches use "Bingo" as a means of raising money. While there are few churches of our own fellowship, which have been guilty of this violation of the criminal law, the discussion has served to focus our attention upon the various "indirect methods" of raising money for religious purposes. The writer has no desire to indulge in a blanket indictment of indirect giving, but merely suggests that when the basic principles of stewardship permeate our churches, there will be far less occasion to raise money in questionable ways.

In the church of which I am a member, only one out of every three subscribers to current expenses makes any pledge for the benevolence program; and I believe that that is a fair average for our Congregational-Christian Churches. If so, is this not also a major scandal? It is difficult to perceive how any conscientious reader of the New Testament could confine his religious interest and activity to his own parish. Entirely aside from that, however, I venture seriously to raise the question whether a subscription to the running expenses of the local church may properly be classified as a gift at all. If the essence of a gift is the parting with something of value without any intention or expectation of a direct return, then the money which we contribute for the purchase of good preaching, acceptable music, a comfortable sanctuary, religious education for our children, etc., is hardly more than a *quid pro quo*, for which we receive full value. It is only when we pioneer into the realm of conrtibuting to benevolences, most of which could not possibly bring us any return, except in spiritual satisfaction, that we are dealing with the grace of giving in the sense of the term. Some boards of trustees are still haunted by the nightmare of possible competition between raising a budget for current expenses and appealing for money for missions. Years ago a representative of what, during the past two years, we have come to know, euphemistically, as "287 Fourth Avenue," remarked significantly to me that there is a divine kind of mathematics by virtue of which two and two often make considerably more than four.

Lest the forgoing be considered too destructive in its criticism of prevailing conditions, let me hasten to point out the brighter, constructive side of the problem. Like most of the worth while things in life, the joy of intelligent giving is a matter of education —slow as that process must be. We have a denominational Commission on Stewardship which is more than glad to suggest plans and organization for such a project. Pulpit presentation, forum discussions, cooperation by church organizations, bulletins to irregular attendants, dramatizations, and special worship services are some of the means available.

This is not the place for a discussion of the Every Member Canvass. The technique used in most churches is capable of considerable improvement. There are, however, a few

(Continued on page 14.)

Elon College Golden Anniversary

The report last week should have carried two larger contributions that are greatly appreciated, Mr. Garland Gray, $250.00 and Mrs. Ella Gray, $250.00. These contributions which carry the total beyond $20,000.00, are included in this week's report.

It was the writer's pleasure and privilege to attend the Valley Conference. I found an increased interest in the college and a desire on the part of many to do their share. There is a keen interest in the idea of burning the notes held against the college as a part of this year's commencement program. Everybody seems to be enthusiastic for this thing to actually happen. We all would be most happy. Something very necessary, however, must precede the burning. Creditors hold the notes. They will not turn them over to be burned until the cash is turned over to them. The college would turn the cash over today if it had it. If all who would like to see all claims against the college settled and all notes destroyed will give what they can, will do their best, the burning will take place.

At the Valley Conference a lady whom I had seen only once before came to speak to me at the noon hour. She gave me an envelope. I recognized her. She said, "I am interested in the college. I asked, "Would you like to join the Anniversary Club?" She said, "The $50.00 is in the envelope which I gave you."

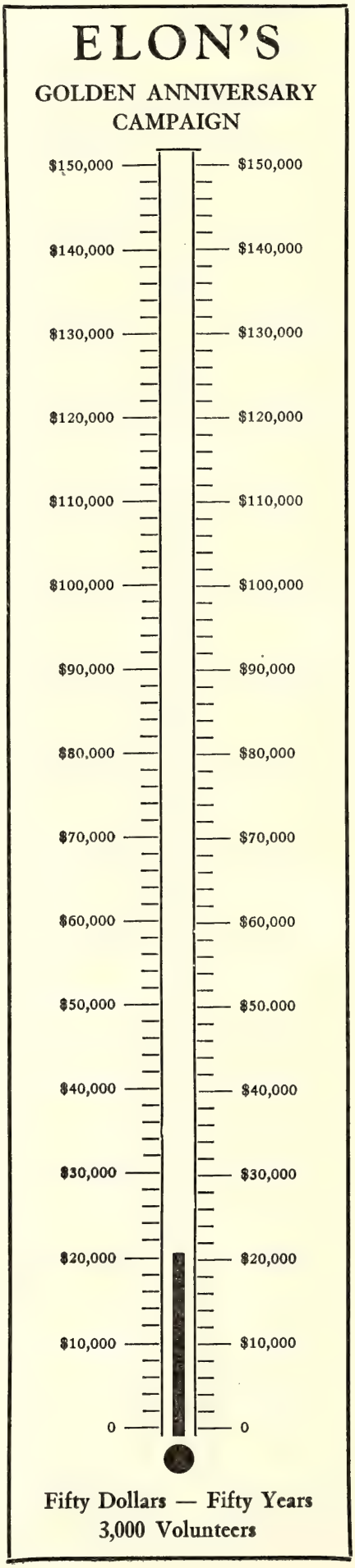
Another who has been interested in the college since I came as president and who was one among the first to give $20.00 to the college and who has generously supported the college every year since, expressed his interest, gave me his pledge for membership in the Anniversary Club, and the next day brought me the check.

A minister and his wife expressed great interest in the college, gave me their pledge and a partial payment. There were others who were greatly interested and who gave their pledges, one about whom I wish to write a separate article.

We are grateful for the contributions this week and hope and pray that the number will increase. We are moving slowly but we are moving.

The following are the pledges and payments received this week:

	Pledged	Paid
Garland Gray, Waverly, Va.	$ 250.00	$ 250.00
Mrs. Ella Gray, Waverly, Va.	250.00	250.00
Wm. L. Cooper, Jr., Norfolk, Va.	50.00	
Mattie Pickett, Elon College, N. C.	50.00	5.00
R. O. Rothgeb, Luray, Va.	50.00	50.00
Miss Minnie Showalter, Broadway, Va.	50.00	50.00
Mrs. Drusilla Voorhees, McGaheysville, Va.	50.00	
Mabel Higgs, Shenandoah, Va.	50.00	
Rev. & Mrs. R. D. Coulter, New Market, Va.	50.00	5.00
Totals for week	$ 850.00	$ 610.00
Previously reported		19,650.00
Grand total		$20,500.00



SUNDAY SCHOOL AND CHURCH OFFERINGS.

Our Sunday schools and churches continue to remember the college. Of course as they send in their contributions they are helping to meet their conference apportionments which they are expected to pay in full before the next annual meeting of their conference. We greatly appreciate every interest that these donations express.

The following Sunday schools have sent in their fifth Sunday offerings. If your Sunday school does not appear on the list and you received the offering, won't you please forward the same as early as possible. If your Sunday school did not take the fifth Sunday offering, won't you please do something about it. We greatly need your help. Your cooperation will mean encouragement in trying to do a difficult job.

Sunday Schools.

N. C. & Va. Conference:	
Shallow Ford	$ 3.41
Salem Chapel	2.00
Palm Street, Greensboro	5.37
Happy Home	5.87
Pleasant Ridge	1.50
Union Ridge	5.50
Hines Chapel	3.19
Greensboro, First	9.61
Belew Creek	1.49
Eastern Va. Conference:	
Cypress Chapel	$ 5.30
Mt. Carmel	2.17
Oak Grove	1.94
Liberty Spring	6.00
Holland	5.80
Antioch	2.22
Isle of Wight	2.00
Eastern N. C. Conference:	
Turners Chapel	$ 1.45
Wentworth	1.94
Liberty, Vance	4.26
Mt. Auburn	3.00
Wake Chapel	4.58
Sanford	3.85
Mt. Herman	2.50
Western N. C. Conference:	
Needham's Grove	$ 1.00
Sophia	3.06
Ether	1.00
Ramseur	4.29
Biscoe	1.81
Big Oak	1.00
Va. Valley Central Conference:	
Antioch	$ 4.58
Palmyra	1.85
Timber Ridge	1.69

(Continued on page 14.)

THE OLD BARRETT'S CHURCH.

(Continued from page 4.)

pastor for the ensuing year, and we mutually pledge ourselves to use every exertion in our power to remunerate him for the loss he must necessarily sustain in continuing in the pastorship of our church.

"That each male member be requested to pay 16½c monthly for upkeep of meeting house." 1844—"Elder John Kitchen, William Wellons, G. L. Brittle be appointed messengers from this church to attend the Eastern Virginia Conference to be held at Antioch Chapel." August 31, 1845—Direct words of Dr. William B. Wellons: "Deeming it expedient to better arrange our class paper to the church at Barrett's, I have taken the liberty to insert it in the Church Book, also setting the time, all news received since November 22, 1843. Those news previous to that date will be left blank." 1846—"Resolve that Stephen S. Barrett and William B. Wellons be recommended to that said conference at Union Chapel, Southampton County, for ordination." 1847—"Resolve that Brother Mills B. Barrett be recommended to attend the annual conference to be received as an un-ordained preacher." 1850—"Resolve that Elder James J. Holy be invited to take a seat with us and participate in our deliberations."

"Resolved that the second Sunday in August be set apart as a day of fasting and prayer for a powerful display of God's power at this place last year. Resolve that we, by the help of God, protract our August meeting." 1853—"That Brother James W. Wellons be granted leave of absence from the church to preach." 1856—"Resolve that John B. Barrett, James M. Barrett, Calvan Scarborough, Mills Brittle, Edwin F. White, and John S. Coaker be trustees to the land deed. That a committee be appointed to wait on Sister Hester Morris and summons her to attend conference for charge brought against her for having dancing at her house."

If only those good saints that have passed on a century ago to the great beyond could view our church yard, with its most beautiful and expensive automobiles which have taken the place of their ox carts and covered wagons, can you, in any way, conceive how amazed these good friends would be?

"Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil."

GOLDEN WEDDING ANNIVERSARY.

The Durham Daily Globe (as the Durham paper was known at that time) carried the following announcement August, 1889:

"Mr. John S. Carden and Miss Mary Susan Allison were united in marriage Wednesday morning, August 22, at the home of the bride's parents, Mr. and Mrs. D. S. Allison, near Caldwell Institute in Orange County. The bride's pastor, Rev. W. F. Wilhelm officiated."

Some few years after Brother Carden was married he felt the call to preach the Gospel. To prepare himself for this work, he realized he should go to school some more, so he attended school at Caldwell Institute for three years. Then in 1896 he attended school at Elon College for one year.

FOR TODAY.

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellowmen. Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul, that I may see good in all things. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Savior, Jesus Christ. Amen.

—Phillips Brooks.

It was quite a task and took a great deal of courage to do this, as finances were at a very low ebb. He then moved back to his home in Orange County, and lived there until 1904, when he moved to his present home in Durham, N. C. He was licensed to preach in 1892, and was ordained in 1900.

Since that time he and his good wife have labored together, though the road at times has seemed very rugged. They have kept their faces turned toward the higher plains of life. We know that on numerous occasions Brother Carden has walked ten or twelve miles in order that he might catch a train to fill his appointment. Or perhaps he would drive twenty or thirty miles in his buggy on a cold day in order to be there on Sunday. During all of these years he has had full work most of the time. Part of the time he has had as many as six churches in one year. At the present time he is pastor of Morrisville, N. C., and Mt. Hermon churches.

To this couple were born ten children, four of which died in infancy. Their only son, Samuel S., was drowned in 1926. Their youngest, Naoma, was an invalid for five years and passed on to her reward in December, 1936. There are four daughters living: Mrs. Bettie Scalf, Mrs. Minnie Harward, and Mrs. Mamie Wagner, all of Durham, N. C., and Mrs. Ada Franklin of Stem, N. C. There are sixteen grandchildren and four great-grandchildren.

Rev. and Mrs. Carden are issuing the following invitation to CHRISTIAN SUN readers and other friends:

Open house honoring
Reverend and Mrs. John S. Carden
on their
Golden Wedding Anniversary
Tuesday evening
August twenty-second
from
eight until half after ten o'clock

906 Shepherd Street
Durham, North Carolina

PROGRAM OF BOOK REVIEWS.

Following is a list of book reviews prepared for the Eastern Virginia Ministerial Meetings:

September: Dr. John G. Truitt—"The Faith We Declare"—E. Lewis (Cokesbury).
Worship: Rev. T. F. Wright.

October: Dr. H. S. Hardcastle—"Preparation and Delivery of Sermons"—Patton (Willet, Clark).
Worship: R. E. Brittle.

November: Dr. C. R. Raymond—"The Case for Evangelical Modernism—Cadoux (Willet, Clark).
Worship: Dr. W. B. O'Neill.

December: Rev. B. H. Watkins—"In That Case"—M. H. Leiffer (Willet, Clark).
Worship: Rev. J. H. Dollar.

January: Rev. S. W. Phillips—"The Art of Counseling"—Rolo May (Cokesbury).
Worship: Rev. George Olejar.

February: Rev. O. D. Poythress—"World Community"—Wm. Patton (Macmillan).
Worship: Rev. J. H. Warren.

March: Rev. J. F. Morgan—"Revolutionary Christianity"—Sherwood Eddy (Willet, Clark).
Worship: Rev. E. W. Jones.

April: Rev. H. E. Crutchfield—"Tricks Our Minds Play On Us"—K. R. Stoltz (Cokesbury).
Worship: Rev. W. H. Garman.

May: Dr. I. W. Johnson—"A Religion for Democracy"—R. H. Stafford (Abingdon).
Worship: Rev. J. E. McCauley.

(There will be fifteen minute worship services.)

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE BRAVE AND FEARLESS.

Under a Mebane, N. C., date line, August 11, it was noted that a missionary from that town, who had been visiting her mother for a year, was returning for her twentieth year as missionary to China. When one reads of the terrible bombing and destruction and death in China at the present as carried on by the Japanese, one can but decide that these missionaries have some daring and courage that the rest of us haven't got. Through the years and by the hundreds these missionaries have been going out and are still going out to the various nations of the world in order to carry the message and live the life of the Prince of Peace to a world distraught because of paganism, idolatry and hate. It is a slow and tedious process and besides it requires such a faith that comparatively few have. They evidently go, taking their own lives in their hands and facing dangers, many and varied, and live with the assurance; "This is the victory that overcometh the world, even our faith." We who live in peace and for the most part in plenty and prosperity little realize what it means to go to fields afar in lands, customs and conditions that separate them far from their loved ones, from the ease and comfort of home conditions. After all one looking on cannot analyze, nor fully grasp, the motive that moves these missionaries to surrender all and go out without hope or expectation of earthly reward, political, or social prestige, or economic advantage. One can say that a long, long time ago there lived a strange young man, who dying by the time He was thirty-three years of age, said, "Ye shall be witnesses of me unto the uttermost parts of the earth." That is not only a command, but a declaration of a fact and there are still on the earth an ever increasing number who are willing to go out and under the most trying circumstances and difficulties share His life with others and show people how to live. This is indeed a great mystery, but a mystery that wins the admiration of all who look upon it without prejudice. It has been said and truly that this strange young man has had more influence, and is having more influence, in the earth than all the armies and navies that have been formed and built since His day some nineteen centuries ago. Those of us who haven't the courage, the daring, or the privilege of going in person do have the high and holy privilege of going in purse and in prayer.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 12, 1939.

Sunday Schools.

Hine's Chapel, McLeansville, N. C.	$	3.00
Wake Chapel, Fuquay Springs, N. C.		4.90
Sanford, N. C.		1.00
First, Greensboro, N. C.		5.71
Antioch, Harrisonburg, Va.		3.19
Linville, Va.		7.33
Reidsville, N. C.		8.00
Mayland, Broadway, Va.		1.00
Newport, Shenandoah, Va.		2.27
Winchester, Va.		4.05
Damascus, Chapel Hill, N. C.		2.22
Total	$	42.67

Individuals and Churches.

Timber Ridge, Gore, Va.	$	7.88
Spoon's Chapel, Asheboro, N. C.		3.00
Total	$	10.88
Total for week	$	53.55
Previously acknowledged		17,224.09
Total since Sept. 1, 1938		$17,277.64

The missionary offerings are not large, but are appreciated, expressing as they do the attitude toward missions and the desire to have a part in the wholly divine and unselfish task of sharing with others the gospel of our Lord. If peace between the nations of the world shall ever come it will be through and by the work of the missionaries who go out in the name of the Prince of Peace, who Himself said, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14: 27.)

Gratefully,
J. O. Atkinson,
Mission Secretary.

BIRTHDAY GREETINGS TO W. M. S., FRANKLIN, VA.

Sometime since the Woman's Missionary Society of our Franklin Church celebrated with a very suitable program its Birthday Anniversary, 1912-1939. At this happy meeting a poem composed and read by Mrs. Hargrave for the occasion was enjoyed so very, very much that they decided to give it wide reading through The Christian Sun that other societies might share with them the inspiration of the poem. We are glad to submit it herewith, a copy having been furnished us by the Franklin Society.—J. O. A.

1912—BIRTHDAY GREETINGS—1939.

W. M. S., Franklin Christian Church.

In March of nineteen hundred twelve,
A band of a faithful few
Organized our society,
With hopes that they would do
Great work, where broad fields lay unkept—
Where laborers had not gleaned,
Where was suffering, greater that which man
Had neither heard of nor seen.

Each day they prayed and labored on,
This faithful little band,
Led on, as oft they might have paused,
By God's sustaining hand.
Perchance brave efforts came to naught
And brewed disconsolation,
For these whose visions opened wide
Across the heathen nations.

Did they become discouraged,
Or falter? Oh no, never!
But step by step their foothold grew,
In glorious endeavor,
And as the years have come and gone,
Whilst Satan's wiles would lure
Poor souls that knew not of the Christ,
Our work's been slow but sure.

We boast not, but in humble pride
Cannot but think and feel
That as we've grown in number,
So have we grown in zeal.
With open hearts we heed the calls
That float across the seas.
We give ourselves, our prayers, our means,
In answer to these pleas.

It's courage, tho', and faith we need,
To work and grow still faster
As we reach out afar and near
In service for the Master—
Service that is filled with love,
God grant it may increase.
'Til strife shall fade and we shall know
A world of lasting peace.

So, women, by each one of us
There's something to be done
Today, if from the scourge of sin
And war, the world is won.
So come, let's set about our tasks,
With resolutions hearty.
And come back, really proud, next year
To our Mission Birthday party.

—Lillian Hargrave.

"Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves."

MISSIONARY SOCIETY ORGANIZED.

The ladies of the Happy Home Congregational-Christian Church met on July 19, 1939, and organized a Woman's Missionary Society. Eighteen charter mmebers were enrolled, although others have joined since. At this first meeting Mrs. A. W. Andes met with the ladies and discussed with them their new society and what it should mean to them. After the discussion the following officers were elected: Mrs. H. E. Robertson, president; Miss Ruth Stephens, vice-president; Mrs. G. D. Ellington, secretary; Mrs. R. D. Hill, assistant-secretary; Mrs. T. F. Dye, treasurer. Superintendents — Mrs. George Hill, literature; Mrs. W. D. Wall, spiritual life; Mrs. R. D. Hill, cradle roll.

The missionary society will meet on Friday night before the first Sunday in each month. Plans are being made for a careful study of the mission work of our denomination. The officials of the North Carolina Woman's Missionary Conference are invited to be with us at any time. It is felt that the missionary society will give much missionary zeal to the local church.

Mrs. G. D. Ellington,
Secretary.

YOUNG PEOPLE'S MISSIONARY SOCIETIES.

ROSEMONT.

The Young People's Missionary Society of the Rosemont Christian Church held its annual Rally and mite box opening on July 21 at the church. A short devotional service was given, including two solos by members of the society and an interesting and inspiring message by Mrs. D. B. Brent. The opening of the mite boxes revealed an offering of $10.76. A social hour followed with entertaining games and delightful refreshments.

Miss Frances Herbert is the secretary of this splendid group of young people, and many plans are being made for the new year.

LIBERTY SPRING.

The Young People's Missionary Society of the Liberty Spring Christian Church held a special meeting recently on a Sunday night at the church. During the business session the mission project of the Southeast Pilgrim Fellowship was discussed and it was decided to have a lawn party to raise money for the project. The program was based on China and is as follows; Prelude: "O Zion Haste."

Life of Dr. and Mrs. Robert E. Chandler and Mrs. George Shepherd—by Emily Harrell.

"In the Name of Christ, Help the War Sufferers of China"—by Polly Thompson.

"Foochow College On the Move"—by Susie Lee Parker.

"Americans in China"—by Harrell Byrd.

"Christianity On Trial"—by Martha Parker.

Hymn: "Fling Out the Banner."

Prayer by Emily Harrell.

The program chairman for this meeting was Miss Emily Harrell, and the item above shows that a well planned one was carried out.

Mrs. W. M. Jay.

PRESIDENT OF THE ENGLISH METHODIST CONFERENCE ON THE NEW BIRTH.

It does not argur well whenever the doctrine of regeneration recedes to the hinterland and is superceded by literary groups and a keep-fit movement. No one need speak lightly of these activities, but what the fit man and woman is to do should also be our concern. In spite of the fact that infants have been baptized, young people confirmed, and Sunday schools graded the major part of the community is caught and held in the meshes of a desolating worldliness. The only hope for these people is the new birth. The thrilling implication of Jesus Christ's words to Nicodemus is not that a man must be born again but that he can be born again. There is the miracle of mercy and of grace. A man with a heart blackened by vice, or hard as pride and selfishness can make it, can be cleansed, softened, renewed—

"A humble, lowly contrite heart,
Believing, true and clean."

We are not unmindful of what has happened—discoveries have been made, the intellectual complexion of the world has changed—but no discovery in the physical world has robbed sin of its pervasive consequences. Nothing has made superfluous the atoning death of Christ. There is still only one way to heaven.

Some weeks ago I traveled the thirty-six miles from Exeter to Shebbear, and reflected as I did so that a greater man did the same journey a hundred years before. How different it was! He walked and I rode—instead of a cart-track a broad highway; instead of laden women trudging with heavy load to the nearest market town, well-dressed ladies who refuse to grow old, careering through the countryside at fifty miles an hour. How changed! Yes, and how much the same! The birds sang then as they do now, the lambs played exactly the same games in the fields. There was the same sun and heavenly breezes, and the same noble hills, which in a hundred or a thousand years have not grown one gray hair. And so it is with the heart of man. It is still true that the one insistent question of awakened humanity is, "What must I do to be saved?"

The church that has the answer to this question has the future of the Kingdom of God in its keeping. Methodism would be faithless to its past, its founder, and its Lord if it were content to place the outcast in a Salvation Army shelter and simply cultivate the good opinion of people who are more at home at a bazaar than in a prayer meeting.

The evangelist is sure of three truths—God's love and grace, man's sin and need, and the power of Christ to save the most sinful man on earth. There is always the danger of the church becoming a comfortable place for the once-born, and these are the inner problem of many a church. They protect their minister as long as he is reasonably tame, they support the funds, and ask only that the sermon shall be brief, soothing, and full of interest.

But early Methodist literature is the story of conversions. "The Lives of the Early Methodist Preachers" are six little volumes which would be mere rags and sawdust if the stories of conversion were taken out of them. Such stories, too, are the life-blood of missionary literature.

If, then, what I have been saying is true—and I have no doubt about it—should it not be our purpose, by the grace of God, to go back to our churches with whatever method may seem best to us but with a firm resolve to preach Christ as the one and only Saviour of every sinful man?—*The Methodist Recorder.*

An investment of life and money with the American Board today offers far greater possibilities than ever before. As rapidly as work can be supported in a local area, we pioneer into spheres of work that have long waited for help. The Board never had so many opportunities for service. Appeals for help and needs unanswered are cause for serious concern to every Christian. They await your own response and that of your church. We invite you to *go* with the American Board.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

[Report of the Thirteenth Annual Summer Conference at Liberty Spring Christian Church on July 11, 1939.]

Nineteen churches were represented by one hundred and eighteen young people and friends who shared in the program, "What Price Fellowship?" at the Liberty Spring Christian Church on July 11. It was the Thirteenth Annual Summer Conference of the Eastern Virginia Pilgrim Fellowship.

After the morning session was called to order by the president, Rev. R. E. Brittle, conducted a very inspiring devotional period. During the business session the Southeast Fellowship mission project was discussed. Miss Frances Everett, the Southeast Mission Superintendent, explained that the project would not interfere with the regular missionary projects now in force. It is the desire to create among the young people a spirit of sharing and sacrificing in a Christian way rather than to emphasize the raising of a certain sum of money for something or other.

The rewritten constitution was read, discussed, and adopted by the Fellowship in session. The actual voting was carried out at the afternoon session.

After a short fellowship period, two young people gave talks. Miss Mason Holland told "What the Young People Must Pay" in serving the church, and Miss Doris Davidson had as her theme "What the Minister Must Pay." These talks served as a prologue for the inspiring address by Rev. A. Lanson Granger, Jr., entitled "Is It Worth It?"

After lunch the group gathered for the afternoon business session. The Fellowship voted to share in the Southeast Project. The constitution was adopted. The officers for 1939-40 were elected. The Committee on Place received a number of invitations, but no definite place was decided on at the July 11 meeting. Among other things, the Committee on Resolutions expressed the thanks of the Fellowship to Dr. Johnson and the good people of Liberty Spring Church for the hospitality shown the Fellowship.

Dr. C. Rexford Raymond did a splendid job of installing the new officers. After the installation, Julian Granger sang, "We Would Be Building."

After the discussion groups for young people and ministers, Mrs. E. T. Batten led a fellowship period out of doors. It was enjoyed by all.

The worship service, "Blest Be the Tie That Binds," conducted by Miss Mary Effa Savage, brought to a close a very successful conference.

CHAS. E. HEATH, *President*,
Eastern Va. Pilgrim Fellowship.

VALLEY OF VIRGINIA PILGRIM FELLOWSHIP.

The Pilgrim Fellowship of the Valley met in joint session with the annual Conference at Newport Church on August 9. A business session was called when we elected officers for the ensuing year and discussed plans for the future. Rev. and Mrs. F. C. Lester met with us and offered helpful suggestions. Mr. Lester explained the mission project that the young people of the Southeast are undertaking in China.

The evening session was in charge of the young people, with Miss Eugenia Snow presiding. Rev. and Mrs. J. F. Morgan of Norfolk, Va., were in charge of the music and their selections were hymns appealing to youth. Rev. W. T. Scott, assisted by Rev. F. C. Lester and Dr. L. E. Smith, conducted the installation service for the following officers: Eugenia Snow, president; Mrs. Lloyd Monger, vice-president; Raymond Andes, secretary-treasurer; Rhoda Driver, assistant secretary-treasurer; Superintendents—Anna Lou Showalter, missions; Hazel Davis, social action; Thelma Morris, devotional life; Gwendolyn Smith, leadership training; Mabel Higgs, publisher and reporter. Pastors and Counselors—Rev. R. D. Coulter, Rev. M. W. Mann, Rev. R. A. Whitten; Lay-Counselors—R. Roy Hosaflook, R. O. Rothgeb, and Mrs. Edgar Nelson.

Following this Mr. Scott delivered an impressive message, using as his subject "Making the Most of Your Life." At this service an offering

(Continued on page 15.)

WHAT CAN WE DO ABOUT MISLEADING ADVERTISING?

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 27, 1939.

SCRIPTURE: Isaiah 30:8-13; Proverbs 12:22.

Daily Readings—

Monday—Impartation of God's Word—Deut. 6:4-9.

Tuesday—A Prophetic Writing—Hab. 2:1-4.

Wednesday—Teachers of False Doctrines—Titus 1:10-16.

Thursday—A Divine Broadcast—Luke 2:8-14.

Friday—An Honest Testimony—I Tim. 1:12-17.

Saturday—The Faithful Witness of Truth—John 18:33-38.

We are the victims of dishonest and vicious advertising more than we commonly suppose. Advertisers frequently distort or misrepresent the truth, make use of unfair allurements to attract attention and win favor, belittle rival products and conceal unfavorable facts about their own products. Flagrant exaggeration is a common device of present-day advertising.

Young people can do something about dishonest and misleading advertising only when they get hold of real facts and cases. Consumers' organizations, such as Consumers' Union of United States, publish and distribute reports of laboratory tests of all kinds of consumers' goods. These tests frequently reveal cases of misbranding, grossly exaggerated claims, misleading statements, and the like.

Build up a strong resistance against vicious liquor, cigarette and cinema advertising. Let different members prepare practical examples which they have observed of misleading advertising and present for discussion. Wherever members of the society are convinced that a piece of advertising has been misleading, the president or secretary should be authorized to write to the company sponsoring the advertisement or a particular word or phrase which is inaccurate.

For Discussion—

1. To what extent does misleading advertising actually control us in daily life?

2. What attitude should a Christian take toward a misleading advertisement?

Suggested Hymns—

"Who Is On the Lord's Side?"
"Give of Your Best to the Master."
"Living for Jesus."

S. E. M.

"The best way to "get even" is *to forget.*"

Sunday School

Rev. H. S. Hardcastle, D. D.

BEVERAGE ALCOHOL AND THE COMMUNITY.

(A SOCIAL ASPECT OF THE LIQUOR PROBLEM.)

Lesson VIII—August 20, 1939.

Golden Text: *Woe unto him that giveth his neighbor drink.*—Habakkuk 2:15.

Lesson: Joel 1:5-7;
Daniel 5:1-5, 17, 25, 28.

A Fearless Mouthpiece for God.

One hears, every now and then, of a Sunday school teacher—it is usually the teacher of a large men's class—who does not teach the regular Sunday school lesson when it is a Temperance Lesson. One wonders why. In some cases it may be because the teacher himself uses beverage alcohol, but that is rare rather than the rule, at least one likes to think so. In general, however, it seems to be due to the fact that these teachers do "not want to offend anybody," "to make anybody mad," "to bring politics into the church," "to try to make men good and sober by law or by talking to them," and so on. And that raises the question as to the purpose of teaching Sunday school. Is it to give people only what they want, to soothe their consciences and leave their feelings unruffled, to teach only what one cares to teach? Or is it to declare the whole counsel of God, to teach the truth in love, to bring men and women to a sense of sin and a sense of need for salvation from sin, to point out the personal and social implications of what men do, and to throw the light of God's Word on the things that are the enemies of the Kingdom of God, and a denial of the ideals and spirit of Christ? Sunday school teachers need to do some straight, hard thinking on this subject.

Whatever may be the policy of modern preachers and teachers, it was the policy of the men of God of Biblical times to speak boldly against the personal and corporate sins of their day. Again and again, therefore, one finds drinking and drunkenness denounced by the prophets and teachers of Israel. One need not look elsewhere for his authority or sanction in speaking out against the liquor traffic—he has it in the Bible. We hear a great deal today about education gainst alcohol. It will help tremendously if Sunday school teachers and ministers will regularly, courageously, but kindly and sensibly, teach and preach against the evils and the dangers of beverage alcohol. God certainly has only pity and compassion for the drinker and the drunkard—the slaves of liquor and their victims—but one may be sure that He hates the liquor traffic itself. It is a denial of everything for which the Kingdom of God stands, and for which Christ died. He hates it for what it does to individuals and to society. It stands condemned in His sight and He awaits the time when His people will rise up in their might and smite it utterly. "Believe it or not," the liquor traffic is doomed. As the reign of Christ increases, it must decrease.

Alcohol and the Community.

The lesson today approaches the liquor problem from the standpoint of the community. Other lessons have dealt and will deal with the matter of beverage alcohol from the standpoint of the best interests and the highest welfare of the individual. Today's lesson emphasizes the fact that beverage alcohol is a community problem and menace. Ah, there's the rub. It were bad enough if the blight of the use of alcohol fell only upon the drinker himself. But no man, and of all men, the drinker, liveth to himself, or drinketh to himself. In satisfying his appetite for drink—an acquired appetite, it needs to be said, for that is one of the dangers of the use of beverage alcohol—he is aiding and abetting and supporting and developing the liquor traffic itself. He is fastening with ever-stronger bonds this monster on the community and the nation. There is not much good to be said for the liquor traffic. And that is not to be blind to the fact that it causes much money to be put into circulation, and gives employment to many people, and utilizes many products in its manufacture and distribution. From the standpoint of the community and the nation, when all the returns are in, its figures stand on the wrong side of the ledger. It is a liability instead of an asset, both from the standpoint of money and of men. It produces and fosters a whole family of evils that blight the individual and curse society. It is this social factor in the liquor problem which so many people overlook. They think that it is nobody's business whether they take a drink or let it alone. They do not see that drinking, even in moderation, has social issues, and that drinking to excess has distinctly tragic social consequences. This is all the more true in our modern, complex, inter-related life.

Drinking and Its Attendant Social Evils.

The story for today's lesson shows how excess in drinking breeds other evils. Belshazzar's feast probably was all right at the beginning. But when the wine began to flow freely, the men and women began to cast off restraints. This is so often the case. For alcohol first attacks the brain centers which are the seat of judgment, self-control, and balance. The loss of muscular coordination comes later, and is evidence that something worse has already taken place. Men and women under the influence of liquor usually lack self-control, usually let down the bars of moral action, usually give way to their lower appetites and passions.

Excess in drinking led to sensuality. The king had his concubines at the feast and it is not difficult to imagine what took place. Public dance halls are often next door to rooms available for clandestine things, or vice versa. Lust and liquor are closely related. Young people often do brazenly what they would not think of doing if they were sober. So very often that is tragic, when liquor comes in looseness also comes with it.

And the story shows the abysmal depths to which liquor will sometimes drag men. The king ordered his servants to bring out the golden vessels that his father had taken from the Temple in Jerusalem, and he and his debauched fellow-banqueters actually drank wine from these hallowed vessels. He wouldn't have dared to do it if he had been sober. It was an act of blasphemy that can be accounted for only because of his drunken condition. Thus do men take God's best gifts and prostitute them to the god of drink. Thus does liquor desecrate the highest and best in life.

The Hand-Writing On the Wall.

How quickly the bragging and bluster of the king was changed to fear and trembling when the handwriting appeared on the wall. And how cowardly and cringing do men become when they face the inevitable penalty of their brazenry and blasphemy. Let no man be deceived; God is not mocked. As we sow, we shall reap. He that sows to the flesh shall of the flesh reap corruption.

"There are three classes of people in the world: the wills, the won'ts, and the can'ts. The wills have capacity to anything, the won'ts oppose everything, and the can'ts never do anything."

By Chaplain H. E. Rountree

MONDAY.

"Love Is Not Enough."

"You must love the Lord—with your whole heart, your whole soul, your whole mind, your whole strength."—Mark 12:30.

Love is often said to be enough. The words of our text are the words of Christ about that. Read them again. Now what do you think?

For instance, love is not enough for marriage; there must be the skill of living together agreeably. Love is not enough for parents; parents must understand children, see through their eyes, and live life along with them. Love is not enough for a child to a parent; the child must respect the experience and wisdom of the parents, and live according to their leadership, whether this obedience accords with youth's impulses or not. It is not enough to love the Lord, but one must follow through with heart, soul, mind, and physical strength.

Prayer—Our Father, in Thy light, we shall see the light. Make Thy love come true in our home. Give us understanding hearts that make life sweet and fruitful. *Amen.*

TUESDAY.

"When and How to Pray."

"When thou prayest enter into thy closet, and when thou hast shut the door, pray."—Matt. 6:6.

Christ never argues about prayer. In all His teachings and in all His ministry there's not the faintest suggestion that we *ought to say our prayers.* He takes prayer for granted as something that His children will do, and the subject of prayer is approached by Him in such terms as, "When ye pray." Christ does not urge us to get ready for heaven, He takes our good sense (which He has given us) for granted and thus says, "In my Father's House there are many mansions." "I will come again and receive you unto myself." Heaven is taken for granted, and "follow me," is the injunction.

Prayer—O Lord, Thou didst make our lives for Thee, and there is no hope save in Thee. We would not live without Thee this day, and we would follow Thee all the way. *Amen.*

WEDNESDAY.

"Give Me Rest."

"A Sabbath of solemn rest."—Lev. 23:3.

Everybody is tired and everybody is looking for rest. Perhaps this may be qualified a bit, but we do know that "tired" is one of the commonest complaints of humanity, and we do know that freedom from labor in shorter hours and more holidays is the goal for which the human race is in a mad search.

We overlook that God has provided rest for the weary in a very special way, the Sabbath rest. Mankind is seeking that rest through frantic automobiling and hectic pleasure-seeking. Let us keep Sabbath in relaxation and worship. Let us try God's rest.

Prayer—O Lord, we would rest in Thee, in quietness and devotion. In this way we learn the meaning of life. *Amen.*

THURSDAY.

"Glorified Prayer."

"It is a good thing to give thanks unto the Lord."—Ps. 92:1.

The author of the 92nd Psalm makes a spiritual suggestion—that it is not only good to give thanks, but also to show forth His loving-kindness in the morning. He also suggests that we should show forth His faithfulness at night. What does prayer amount to, unless we go farther? To show forth God's loving-kindness along our way is the highest spiritual achievement. That and only that is glorified prayer.

Prayer—Our Father, we are Thy souls. Save us from mere static belief, but may we be luminous with Thy spirit. *Amen.*

FRIDAY.

"How the Kingdom Comes."

"So they went and saw where He was staying, and they remained and spent that day with Him."—John 1:38.

Two youths make a simple visit to Jesus. Two things happen to them. They fall in love with Him and they make a complete surrender to Him, changing completely their plans. This constitutes a complete transformation: a touch with Christ, a surrender to Christ, a surrendered life. So the Kingdom comes.

Prayer—Our Father, each day we come to Thee, may we touch Thee, and be embued with Thy power to save our fellowmen, and Thy Kingdom. This we ask for Jesus' sake. *Amen.*

SATURDAY.

"Daily Bread."

"Give us this day our daily bread."—Matt. 6:11.

This prayer for daily bread does not refer to the meat nor the loaf, but it refers to prayer for power to see His providence in the usual. We *are* dependent upon God for bread, but we have bread for the soul that the mind knows not of.

The lovely things are quiet things,
Soft falling snow,
And feathers dropping from flying wings
Make no sound as they go.

We need the power to see Jesus in these quiet things, in the power that clothes the flowers, and feeds the birds. If we would have this vision, we must daily go to Him and be fed daily by His spirit.

(Continued on next page.)

Statement of Religious Convictions

By Arthur C. Brooks.

[The following article is a statement made by Professor Brooks of Asheville, N. C., to a Council called at Elon College, on June 20. Mr. Brooks is a graduate of Yale Divinity School and is now a chaplain at a boy's school in Asheville, N. C. The Council recommended that he be licensed and the education and executive committees of the North Carolina and Virginia Conference granted this request and licensed him on that date. Editor.]

"The Jewish-Christian religion has always *involved* a philosophy, but it has never *been* a philosophy. In its most essential nature and most continuous meaning, it was and is, costly adventure for the Kingdom of God."

Thus does a great minister express himself in a recently published book. I quote it here because first, it is my belief that any statement of religious convictions must of necessity be difficult and probably inadequate. Secondly, any such statement must have as its main theme the Kingdom of God. The *difficulty* is great in the first place because the Christian religion is dynamic, is a way of life, and not simply a set of intellectual beliefs that can be fully expressed by some creed or formula. In the second place, any such statement must use certain theological or philosophical terms, which defy adequate definition, and which mean different things to different people. I will try, therefore, to state my religious convictions by giving an interpretation of the above statement, "costly adventure for the Kingdom of God," hoping thereby to indicate my belief about God, man, Christ, and the Church.

Jesus said, "The Kingdom of God is within you," or as sometimes translated, "among you." It seems to me that both of these translations must be taken in order to explain the meaning of Jesus as to the coming of the Kingdom. Each one has within himself the possibilities of living as a member of God's kingdom on earth should live, and because of this, there is the possibility of a society made up of such men and women which can be called the Kingdom of God. That is the adventure, to so live that we as individuals and the society in which we live may rightly deserve the name we bear—Christian. Costly, difficult, and even impossible, if we depend solely upon our weak human wills.

There is another, perhaps even more important, meaning of Jesus' saying. It is not in achieving perfection in our individual and social lives that we realize the Kingdom. The Kingdom is not a static state which we reach after a long struggle. It is in the struggle and the adventure itself that we feel we are a part of God's Kingdom. We recognize our weaknesses and human limitations; we realize that we will never have a perfect society. But we also find that life has meaning and happiness and peace for us only if we live consecrated and unselfish lives of devotion to the highest we know. This is not the attainment of a state of perfection, but it is only by living thus—as if the Kingdom were going to be realized through our own lives—that we realize any small fraction of it.

The world is a world of good and evil and man as a creature of this world has within him the possibilities of good or evil. Man is of this world, but there is also within him a spark of the divine. As in the story of creation where man was formed of the dust of the ground, but God breathed into him the breath of life, there is in each that divine element which is part of God's Holy Spirit. By just so far as we live according to that Spirit, do we deserve to be called heirs of His Kingdom.

This leads me directly to a statement about my belief in God. He is transcendent and immanent, the ultimate ground of all things, and He is characterized by an ethically purposive will.

He is transcendent and working in the universe of order and meaning, and is immanent in bringing into being finite persons who share His spirit in ethically creative activity and worship. We know God only through His revelation to us. He is revealed to us in the world of nature where we see beauty and wonder beyond human comprehension, but He is revealed to us primarily in the life and spirit of His son, Jesus Christ, through whom we see God as infinite in wisdom, goodness, and love. We see that Ultimate Reality is a "Person" to be loved with heart, will, strength, and mind.

The faithful of all great religious worship God and, whether they know it or not, it is the same God in whom we live and move and have *our* being —the Creator of the ends of the earth. However, I feel that in Christianity we have the highest conception of God. It is only in Christianity that we believe in God as the Father of Jesus Christ, with all the significance that statement implies, and it is only in Christianity that the Spirit of the living God working in us is the Spirit of the risen Christ. In Jesus the Spirit and the will of God were revealed supremely, once and for all.

This leads logically to a statement concerning Jesus, my belief as to what he was and what his significance was and still is. In such a paper as this I cannot and need not try to give an exhaustive dissertation but can only indicate some important features.

Three ways of thinking about Jesus have recurred again and again: (1) As merely a man who was God's ideal for humanity. (2) As God in man, entering his humanity to share its burdens and to influence its life. (3) As Savior of the world, the leader in the quest for national and individual righteousness. These three ideas have been expressed in creeds and doctrines by incarnation, deity, and Saviorhood, and any adequate conception must include all three. To treat of these three briefly:

(1) Jesus was, if we can accept the records at all, a man. He was like us in sharing our human nature. He was, however, unlike us in the use he made of it. In Jesus, God teaches us by example. To each he reveals the best and the worst in ourselves. He was the realization of the ideal life in

(Continued on page 14.)

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—Our Father, teach us more and more our dependence on Thee and appreciate Thy unceasing care. Preserve our lives that we may daily do Thy will, and show forth Thy kingdom. *Amen.*

SUNDAY.

"Faith That Follows Through."

"*I have not found so great a Faith, no, not in Israel.*"—Matt. 8:10.

The Centurion had sought out Jesus for the healing of his child. So great was his faith that he told Jesus that if He would only say the word the child would be healed. That is certainly going all the way in Faith.

Jesus commended some people for their faith and He upraided others for the lack of it. But He made it plain that it is "according to your faith be it unto you." In other words it is faith that works—vital and throbbing in one's life.

A young man studying for the ministry lacked funds, was discouraged, and about to give up. But God sent him a father who said to him, "Bob, if God has called you to preach, He will provide." He did. That man got his education and is still preaching the Word with an absolute faith, and God an unfailing provider for His life.

Prayer—(Say the Lord's Prayer.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There is one trip that the writer looks forward to from one year to the next. More than twenty years ago we visited the Valley Virginia Central Conference for the first time. At that time the most convenient way was to travel by train all night to Washington City and then catch a train to Harrisonburg, and go out to the Conference from there. It took all night and most of the next day to make the trip. The people were so kind to us that we fell very much in love with the good people in the Valley and it has always been a pleasure to attend the Conference since that first visit. Since our first visit our love and admiration for the people in the Valley has not lessened, but has grown.

Last week, in company with Dr. L. E. Smith and Rev. William T. Scott, we left Elon College after two o'clock in the afternoon, in an automobile, to attend the Valley Virginia Conference. We spent the night in Harrisonburg. What a difference in the time to make the trip, from twenty years ago.

We now have beautiful hard-surface roads all the way. The beautiful mountain scenery in all its grandeur and beauty seems to lift one higher and nearer to heaven. At this season of the year the scenery along the way through the mountains is grand and shows the handiwork of God. No painter, it makes no difference how well he can paint, can paint anything so beautiful as the mountains clothed in all their beauty. It seems that as one climbs the mountains surrounded by the beauty of nature on every side that it makes one want to get in closer touch with a God who has created such a beautiful world for man to live in.

The Valley Conference was a most pleasant one. All the sessions were filled with a sweet spirit that was uplifting and inspiring. May God, who made the beautiful mountains and us all, richly bless the good people of the Valley Virginia Central Conference.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 17, 1939.

Amount brought forward		$8,571.75
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lebanon	$ 1.00	
Hines Chapel	6.00	
Greensboro, First	10.03	
		17.03
Eastern N. C. Conference:		
Niagara	$ 1.00	
Catawba Springs	6.55	
Sanford	1.00	
Shallow Well	7.50	
		$ 16.05
Western N. C. Conference:		
Big Oak	$ .75	
High Point	1.46	
Ramseur	5.12	
Pleasant Hill	5.34	
Needham's Grove	1.42	
Pleasant Union	1.64	
Pleasant Cross	1.00	
		16.73
Eastern Va. Conference:		
Damascus	$ 1.41	
Oak Grove	2.65	
Liberty Spring	7.00	
		11.06
Valley Va. Central Conference:		
Wood's Chapel	$ 4.00	
Antioch, T. L. Deavers ..	25.00	
Mt. Olivet (G)	2.40	
Timber Ridge	31.23	
Beulah	1.64	
Timber Ridge	1.78	
		66.05
Ala. Conference:		
Pisgah		2.00
Singing Class.		
N. C. & Va. Conference:		
Salem Chapel		12.50
Special Offerings.		
Mr. Godwin	$ 25.00	
Mr. May	6.00	
Alamance County	30.00	
Mr. May	3.00	
		64.00
Total for week		$ 205.42
Grand total		$8,777.17

IS RELIGION A LUXURY?

(Continued from page 5.)

underlying suggestions that ought to be carried in mind. The work naturally falls into two parts, namely the training (both technical and spiritual) of the canvassers, and the approach to the canvassees (to use an extremely non-Websterian word). Canvassers should be paired with the greatest care so as to bring together men who are not well acquainted with each other or who represent different types of thought. The young men should be drafted and paired with older men. It is astonishing how the bonds of fellowship can be strengthened by an afternoon's unselfish work with a man of different age-group or point of view. Every home in the parish should be called upon, even those in which there is no likelihood or possibility of a pledge; and the approach in every instance should be with the spirit that the church is far more interested in the family called upon than in anything they may give.

Any church which seriously and prayerfully undertakes a program of this sort, will not only, sooner or later, solve its financial problems; but—and this is of far greater importance—it will become a genuine "power-house" for God.

STATEMENT OF RELIGIOUS CONVICTIONS.

(Continued from page 13.)

his conquering of sin and devotion to the Kingdom of God. Jesus' likeness to us, his humanity, gives him his real significance for us. It does not explain away his individuality, but makes us all feel closer to Him and to God. The most significant fact about the historic Jesus is that he has become the Christ of faith.

(2) The divinity of Jesus has already been touched upon in speaking of the revelation of God. Jesus is our standard for thought and experience of God, showing us what God is like and what he is doing. Through Jesus we feel God's presence and see God's Spirit not quantitively but qualitatively. It is the *purpose* of God in Jesus which is divine. His divinity does not rest upon facts which differentiate him from all men, possible or actual; it rests upon facts which show he is the supreme influence which God is using on men. His divinity rests not upon the origin of his person but upon the fact of his present continuing power over the hearts and consciences of men.

(3) Jesus is the Savior of the world not in terms of the early messianic conceptions of a king who would usher in magically a rule of righteousness. To put it in simple terms, he is the Savior in that salvation is in being possessed by his spirit and his ideal of love. It is thus that the Kingdom of God is realized by men and through men for society.

A final word about the Church. The Church is the only institution organized primarily for the purpose of proclaiming the Gospel, worshipping God, and striving toward the realization of the Kingdom. It is a body of consecrated people, and is a consecrated institution. It is my hope, however, that the ministry in the Church is not the only ministry open to one who tries to adventure for the Kingdom of God and to help others to do the same.

COLLEGE OFFERINGS.

(Continued from page 6.)

Newport	2.97
Winchester	4.99
Bethlehem	1.78
Woods Chapel	1.00
Leaksville	2.81
Linville	10.60
Mayland	1.79
Mt. Olivet (G)	2.05
Churches.	
Va. Valley Central Conference:	
Woods Chapel	1.60
Winchester	8.36
Timber Ridge	11.22
Total for week	$ 154.40
Previously reported	2,679,36
Grand total	$2,833.76

THE CHRISTIAN SUN

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A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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FOR THE CHILDREN

MUD AND VIOLETS.

"I don't see whatever possessed you, mother, to ask me to go out this weather to call on Aunt Phoebe Mason! It was mud, mud—all the way there," and Mildred Dudley, with a resentful little pull drew off her rubbers by the kitchen stove.

"She was glad to see me—who wouldn't be, sick in bed, and in that crossroad, out-of-the-way place! I'd die — I know I should — if I were obliged to stay there for a week, to say nothing of being confined to my room for years! Mother, why didn't you tell me there was so much mud?"

"Why, I didn't notice it in particular, dear, when I went there yesterday," said Mrs. Dudley, in reply to her daughter, holding the while a fork of dripping doughnuts over a kettle of boiling fat.

"It was as bad yesterday as it is today," insisted Mildred, "and worse if anything, for it rained while you were out."

"I had forgotten. But come to think of it, now you mention the fact, there was some mud on the short stretch of road up Baxter Hill." Mrs. Dudley deftly "spread" another fork of puffy doughnuts as she spoke.

"And you didn't notice it?"

"The mud? No. Just as I reached the foot of the hill I saw directly ahead of me, on the ridge sheltered by the stone wall, a tiny tuft of yellow violets—the first I'd seen this season. 'Twas hard getting at them, I admit, and I lost one of my rubbers, but I didn't mind a little thing like that—the violets were so beautiful! How could I think of mud with those cheery little faces in my hand!"

"I didn't see any!" said Mildred, slowly.

"But there were others there, dear, for I left some. I'm afraid, Mildred," she added, gently, "the reason why you didn't see them was because you were looking at the mud. And we'll find mud all through life if we look for it—and blossoms, fragrant and beautiful, if we look for them! For my part, dear, I want to find the violets."—*Classmate.*

ANSWER TO LAST WEEK'S QUERY.

Here are the names of the characters of the Old Testament, about whom statements were given last week:

1. Adam.	6. Saul.
2. Moses.	7. Goliath.
3. Sarah.	8. Joshua.
4. Pharoah.	9. Miriam.
5. Ruth.	10. Sampson.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

was taken for the project in China. This amounted to $12.86.

We decided to have a picnic at Verbena Park, three miles south of Shenandoah, Va., August 23, in order that the young people of our churches in the Valley may become better acquainted, and for fellowship and inspiration. It is hoped that a good delegation from each church will be present. Bring your lunch and enjoy an evening of fellowship and fun.

The young people of the Valley are hoping to do a more effective work this year after hearing the challenging messages of the Conference.

MABEL HIGGS,
Reporter.

FORSYTH-GUILFORD ASSOCIATION.

The Forsyth-Guilford Association of Churches met Sunday afternoon, July 30, at Salem Chapel. The meeting was called to order by the president, Rev. D. M. Spence. Rev. G. H. Veazey led in the singing of a hymn, after which Miss Geneva Marshall read the first Psalm. Dr. W. M. Jay led in prayer.

Following the devotions, Mr. H. V. Marshall, superintendent of Salem Chapel Sunday school talked on "Benefits Derived from These Fifth Sunday Conferences." He mentioned specific instances in which he has received information relating to problems in the church school.

An Open Forum was conducted by Dr. W. M. Jay, using a number of questions relating to the educational work of the local church as a basis for discussion. Problems of teaching, the value of vacation schools, and the importance of sending representatives to the Elon Leadership Training School were among the questions freely and enthusiastically discussed by the congregation.

Rev. F. C. Lester, Promotional Secretary, addressed the meeting on the subject of "Our Churches at Work." Mr. Lester presented the various points of *The Program of Progress,* which has been adopted by the denomination for use in the local church. The first five points of this program, "Bible Study," "Public Worship," "The Home," "Missions," and "More and Better Workers," received special emphasis as suggestions were given for following this program. Mr. Lester urged that churches promote all of the agencies of the church rather than give support to a few favorite ones.

Officers for the coming year were elected as follows: Rev. D. M. Spence, president; W. L. Padgett, vice-president; Frankye Marshall, secretary-treasurer. The hour for beginning the regular meetings was changed from 2:30 to 3:00. Apple's Chapel will be the place of meeting for the next fifth Sunday.

After adjournment a fellowship supper was much enjoyed.

FRANKYE MARSHALL,
Secretary.

Fall Session at Elon College Begins September 4, 1939

THE BUSINESS CLASS AT WORK.

It is the business of Elon College to prepare young men and young women for the business of life

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, AUGUST 24, 1939. No. 34.

SINGING CLASS OF THE CHRISTIAN ORPHANAGE.

Pictured above are the members of the Christian Orphanage Singing Class of Elon College, N. C. They are, back row, left to right: Laura Mae Howard; Frances Scalf; Catherine Whitten; Martha Lee Whitten, soloist; and Annie Lee Sledge. Front row: Margaret White, Elizabeth Moore, Christine Howard, Billy Trent, Evilee Parker, and Rose Marie Phillips. Miss Erie Lane is the director of the group.

The Class is scheduled to appear August 27 at the Congregational-Christian Church, Ramseur, N. C., at 11:00 A. M., and at Pleasant Ridge Congregational-Christian Church, Ramseur, at 2:00 P. M.

On September 3, the choir will entertain at the Christian Orphanage, where Home-Coming Day is to be observed.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Mt. Auburn Church, Rev. E. M. Carter, pastor, joined in the recent union revival meeting at Manson, N. C. As a result of this community service, eight people joined the church and ten were baptized.

Rev. W. S. Alexander of Brooklyn, N. Y., was the preacher for the morning service at our church in Richmond, Va., on last Sunday. The Promotional Secretary was pleased to worship there and to hear Dr. Alexander preach.

Miss Edna Fulcher is holding a vacation Bible school in our church at Morrisville, N. C., this week. At the close of August Miss Fulcher will conclude her services with the Board of Christian Education after a little more than six years of faithful and efficient work.

Miss Louise Crabtree reports a successful Bible School at Damascus Christian Church recently under the leadership of Cecil Thomas, assisted by Mrs. Walter Crabtree, Mrs. T. E. Wright, and Miss Crabtree. The handwork done by the girls is being sent to the Christian Orphanage at Elon College.

After an illness of several years, Deacon Brock Jones of Holy Neck Christian Church, Holland, Va., has passed to his reward and his body was buried on last Sunday. He was a highly respected citizen of his community and is widely known as the father of Mrs. John G. Truitt, wife of our Suffolk, Va., pastor.

Rev. C. LeGrand Moody has received a call to serve a church in Connecticut while attending Yale Divinity School. Mr. and Mrs. Moody expect to leave for their new home after the second Sunday in September. Mr. Moody is now pastor at Apple's Chapel, Hine's Chapel, Mt. Bethel, and Kallam's Grove.

Miss Frances Lamb is this week aiding Rev. J. H. Warren with a vacation Bible school at Little Creek, Va. This will finish the service of Miss Lamb as a Student Summer Service worker for this year. She has done fine work, and made many friends in this area. She goes to Andover-Newton for further training this fall.

Howard's Chapel, Kallam's Grove, Mt. Bethel, and New Lebanon Churches have decided to form a pastorate. These are our churches near Bethany Consolidated School in a fine farming section of North Carolina. A committee composed of three members from each church met on Monday evening to consider plans for forming such a pastorate and to begin the search for a pastor.

Rev. B. J. Earp, pastor of our mountain mission churches, reports good vacation Bible schools and revival meetings at all three churches. At Elk Spur eleven members were added and at Rocky Ford twelve members were added to the church roll. Mr. Earp's daughter, Rachel, and Miss Clarene Andes did good work in assisting the pastor and in leading the vacation schools.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of August 27, 1939.

Sun.—The Works of God—Job 38: 22-41.
Mon.—The Works of God—Job 39: 1-18.
Tues.—The Works of God—Job 39: 19-30.
Wed.—Humiliation—Job 40: 1-5.
Thurs.—God's Reproof—Job 40: 6-15.
Fri.—God's Power—Job 40: 16; 42: 6.
Sat.—What Do You Think of This?—Job 42: 7-17.

JOIN WITH US IN READING THE BIBLE.

UPPER ALAMANCE TRAINING SCHOOL.

The Leadership Training School of the Upper Alamance Fellowship of Congregational and Christian Churches will be held at the Burlington Church, Sunday, October 8 through Sunday, October 15, meeting every night during the week except Saturday.

Mrs. J. L. Foster of Elon College, will teach the course on children's work; Rev. W. M. Stevens of Burlington, will lead the group on young people's work; Rev. J. F. Apple of Elon College, will teach an administration course for church and Sunday school officers; Professor Merton French of the Elon College faculty will teach a Bible course; and Miss Ruth Isabel Seabury of Boston, will discuss Christian life problems.

Classes will convene each evening from 7 to 8 o'clock, and a general service from 8 to 9 will be in charge of Miss Seabury.

Church leaders should begin making plans to attend this school.

ADVISORY COMMITTEE TO MEET.

The Advisory Committee elected by the Southern Convention "to have general supervision of the Promotional Secretary in making effective the objectives adopted by the Convention" will meet in annual session at Norlina, N. C., at ten o'clock, Tuesday, August 28. This committee is composed of "the chairmen of Boards of the Convention; the president of the Convention; and the presidents of the five Conferences constituting the Convention." The Promotional Secretary will gladly receive suggestions to be considered at this meeting. All those interested may write him at Elon College, N. C.

TORN BETWEEN THREE.

You have often heard the expression "torn between two." At the noon hour of the Valley Conference I talked with a young lady who was really torn between three. She voluntarily came to speak to me about the college. Her father and mother were dead. She had not had the privilege of going to college. She had but little money, a part of which was left by her parents. She wanted to do something for the college in appreciation of and in memory of her parents. She said, "I want to join the Anniversary Club as a memorial to my father and mother. I have that much money in the bank, but I am not sure that I should use it in this way." Then she said, "My younger sister is not too old to go to college. We do not have the money to send her." Here was an earnest, honest soul with a little money with great love for her parents, for here church, and for her sister. What should she do was the question. Finally she said, "If my father were living, I konw he would give $50.00 to the college, and I am going to give it for him. I will trust for the rest." This is the kind of experiences that touch one's soul. I know that God can and will put the same generous spirit toward the college in the hearts and souls of those who are more able than this loyal girl and that some day the debts of the college will be paid and its financial affairs stabilized. May the Lord richly bless these girls and all who should be interested in our college.

L. E. Smith.

OUR MISSION BOARD.

It appears from the records that on June 7, 1907, the Home Mission Board of the Southern Christian Convention was organized; that on April 8, 1908, Col. J. E. West of Suffolk, Va., was elected president of the Board; that on July 30, 1918, the Home Mission Board Charter was amended so as to include the foreign mission work; that for thirty-one years Col. J. E. West has been the president of the Southern Convention Mission Board; and that since its organization the Mission Board has had no secretary except Dr. J. O. Atkinson of Elon College, N. C. These two great men, Col. J. E. West and Dr. Atkinson, have led our southern Church in missionary work for almost a third of a century. We have had no other leaders. Others have helped, but these have led. They have made for themselves a continual abiding place in the hearts of our church people.

On August 31 another fiscal year for the Mission Board will close. Near the middle of September the Board will meet to check on its progress and to plan for its future. The report for this week gives a total of $17,325.83 as receipts for this year. In order for the Board to reach its total of last year, it will be necessary for it to receive within the next week $809.03. There may be mission money in the treasury of Sunday schools, churches, or other organizations. If so, please send it to Dr. Atkinson at once. There may be friends who would like to send a special gift to help this needy world. Such a gift will add joy to the hearts of your church leaders, and will bless those who receive the service of the church at home and abroad. This is an important matter, and one that demands haste.

UPSIDE DOWN.

When your world turns upside down, what do you do? Perhaps your world does better than that and is secure under your feet, but in these days there are multitudes who have found the foundations slipping from under. The things that had seemed to be secure would no longer hold.

That is true of the Chinese girl who recently crawled over twelve dead bodies as she slipped from the hospital in search of food. She had been adopted by an American family in China, raised as an American, came to America to school, but was deported as an alien before schooling was done. The foundations of civilization are no longer secure for many millions in China, most of Europe, and multitudes around the world.

Churches and pastors sometimes feel this lack of support when a change in pastorate must be made. Those who have worked for an honest living feel it when there is no longer a job that will mean a living. Lovers feel it when one is unfaithful or when death breaks the bond. Accidents and disease snatch away the foundations on which one has rested. Misunderstandings and anger among friends turn the world of friendship upside down and spill the joy that should be in human hearts.

What do you do when such a calamity befalls you? What do your friends do at such moments? What is possible? Is there anything left that can really sustain one?

The answer to such questions depends upon the mettle of which you are made, and the will which you make. If you whine, and cry, and quit, there is no hope. If you have the will to live, the courage to keep on, and the wisdom to look for sustaining grace, you will see your world right itself and make a place for you. Of course there will be suffering. That is the kind of world we have, but there is also successful living. The best man who ever lived on earth said, "I have overcome the world." "Follow me."

No one has ever had a greater opposition and struggle than Jesus of Nazareth, and no one has ever made greater success of living. He learned how to rest back on the eternal purposes of God while the world whirled about him and trembled beneath his feet. This is the only hope for us who live in the midst of great storms and find our little world bottom side up. There is a Divine Power within reach of all human beings, a Power that is good enough and great enough to do for us all that we need. Without this sustaining Power the people of this world are destined to everlasting despair. Let its light and strength come into your heart, and darkness disappears, and you feel secure in the presence of the Eternal.

OUR YOUNG PEOPLE AND OUR COLLEGE.

As we watch the thermometer climb towards the successful payment of all our college debts we may forget a very important matter.

In all of our churches there are fine young people who need college training. There are no better young people than ours. They have quality. They could be trained as efficient workers for the church.

At Elon College, N. C., we have a college that belongs to our church. It is ours, for we built it, we own it, we support it, and by our vote we elect those who run it. We can make it what we will. It is a good college. It will compare favorably with anybody's college.

On September 4, 1939, the college will begin its fiftieth session. It needs our dollars to pay its debts, but far more important, it needs our young people to train them for the church. Six hundred of them, an average of three from a church, could sit in the class rooms of our college and search for culture. Will they be there? Will we do missionary work in our college while our own young people either seek training elsewhere or fail to seek it at all? Now is the crucial hour for the answer to this. Pastors and church leaders should not consider their work done until they direct our young people to our college. Only so will our church become what it should, and can.

CONTRIBUTIONS

SUFFOLK LETTER.

Many years ago some one wrote a humorous song, using the title: "Little Brown Jug." In pre-prohibition days the song was often sung with zest, and the words, "Ha, ha, ha, you and me, Little Brown Jug, how I love thee," were familiar to young and old. The little brown jug has seen its day, and the little brown bag (paper) has taken its place.

The little brown bag is being used in great quantities by the customers of the A. B. C. store in the city of Suffolk, Va. One pint and quart bottle containers are slipped into a little brown bag when purchased. This is a convenient way to take the liquor home. How customers delight to have one of these little brown bags is indicated by the firm grip on the package as they go down the street. Saturday seems to be the best day for little brown bags. Recently three drunks, all young men, passed by our residence giving visible evidence of the "kick" in the contents of the package tucked out of sight in the little brown bag. About midnight the "kick" stirs up a family disturbance in which men and women seem to share an equal part in vulgarity and disgusting profanity.

And yet there are many conscientious people who favor the habitual use of alcoholic liquors as a beverage. And there are many people who declare that drunks are rare in a community where liquor is "controlled" by dispensing under the A. B. C., or some similar system. Statistics are not always available or reliable on this point. But the facts are that any kind of intoxicating liquor will intoxicate, if used in sufficient quantities, regardless of the system under which it is sold, or the manner under which it is "controlled." It is too early to measure the full effect of the present system. Wait until a generation grows up under the freedom of youthful impulse to follow the dictates of aroused thirst. The drinking young men of one generation furnish the list and supply the ranks of the confirmed drunkards of the next generation. All moderate drinkers do not become drunkards. But some of them become addicts to a habit which they cannot break. And there is the possibility that no one can foretell who will become the unfortunate victim of alcohol poisoning. Certainly, the total abstainer will never be in personal danger, as long as he is loyal to his decision to abstain from its use in any form.

Liquor "control," so-called, is not the best road to sobriety. The weakness in any "control" system lies in the self-evident fact that the state is unable to control a package of liquor after it is delivered into the hands of the purchaser. Police surveillance and warning will not prevent that liquor from making a man drunk, when he drinks to excess, and there is no external power that can prevent excessive drinking, if the opportunity is offered, and the purchaser desires to satisfy his thirst. It is comparatively easy to set up a "control" system to dispense alcoholic liquors. What the mothers and wives need is some power to control the drinking, and the effects of liquor upon the human body and mind. That power resides only in each individual. In many cases the will has been weakened until the customer is a victim of his own thirst, and surrender is made early in the battle for soberness.

Total abstinence is the only safe way to control alcoholic liquor. It is the Bible way. It is the way of scientific research. It is the way of human experience. It is the way of reason. The human body does not need alcoholic beverage. The chief objective in making and selling liquor is to make money. It is not a charitable business. If there were no money profits in liquor the business would go into bankruptcy. If the business, as now handled by the various states, was conducted on a no-profit basis, either for the manufacturer or the state, the system would be abolished by the next legislature. The money motive appeals to tax-payers. And the large profits blind the vision of many people to the dangers lurking in the use of strong drink. The little brown bag is as dangerous as the little brown jug.

I. W. Johnson.

VALLEY OF VIRGINIA CONFERENCE.

For the past nine years I have been attending the annual sessions of the Virginia Valley Central Conference. This conference comes in mid-summer. As a rule they have the majority of convention officials in attendance. These occasions are inspirational and helpful. I believe, however, that this year's conference was one of the best if not the best of all programs that I have had the privilege of sharing.

The conference met with the Newport Church. Rev. Mr. Schenell is pastor. The good members of the church had certainly set their house in order and were ready for the entertainment of delegates and visitors. The entertainment was efficient and enjoyable—plenty of good things to eat and good homes in which to spend the night. Many very excellent addresses on vital themes were delivered. Rev. W. T. Scott, a native North Carolinian and now pastor-at-large for Georgia and Florida, was the visiting speaker. Mr. Scott delivered three very timely and helpful addresses. His visit to the conference was eminently worthwhile. The other speakers were either from the Valley Conference or from the Southern Convention. The spirit of the conference was harmonious and progressive. It was presided over by Mr. Roy Larrick, a layman of Winchester, and he did an excellent job of it. Rev. and Mrs. J. F. Morgan of Rosemont, Va., had charge of the music. Mr. Morgan has the happy faculty of making his audience happy, optimistic, and of getting them to sing. His services were most helpful.

Our church in the Valley is constituted by a very fine constituency. All through the years they have not had a sufficient number of good pastors to serve their churches. Last year they made an effort to group their churches into pastorates with the hope of securing acceptable ministers who would live within the parish. This is a long step forward. There are great possibilities for our church in the bounds of the Valley Conference. Practically all of their present ministers are new; that is, they have come into the conference within the past three years. It is hoped that all will make good and that our church in the Valley will go forward.

There is one vital phase of the work in the Valley that ministers, officials, and the entire church should consider carefully. No Christian Church has yet been able to go forward by living within and spending what it gives on itself. The Kingdom just does not come that way. Money given for the larger program of the church reacts with strength and growth to the local field. This is difficult to understand as it is difficult to see how a little leaven hidden in three measures of meal will eventually leaven the whole lump. "Such," said the Master, "is the Kingdom of God." The leaders of the Valley Conference would do well, I think, to give thorough study and careful consideration to the support of their

local churches and to the support of the larger program of the denomination of which they are a part.

It was a pleasure and a privilege to be a part of this session of the conference.

L. E. Smith.

CHRISTIAN MISSIONARY ASSOCIATION OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The Christian Missionary Association of the North Carolina and Virginia Conference will meet at Salem Chapel, Tuesday, September 19, 1939, at 10:00 A. M.

This Association is a missionary organization supported by individuals, groups, and organizations within the conference, who hold membership in the Association by virtue of the fact that they pay annual dues of $5.00 each.

There are forty-three active churches in this conference, and thirteen of these were represented at the last session of the Christian Missionary Association at Belews Creek by one or more paid memberships. As the Christian Missionary Association is the authorized agency for all the Conference Missionary and Extensive Work within the conference, it should have the full cooperation of every church within the conference. It is true that the Conference Home Mission Funds are turned over to this body, and of course, practically all of the churches contribute to Conference Missions, yet this fund is very inadequate to do the work that is already urgent for fields in need.

The purpose of the Christian Missionary Association is to supplement these funds, and if every pastor and church would feel the urge and the necessity of increasing these mission funds by securing one or more memberships for the Christian Missionary Association, the fund would become more nearly adequate to do the needed mission work within the conference. It is therefore urged and faithfully hoped that every pastor will see that his church or churches are represented at the next Christian Missionary Association session. The Burlington Church is at present carrying the burden of the load. This is not as it should be; not that we would wish the Burlington Church to do less, but that the other churches should show a like interest.

Do you want to see the work already started continue and grow; do you want to see new fields opened up and given a chance to thrive? If so, then our Home Mission work in the conference should receive our most careful attention. The Christian Missionary Association represents you in this work.

W. M. Jay,
President.

WAKEFIELD VACATION BIBLE SCHOOL.

The Vacation Bible School which was conducted by Rev. B. H. Watkins, pastor of the Wakefield Parish of Congregational and Christian Churches in Southampton County, was a great success. There were forty-five children enrolled and the average attendance was forty-three. These children were transported to and from the school by the pastor in his automobile at his own expense. As many of these children have no way of getting to Sunday school and no church near enough for them to walk, we felt the urge to give them the advantage of a Bible school in their own community. Brother R. C. Hines and his good wife consented for us to use a nice shady grove near their home and a small out-building on the premises, so we made it mostly an out-door affair, and did the children enjoy themselves, some for the first time in a Bible school, and some for the first time in any school!

We had four classes: Beginners, Primaries, Juniors, and Intermediates. We used four of our own students trained at Elon Summer School for this work, who outlined courses in each department. Miss Nellie Joyner, a member of the Ivor Church and a student at Southern Union College, taught the Intermediate class. The subject of this course was "Discovering God in the Beautiful." Miss Doris Watkins, member of the Wakefield Church and a Junior in high school, taught the Junior class and the subject was "What Is In Our Bible?" Miss Amy M. Stephenson, a member of Burton's Grove Church, taught the Primary class, the subject being "Our Homes." Amy is also a Junior in high school. The Beginners were taught by Miss Grace Branch of the Wakefield Church and a high school student.

This school was the most interesting school that I have ever been associated with, and the reason is this: It had a two-fold purpose—first, to give to some children the advantage of Bible teaching, and second, to give experience to some very much interested and worthy young people, who are willing to train for leadership.

At the request of the children, we are anticipating repeating the school next year.

B. H. Watkins.

ACTIVITIES AT THE REIDSVILLE CHURCH.

Summer and vacation time is usually a most trying interval in church life. However, this isn't exactly true in the Reidsville Christian Church. This Sunday school has held a remarkably high average—something over three hundred per Sunday; officers and teachers were almost always 100 per cent on the job. A large congregation greets the pastor every Sunday morning at eleven o'clock, and the night services, though off, are as yet fairly well attended. The midweek prayer service is one of the most inspiring of all the services and large crowds are always on hand.

Wednesday night, August 9, the third Quarterly Conference convened. Gratifying reports were turned in by every organization of the church; and Rev. J. L. Neese, the pastor, with the Board of Deacons and Trustees, feels highly pleased.

Recently Home-Coming and Memorial services were held in which former pastors, members, and friends renewed their friendships and paid tribute to those who have gone on.

October 11, 1939, marks the 25th Anniversary of the Reidsville Church, and special services are now being planned to fittingly observe this event.

Much credit is due the young people in the Christian Endeavor for the interesting programs they put on. Each fourth Sunday night the society has full charge of the service. On August 5, these young folk, with Mrs. D. E. Mitchell and Mrs. C. J. Wright as chaperon and senior adviser, enjoyed a week-end retreat atop the Blue Ridge Mountains at Elk Spur. They found Rev. B. J. Earp, assisted by Miss Clarene Andes and Miss Rachel Earp, in the midst of a three week's revival campaign at Rocky Ford, Elk Spur and Ivy Hill Churches. Given the opportunity, each of the young people contributed his or her part in song and testimony. There was not one dull or restless moment from arrival to departure, and such a wonderful manifestation of the spirit in each heart as they witnessed the need of this phase of the work in Carroll County! Each one pledged to pray daily for a revival.

"The Hills" mean more than mere mountains to these young workers now that they have actually visited the tomb of "Victoria of the Hills;" sung "Amazing Grace" for Victoria's father, Wash Edwards; and joined hands for prayer in the services with the mountain people.

"God plans all perfect combinations."

Elon College Golden Anniversary

FOUNDERS' DAY.

It is the custom of the average college to recognize the day on which it was founded and to observe the day with fitting ceremonies. Elon College has not taken recognition of this historic occasion within the last eight years. I am not sure about the preceding years.

As the beginning of our fiftieth anniversary celebration, September 14 is to be observed as Founders' Day. As a definite part of the ceremony, members of the original faculty will be honored. It is certainly an evidence of divine favor that all members of the original faculty except its president and founder, Dr. W. S. Long, are living. We are grateful and are planning on this, the opening day of our celebration, to express this gratitude.

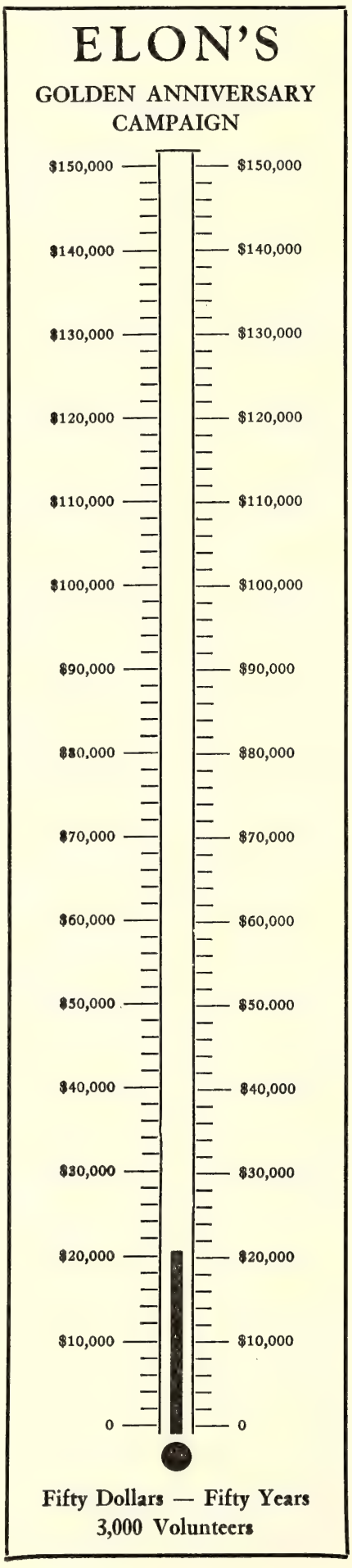
An interesting program is in the process of formation. The Honorable Clyde R. Hoey, Governor of North Carolina, is to open the program of celebration at eleven o'clock with an address concerning the contribution of the Church to the cause of education. The Governor is one of the most popular speakers on the American platform. He is blessed with an unusual faculty for administrative affairs and expresses his convictions with grace and dignity. We are most fortunate in having the Governor to open this historic program.

Col. Julius H. Harden of Burlington, N. C., a member of the Provisional Board appointed by the Convention to select a site for the college and a member of the original Board of Trustees, is to speak for the Provisional Committee. He is the only surviving member. Col. E. E. Holland, a member of the original Board of Trustees of the college and the only one living who has served continuously since its founding has been invited to speak representing the original board. It is fearful that Colonel's health will not permit him to render this service. Dr. E. L. Moffitt, a member of the original faculty of the college and for six years President of the College, is to speak representing the faculty. There will be other speakers on the afternoon program.

At the evening hour a banquet in honor of the original faculty will be held. Dr. W. H. Boone, President of the Board of Trustees, will preside. Greetings will be brought by the writer. Music for all occasions will be furnished by the Music Department of the college.

This is not only an invitation but an urgent request for all who were members of the student body or faculty in those early years and all who were members of the Christian Church at the time of the founding of the college to be present. Of course we invite and urge equally all who ever attended Elon College at any time and for any length of time, all who are members of the church at present, and all who possibly can to attend the services. The college will arrange lunch for the occasion.

The full program will be put in definite shape and will be printed later. L. E. SMITH.



COLLEGE MAIL.

The following encouraging notes were found in the college mail on August 1:

SUFFOLK CHRISTIAN CHURCH BULLETIN.

John Galloway Truitt, Minister.

Fifth Sunday's offerings in Sunday school are counted for Elon College; and are credited on our regular Conference Apportionment; in that way all Sunday schools have a share in making a bigger and better church college.

Elon College is putting on a Golden Anniversary Campaign this college year, and is seeking 3,000 persons who will give one dollar for each year of the college's history, or namely, $50.00. Elon has been doing a mighty fine piece of work for the Southern Convention for fifty years. And it is hoped that many in our church will be glad to help make her present campaign to clear herself of all indebtedness a good success. The pastor and his wife, and several other members have already agreed to pay $50.00 each by May 1, 1940. Suffolk has always stood by the college, and will do so this time. By the constituent's help Elon is making a great and good place for herself. Dr. L. E. Smith is doing a most commendable work for the church and the college as president of Elon. Sunday school classes are being asked to contribute, wherever possible, one Fifty Dollar Membership to the Golden Anniversary Club. Elon will be in our plans for the year. Count on us to do our best.

J. G. T.

The following letter speaks for itself:

Harrisonburg, Va.,
July 31, 1939.

Dr. L. E. Smith,
Elon College, N. C.
Dear Sir:

It is indeed a pleasure to send you an inclosed check for four dollars and fifty-eight cents ($4.58) from the Antioch Sunday school at Harrisonburg, Va.

I cannot tell you how much joy it is to me to send you this check since I have had the pleasure of seeing the college. I was very much impressed with my visit and will do all I can for the support of Elon. Yours truly,

HERMAN HUNLEY.

FOR THE CHILDREN

WHEN THEY CAME HOME.

Two little boys sat on the fence and watched the big moving van back up to the porch. They saw the big movers lift heavy trunks on their strong backs. They were two unhappy little boys, for all they could say was, "I don't like . . ."

"I don't like this street," grumbled Bobby.

"I don't like this house," grumbled Jack.

Father came up the walk with a load of books from the car, and he heard what Jack said. "Of course, it doesn't look like home. It isn't home yet." Both boys looked up in surprise. "It takes a lot of work to make a home. Home is where people who love each other work and play together. Everybody helps at home. Want to carry books?" he asked.

So the two little boys walked behind the big moving van, and they carried their loads just as willingly.

"But it really isn't like home. There aren't any neighbors," Jack said sadly, when father stopped a minute to rest. Father looked up and down the street. He saw the pretty white cottage next door, and the red brick house across the street, where two tricycles waited on the porch. "I am quite sure there are neighbors. Sometimes you have to *be* a neighbor first, you know."

Bobby and Jack looked up and down the lonesome street. No one was in sight. Then the screen door of the little white cottage opened slowly. They watched to see what would happen, for it seemed to be opening by itself. They saw why when a little brown dog dashed out the door dragging his leash after him, and then an excited lady came running out shouting and slapping her hands.

"Quick, Jack! You head him off, and I'll catch him," shouted Bobby.

Of course, two nimble-footed little boys were too smart for the little brown dog, and in no time at all they were carrying him back to his home.

"Thank you, thank you," she cried. "I wouldn't have had him run away for anything for my little granddaughter loves him so. You are moving into the brown house, aren't you? Please tell your mother, I'm coming over to see her when she is ready for company."

Eagerly the two boys ran home to report the news. "She talked just like Mrs. West next door at the old home." Jack explained when he had told the story.

"It is a little bit like home," Jack said slowly.

"Of course," mother laughed gayly. "Now help me with these blankets and you'll each have a bed to sleep in tonight." So they went to work willingly, for it was fun to be making a home.

When the long day was over, and the movers had carried in the last load of boxes, mother sat down wearily. "We'll get supper," offered father. "Come on, boys, we can make toast."

Bobby pointed out the window excitedly. Across the way the lady in the white cottage was carrying something smoking hot in a big kettle. Jack ran to open the door.

"I knew you must be tired," she said, "and I brought over some soup for your supper. No, I'll not stay to talk now. I'll be back tomorrow. Let me know if I can help," and off she went leaving the delicious soup on the table.

Father found dishes while the boys hunted spoons. They sat down at their old places at the old table in the new dining room. They heard the old clock ticking outside in the new hall.

"Just a minute," said mother. And from a packing box she brought the party candlesticks and gay red candles. Father lighted them. Then he bowed his head while he gave thanks to the Heavenly Father in the old familiar words the boys knew so well.

Jack looked across the table after the amen. "It's just like home," he said to his brother. Bobby listened to the ticking clock. He watched the candlelight on his mother's face.

"It is home," he said happily. "I'm so glad we came."—*Selected.*

"God knows us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from Him."

A LIVING SACRIFICE.

One heart my Savior to adore;
One tongue to praise Him more and more;
Two eyes to see His glory fair;
Two lips to speak to Him in prayer;
Two ears to hear His holy will;
Two hands His service to fulfill;
Two feet to tread His path to heaven;
And all to Him are freely given.

—Signposts on Life's Way.

THE LITTLE GIRL WHO HAD NO PENNY.

It was the second Sunday that Rachel had no offering for Bible school, and if it had not been that she loved her school and her teacher so dearly she would have stayed at home. "They know I always bring an offering if I can," she said.

Somehow, though, the other children had forgotten that, and she heard Julia whisper, "Rachel hasn't even a penny, but I have five cents."

"So have I," said Tom. "If I couldn't bring any money I would not come to Bible school."

Perhaps, the teacher heard what they said, for when she began to talk, she told about some of the helpers of Jesus who had no money to give, but who gave something much better—help to those in trouble, sight to blind eyes, hearing to ears that were deaf, healing to the sick, and, best of all, the precious story of Jesus to everybody who would listen.

"When I came in this morning, I found that a little girl had put the chairs in a circle for me," she said. "Then this same little girl took care of the little new girl, and she sang every song and helped in everything that we said and did. We must give our pennies and nickels when we can to send God's message to others, but we can give Him other gifts more precious to Him."—*The Sunbeam.*

HOME.

A prize which was offered by a London paper recently for the best definition of home brought about five thousand answers. Among the best were the following:

A world of strife shut out, a world of love shut in.

Home is the blossom of which heaven is the fruit.

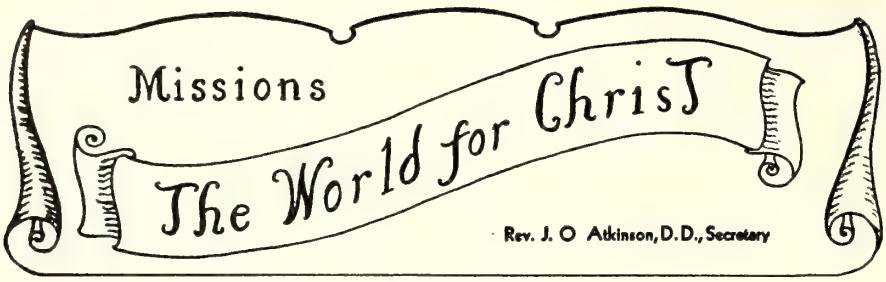
The only spot on earth where the faults and failures of fallen humanity are hidden under the sweet mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

Where you are treated best and grumble most.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

"A man making application for membership in an active church, being asked what he could do said, 'Well, I am good on objections. If any thing is proposed I can object to it.' We have too many of that kind already."



III. MUSIC AS AN ART.

[The excerpts herewith presented are from the third of a series of five lectures that the late lamented Dr. W. W. Staley delivered at the Elon Chautauqua, July, 1924, on the general topic, "The Music World." We are sure "Christian Sun" readers will profit by reading what is herewith offered under the sub-title given above. J. O. A.]

The fine arts, architecture, sculpture, painting, poetry, and music are studies for mankind. The first three are productions out of nature of material already in existence and for the eye; but music and poetry are creations out of the soul of man. All of these arts express beauty and appeal to the aesthetic in man. Poetry expresses beautiful, rhythmical thoughts and feelings in words; music expresses them in harmonious sounds. Music is the finest of the fine arts. Beauty in expression reaches its highest point in sweet sounds. It is the most universal art. More people can play or sing than can write poetry. It appeals to the widest and deepest emotions in mankind. Some one has said that "the father of poetry is music, the father of music is rhythm and the father of rhythm is God." It is the art of expressing the divine in man.

Man is a rhythmic being, born into a rhythmic world, and is at his best when singing God's praise. No doubt the Greeks were the first to bring music up to a fine art. They were the first, so far as known, to use a musical scale similar to the scale in use at the present time. The Greeks were really the first to develop all the fine arts, and modern seekers after the beginnings of this art of arts naturally turn to the Greeks. In this search are found a few hymns to their gods, which show that this art has always been a religious art. This seems to prove that religion is inherent in human nature and finds its natural outlet in music. It may be said, therefore, that music is the religious art. Music as an art is universal, and this accounts for the hundreds of musical instruments and songs of all nations and all generations. Sculpture undertakes to carve out of Parian marble a perfect human form. Its expression is physical. Painting seeks to reproduce beauty already in existence in landscape, sunsets, and skies. Architecture creates forms out of material already existing; but poetry and music, twin sisters, go into the realm of the unseen and create new beauties out of the mental and spiritual world.

Music, like all other arts, has had its misuse and reverses; but, like truth, "when crushed to earth, it rises again." During the fourth century, the church passed through a trying period during the short reign of Julian the apostate. By his own testimony, he was a Christian up to his twentieth year, though he did not proclaim himself a votary of the ancient gods until he was emperor, when he was known as the "Apostate." He attempted to introduce pagan ritual into the Christian Church. This retarded church music. The philosophy of his day was not the best, even of Greek philosophy, and degraded Greek worship.

The dangers which so many feel for the church at the present time is only a repetition of past history. Julian's reign was brief (only two years—361-363), but when Ambrose became Bishop of Milan, in 374, he set to work to sift out the irreligious music which had crept into the church, and to defend the church against the introduction of Arian worship, proposed by Empress Justina. It will be so again. The church is measured by her music as well as by her faith. This is the art that reveals the heart of the church. Heresy and schism, and the inroads of world-powers, endanger the church, but she will recover herself again and sing the songs of Zion, with pure music and a pure heart. It was through Ambrose that Augustine was brought back from departure from orthodox faith, and largely through the power of music. While the church has cultivated music, music has cultivated the church. Where is the heart of music in the cities? In the churches! Who are the most cultivated people? Those who have musical influence. Music is the art that refines society, cultivates taste, arouses the holiest emotions in the soul, and unites all creeds in praise. A common hymn book does more to unite believers than verbal arguments. All creeds unite in praise when they sing the same songs. Did not some one write: "Let me write the songs of a nation, and I care not who makes her laws?" One might say, "Let me write the songs of the church, and I care not who writes her creeds."

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 19, 1939.

Sunday Schools.

Ingram, Va.	$	5.00
Pleasant Grove, News Ferry, Va.		7.81
South Norfolk, Va.		5.00
Christian Light, Fuquay Springs, N. C.		1.00
Holland, Va.		5.98
Leaksville, Luray, Va.		5.22
Union Ridge, Burlington, N. C.		6.00
Concord, Yanceyville, N. C.		1.85
Total	$	37.86

Individuals and Churches.

Carolina, Burlington, N. C.	$	1.51
Antioch, Windsor, Va.		1.42
Christian Light, Fuquay Springs, N. C.		3.00
Mt. Auburn, Manson, N. C.		2.65
Mt. Carmel, Walters, Va.		1.75
Total	$	10.33
Total for the week	$	48.19
Previously acknowledged		17,277.64
Total since Sept. 1, 1938	$	17,325.83

Again we express our gratitude to all who had a part in the above offerings for missions. Through these offerings we share with others less favored than ourselves the life, the love, and the gospel of our Lord.

Gratefully,
J. O. Atkinson,
Mission Secretary.

NEWS FROM MISSIONARY SOCIETIES.

By Mrs. W. M. Jay.

FRANKLIN.

Mrs. E. Phillip Jones is the newly elected District Superintendent of the Nansemond-Franklin-Gates District. She reports two new woman's societies and a general increase in enthusiasm and interest. The treasurer, Mrs. E. R. Bryant, reports the financial reports on time and as good as usual. This district always measures up well in all the points and we may expect great things under the guidance of Mrs. Jones' efficient leadership.

PORTSMOUTH.

The Woman's Missionary Society of the First Christian Church held its annual public meeting on Wednesday evening, July 26, at the church. The theme for the evening was "A Re-Interpretation of Missions." The

meeting opened with a song service, after which Mrs. M. L. Parker, Superintendent of Devotional Life, read a portion of the 41st chapter of Isaiah and led in prayer, closing with the Lord's Prayer in unison. James Wesley Parker, violinist, with Miss Imogene Kitts as accompanist, rendered several selections. Mrs. T. A. Cross read the poem "Nobody Told Me of Jesus." Two short talks were given —"Missionary Milestones" by Miss Caroline Gort and "A Re-Interpretation of Missions" by Mrs. C. F. Rudd. The hymn, "O Master Let Me Walk With Thee" was sung. After a very impressive sketch "How Much?" by five ladies, an offering, to be applied to the society's missionary apportionment, was received. The meeting closed with singing "Give of Your Best to the Master," and the Mizpah Benediction.

Mrs. R. F. Edwards is the president of this splendid society and Mrs. M. K. Smith is the secretary.

OUR SEMINARIES AND THE STUDY OF MISSIONS.

By Roderick Scott.

The Church is the center of the Christian enterprise.

A church has never come out of a college or hospital, but many a hospital or college has come from a church.

It is therefore natural that a returning missionary should look critically at the church's leadership.

And a splendid leadership, by and large, this missionary finds it to be. It is wonderful that with the increasing burdens thrown upon the ministry as men begin to see that Christianity is not a private concern or one sociological factor among many but a *movement* with a responsibility for civilization which must both answer for its sins of omission or transgression and work out the present problems of society.

Wonderful, I say, that so many of our best youth are willing to enter it, and so many sons of ministers and missionaries.

A splendid group I find them, I repeat, by and large; but the group seems to me to be defective at one point—its missionary perspective. I do not mean that the young ministers do not believe in missions; I mean that their perspective and the perspective of their training schools is at fault.

I mean that they do not understand missions. They think that missions is something that belongs to missionaries, not to other Christians. They are not conscious of the world Christian community.

The tendency of the minister is to think of missions as something that belongs to a program, to be cared for on Friday or on the third Sunday in Lent, or by the missionary committee —not as something inherent in the Christian attitude.

The world-mission is inherent in the very nature of Christianity, declared the Madras Findings. — *Missionary Herald.*

THE STORY OF A LOG CHURCH.

Back of all the Duke benefactions, those of Washington Duke, Benjamin N. Duke and James B. Duke, and their loyalties to the Methodist Church stood a little log meeting house, 30 by 35 feet, covered with rough boards. Wooden shutters took the place of glass windows and instead of a stove there was a huge fireplace in one side of the church to warm it in winter. This church was erected in 1840 and named Hebron.

The man who gave the land and built the house was William J. Duke, at that time thirty-seven years of age, and who later in life came to be called "Square" Duke by joining his title as magistrate with his upright dealings with his fellowmen. He was also known in later years as "Uncle Billy of the Old Ship" on account of his delight in singing "The Old Ship of Zion."

"Uncle Billy of the Old Ship" and the builder of Hebron Church was seventeen years the senior of his brother, Washington Duke, who was twenty years of age when this church was built. But Hebron became the house of worship for him and his sons, Benjamin and Bunchanan, till they moved to Durham in 1873, when Ben was eighteen and Buck sixteen years of age.

In this little log Methodist Church where the circuit rider came and preached and where Washington Duke sat in the "amen" corner and "lifted" the tunes, these two boys of his attended church through the impressionable years of their lives and got the anointing which has made them Methodism's and the world's greatest benefactors.

Brawny arms of plain yeomen put the logs in place for the first church ninety-nine years ago. But now building stones, equal if not superior to the best in Solomon's Temple, have gone into a perfect Gothic structure fashioned by an architect of renown, and every part of the structure reflects credit upon the builder.

But will the glory of this latter house surpass in glory that of the former house, is a question that both old and young might ask.—*N. C. Christian Advocate.*

WHAT DO YOU SEE?

When Leonardo de Vinci had completed his painting of the Last Supper, so the story runs, he called two monks to view it. They at once began admiring the beautiful colorings of the tablecloth. Turning to the monks he said in effect, "I brought you to look upon the face of the Master, and you see only the cloth which I had painted upon the table."

The poet sings:

"Two men look out through prison bars—
The one saw mud—the other saw stars."

Somewhere between the table and the Master, between the mud at our feet and the stars beyond our reach, the measure of our appreciation and utilization of life is found.

In other days when New York City was a far off and largely unknown metropolis to the inhabitants of the "provinces," as small town denizens were called by the sophisticated city dwellers, some men from the provinces who made an occasional trip to New York would return to tell of the wickedness of this modern Sodom. They could see only the mud. Other men and women would return and talk of museums, picture galleries, libraries and great preachers and actors. They saw the stars.

What one is able to see and appreciate is the measure of the man. What measure of yourself do you get by such a measuring rod?—*N. C. Christian Advocate.*

During the past year Dr. Wynn C. Fairfield has been aiding the Church Committee for China Relief. He is now back at his old post in Boston as the secretary for Eastern Asia in the American Board of Commissioners for Foreign Missions. Under the leadership of Dr. Fairfield, the Church Committee for China Relief received $390,299.00. The China Relief Committee continues its work for another year with, Mr. Fred Atkins Moore as the new director.

How Kola! ("Hello, friend" in Sioux.) The white man of 1862 would not be so greeted, for the cheated, provoked Sioux massacred some seven hundred whites in Minnesota that year. But today the Sioux nation of 33,000 is Christian and there are twenty-six Sioux Congregational Churches.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN NORTH CAROLINA RALLY.

United Church, Raleigh,
September 2, 1939.

(Tentative Program.)

2:15 Opening Worship — Cecil Thomas.
2:30 Southeast Pilgrim Fellowship —Miss Frances Foster, President.
3:00 Discussion Groups:
1. Social Action—Mrs. F. C. Lester.
2. Missions—Mrs. B. M. Newman.
3. Private Devotional Life—Rev. C. Aubrey Todd.
4:00 Recreation—Directed by Rev. S. E. Madren.
4:45 Discussion Groups (continued).
5:45 Adjourn for picinc supper.
6:00 Supper.
7:15 Hymn.
7:20 Address—Rev. F. C. Lester.
7:50 Communion Service—Rev. Allyn P. Robinson.

NEWS OF INTEREST.

The young people of the Valley of Virginia Pilgrim Fellowship met last Wednesday for a picnic at Verbena Park. We expect to have news later of business transacted and fellowship enjoyed.

Miss Pattie Lee Coghill, extension worker in Florida and Georgia, returns to her work next week after a delightful vacation. She has had a wonderful trip to New York and the World's Fair, as well as a few days of rest at the home of her parents, Mr. and Mrs. S. F. Coghill of Henderson, N. C.

Each year the Eastern Virginia Pilgrim Fellowship gets out a "Program Guide," which goes to each local group to help them in their programs. It contains bibliographies of materials and general suggestions, as well as specific "things to be done" each month during the year. The 1939-1940 issue is just "off the press." The Board of Christian Education, Elon College, N. C., has some extra copies and will be glad to send you a copy upon request.

All young people of the Eastern North Carolina Conference are asked to come to United Church, Raleigh, on Saturday of next week, September 2, for the first fall rally of that group. Come for the inspiration you will receive, for the discussions in which you may share, and for the fellowship you will enjoy during the recreation period and at the picnic supper.

Recently a new young people's society was organized at Hope Mills, N. C., with the following officers: Helen Johnson, president; Doris Smith, vice-president; Jimmy Brown, secretary-treasurer. This group meets every Thursday night, with about twelve members present. Rev. Emmanuel Hedgebeth has been serving this new church at Hope Mills during the summer.

Are you interested in knowing more of the Southeast Pilgrim Fellow world friendship project in China? Material is being collected for use in local churches; articles will appear in The Christian Sun; and suggestions for programs are being worked out. Remember when planning your fall program to save some place for consideration of this. We are interested in hearing that Miss Lucy Eldredge went to Tientsin on her recent trip abroad and are hoping to learn more about her visit there.

Western North Carolina young people are to meet on the afternoon of September 10 at Pleasant Ridge Christian Church, near Ramseur. There is no conference organization for young people in Western North Carolina, and it is hoped that such an organization will be one of the results of this meeting. All young people—and those interested in young people's work—are urged to be "among those present." Mr. and Mrs. Sybrant Pell of Asheboro are in charge of arranging a program, which will appear in detail next week in this paper.

The fall is a good time for a retreat of the officers of a local or Conference group, in order that they may plan

(Continued on page 15.)

OUR ATTITUDE TOWARD WORK AND WORKERS.

Christian Endeavor Topic
for September 3, 1939.

Scripture: Eccl. 5:18-20;
Jas. 5:1-4; Col. 4:1.

Daily Readings—

Monday—Industry and Injustice—Exodus 5: 10-19.
Tuesday—Steward and Servants—Luke 12: 42-48.
Wednesday—Work and Wages—Luke 10: 1-7.
Thursday—Earning and Eating — II Thess. 3: 10-12.
Friday — Laborers and Livelihood—Matt. 20: 1-16.
Saturday—Service and Support—Acts 20: 32-35.

There is a dignity to honest work which we as Christians should appreciate. To feed, clothe, and shelter our bodies is an essential responsibility.

We ought to recognize the rights of labor. Workers should be assured of adequate wages and fair hours, of safe and comfortable working conditions, of a high degree of security against unemployment, of fair provision for old age. These rights should be obtained for all groups and classes of workers.

We should sympathize with the struggles of organized labor to gain its rights. We may not approve some of the methods employed by some branches of labor, but our disapproval here should not make us unsympathetic with the great purposes which are stirring labor to action. We should oppose everything in our public life that tends to keep labor from gaining its rights. We ought to give our support to every fair and right measure that aims to improve the lot of the workers.

For Discussion—

1. What are the problems facing labor today? How may these be overcome?
2. Are the methods sought by labor unions "fair for all" methods?
3. Study and discuss the labor situation in your county and state.
4. What is our national government doing to bring about relations between the laborer and his employer?

Suggested Hymns—

"The Doxology."
"Break Thou the Bread of Life."
"O Master Let Me Walk With Thee."

S. E. M.

"Retribution will either catch up with us here or hereafter. Very often we suffer for our folly in this life,"

Sunday School

Rev. H. S. Hardcastle, D. D.

UZZIAH: A KING WHO FORGOT GOD.

Lesson IX—August 27, 1939.

Golden Text: *Everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.*—Luke 18:14.

Lesson: II Chronicles 26.

We make a mistake if we approach these lessons about these kings and leaders of early Israel as simply stuffy stories of some "old guys" who lived long ago, and who had nothing in common with us. They are stories of men who were exactly like us, with the same strength and weakness, the same temptations, the same fears, the same hopes, the same successes and failures, the same problems. And in the stories of their lives we can read the secret of their successes and their failures. Here are drawn out in living letters the abiding moral principles and ethical ideals and the spiritual experiences that are the common property of the human race. They are full of human interest for those who read with a discerning mind and a responsive heart.

A Goodly Heritage.

Uzziah, or Azariah as he is sometimes called, had a goodly heritage, not so much because his father left him a kingdom as because he left him a good example and a good name. His father, Amaziah, had lived a godly life and he had left his son a good name. The word of God itself says that a good name is rather to be chosen than great riches. Happy is that young man or young woman, whose father or mother bequeaths to him a good name, a wholesome influence. And happy is that young person who realizes that thus he or she has received a good stewardship, and tries to keep faith with those who gave him a good name.

A Good Adviser.

Uzziah also had a friendly and capable and dependable adviser. There was a man named Zechariah who "was skilled in seeing God" or "who had understanding in the vision of God." Uzziah turned again and again to this man for advice, and as long as he lived he followed this man's counsel. Happy is the man or woman who has trusted counselors to whom he can turn, knowing that they will tell him the best thing to do because they are able to interpret the mind and will of God.

An Able King.

Uzziah was an able and energetic king. First of all he made war against the enemies of Judah and brought them to terms advantageous to the best interests of his country. He fortified Jerusalem itself so that it would be able to defend itself against the enemies who periodically came against it. He built fortifications in the pasture regions to the South to which his people could go in time of invasion by the wandering bands of marauders. He had wells or cisterns dug, so that there would be a plentiful supply of water both for the people and the flocks. And he equipped his soldiers with the latest equipment for fighting, and introduced modern equipment as a part of the defenses of Jerusalem. In a word, he brought the army of his nation up to a high standard, and equipped it with first-class fighting equipment. His fame spread far and wide. The writer of Chronicles intimates that as long as he sought Jehovah, God made him to prosper.

A Wholesome Hobby.

The king had a wholesome hobby. He loved farming, agriculture, the country. One of the joys of his life was his flocks and herds and his vineyards. Of course, he was able to gratify his love for these things. Happy is the man who has a wholesome hobby, one that enriches his life and develops another side of his nature. Everyone should have some avocation as well as a vocation. But hobbies and avocations should not side-track one from the main business of life.

A Man Spoiled By Success.

"But when he was strong, his heart was lifted up so that he did corruptly, and he trespassed against Jehovah his God." Like many a man before and since his day, Uzziah could not stand prosperity and success. When he started out he was humble and obedient. But as he grew in riches and power he became self-sufficient, head-strong, proud, and disobedient. Success is dangerous. Wealth creates perils. Material abundance dulls and often deadens spiritual sensitiveness. Advancement means new temptations. Unlike Paul, many men and women do not "know how to abound." Many a man who was humble and sympathetic and human when he was poor or in moderate circumstances becomes proud and callous when he becomes well-to-do. And many a man who was faithful in attendance at Sunday school or church when he was starting out in life loses his interest when he becomes wealthy or successful. The story of Uzziah's life is the story of many a man who forgot God.

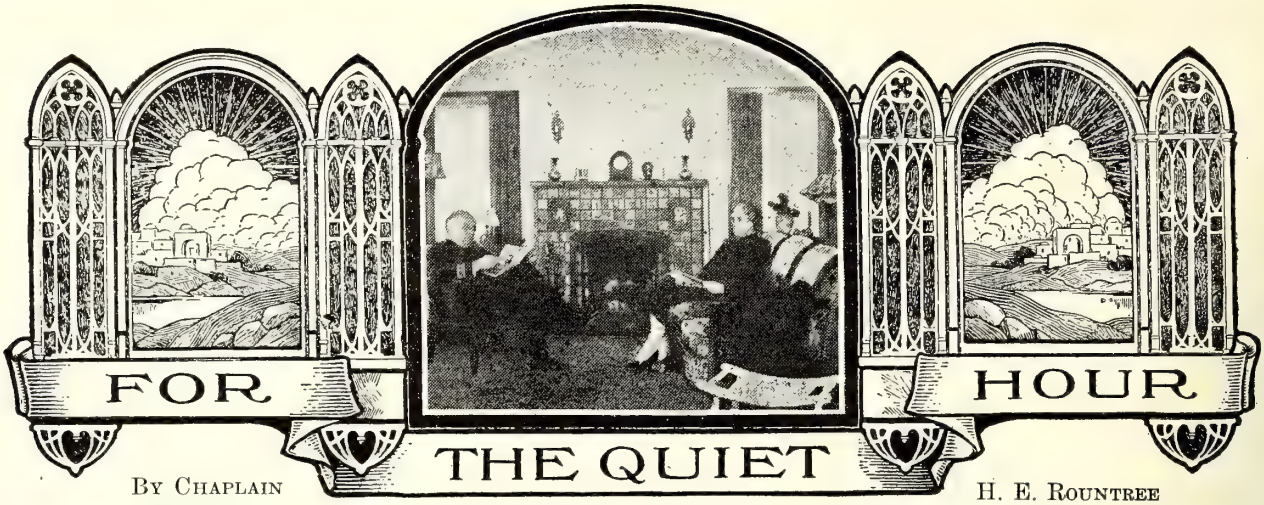
An Old Issue Brought Up to Date.

When Uzziah went into the temple to burn incense and to offer sacrifice, he was simply dramatizing an old, old issue, which still is packed with dynamite in our modern world. It was a case of the "state" usurping the power of the "Church." As king, Uzziah claimed for himself supreme authority. He exalted himself above the spiritual authorities. He was, in a sense, trying to establish a totalitarian state. Talk about the Bible being an old-fashioned, out-of-date book! The issue which Uzziah raised is one of the "hot spots" in our modern world. Niemoller is languishing in a concentration camp at this moment, because he dared to assert that there were areas in a man's life over which the state had not final authority. There is a wide-spread effort on the part of some groups to define what the Church shall do, what it shall preach, what parts of the Bible it shall teach or believe. The issue of religious liberty is a live issue. The Church is not to interfere in politics, but the Church is to be absolutely supreme in matters pertaining to God, to moral conduct, and to worship. And, as has been stated recently, when men lose religious liberty it is only a short time until they lose all political liberty.

The Hidden Made Known.

When the priests courageously dared to rebuke and restrain the king in his presumptious act, he became angry; he was, as the record states, "wroth." And "leprosy broke forth in his forehead before the priests." What had been hidden heretofore now stood clearly revealed. There was the leprosy of sin—of pride and arrogance and vanity and self-will—in his heart before it appeared on his head. Sooner or later secret sin makes itself known to all the world.

"Force will only bring new evils in its train. Even now the doctrinaires of a strong, stern government are beginning to tempt you as you step forth from the serenity of this sheltered life. Sirens will lure you to take their panaceas, the soft soothing syrup of economic security. The Fascists will hail you, the Communists will beguile you—both tyrants! But hold fast to this your heritage, the selfself-respect of an American citizen free born, unshackled by the old oppressors in their new name."



By Chaplain H. E. Rountree

MONDAY.

"In Case of Darkness."

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."—Isa. 50:10.

There are countless Christians who love and fear the Lord, and who obey Him implicitly, yet, because of some great sorrow or disaster, or loss of health, they walk in darkness with no light to guide them. In such times Satan seeks to enter in, and make you doubt God.

God has not left us without instructions in such cases. That instruction is: trust in Him and be steadfast in faith. Rely upon His promises as firmly as a house built on a rock.

Prayer—Our Father, flood our souls with Thy light. In our dark times when we cannot see may we feel Thy bond, know Thy promises, and wait patiently on Thee. *Amen.*

TUESDAY.

"Seeking Essentials."

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

Man is essentially a seeker. Jesus encouraged that. But He says that of all things to be sought, spiritual good is first.

The gravest error of man today, we think, is confusing essentials with non-essentials. The most vital things to us are the things within us, faith, spirit, understanding, attitudes. The Kingdom of God is the reign of God in these things. Therefore, our business is, first, the establishment of that kingdom in our inner man. To do so means to establish righteousness, for righteousness is the kingdom; of peace, for peace is the kingdom; of joy, for true joy is the kingdom. These and their kindred are the kingdom.

Prayer—Father, Thou hast told us that they that seek shall find. Blessed assurance! Cause us to hunger after righteousness, till Thy spirit and Thy image are established within us. *Amen.*

WEDNESDAY.

"A Locked Lord."

"The angel of the Lord descended from heaven and . . . and rolled back the stone from the door."—Matt. 28:2.

We are told that in a village church in Mexico, there is a strange wooden image of Christ. Its lips are closed tight by a huge iron lock. It is said that they who do not want some secret of theirs disclosed come and worship this image.

To a great many people Jesus is a "locked Lord." They believe in Him with a sort of inner faith, but to live in Him is a vague sort of thing and heaven is ethereal. They go to church but little, they pray less, and they read the Bible still less. Jesus is a sort of locked blessing. How is He to you, real, vital and essential, or vague?

Prayer—O Lord, forgive us of our half-heartedness. We would give ourselves completely to Thee. *Amen.*

THURSDAY.

"Basic Living."

"And this is life."—John 17:3.

It has been said that life is a consciousness of "Do's" and "Don'ts." In a way, yes, but life is more than that.

What life is in its immediate exigency and aspect, in terms of "Do's and "Don'ts," is but a shallow observation. Beneath the rules that circumscribe us is the divine call to know God, to know His life and to know what our duty is in the making of His life a reality is all. Therefore, we must learn to find God basically in life. If we fail we are thrown upon our own resources, if we may put it that way, and when we are thrown upon our own resources, life's Gethsemanes overwhelm us and becomes terrible.

Take Jesus as a guide, and all things will work together for good.

Prayer—Our Father, help us to live so near Thee that the petty concerns of life will not phase us, for we will still be trusting Thee. *Amen.*

FRIDAY.

"If I Could Be Sure."

"Make thy calling and election sure."—II Peter 1:10.

We are told of a young couple who think they must get married. They are young and temperamental. They are poor and ambitious. They say "If we can only be sure that it is true love we have for one another, we will make a go of it."

So it is with all experiences. If we can only be sure. Choose ye this day Christ, whom to choose is the All Wise Guide, who has promised that in Him there is surety. "He doeth all things well to them that love and serve Him."

Prayer—Our Father, have mercy upon us, forgive us of our weak and faltering trust. Abide in us now and forever. *Amen.*

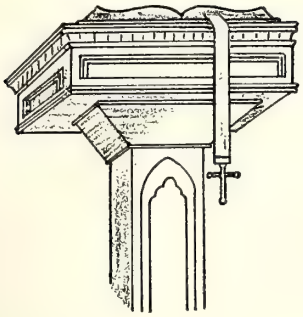
SATURDAY.

"By God's Spirit."

"Who hath despised the day of small things."—Zech. 4:10.

"Do not despise the day of small things," we often hear it said. God is in small things as much as in the greater ones. The reflection of the sun is in the dewdrop as well as in the lake. "It is not by might nor by power, but by God's Spirit."

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. STANLEY C. HARRELL, D. D., DURHAM, N. C.

TO ASSURANCE THROUGH PRAYER.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Philippians 4:6).

The greatest burden which humanity bears today is the burden of anxiety. It ranges all the way from the little concerns of one's personal life to dread of the consequences of another world war. How many people do you know who are not harrassed by worry? Jesus made the avoidance of anxiety and worry one of the major themes of the Sermon on the Mount. The Bible is everywhere enjoining a faith that will lift the heart above anxious fear and worry, Christians are far from being free from it.

Sometimes we are annoyed by the injunction, "Do not worry." None of us deliberately desires to worry. We feel as if there is no way whereby we may avoid worrying. We just cannot help it. We, being what we are, and the circumstances of life being what they are, worry is inevitable. Surely if there is a way to avoid worry all of us ought to welcome it.

St. Paul, in our text, suggests the fact which we so often overlook. The issue is not limited to what we are and to the circumstances in which we are involved. There is a third factor which has a bearing on the problem. That third factor is God, who is able to change both us and the circumstances which concern us. Therefore God offers our only hope of deliverance from such distress.

Prayer, says Paul, is the answer to our worried minds and anxious hearts. Let us note also that this prayer is to include thanksgiving for what we have received as well as requests for the things which we desire. Paul had in mind prayer which deals with the practical realities of life. We have rebelled, and rightly so, against prayer which is concerned only with material things. But often we have gone so far to the other extreme that our praying does not bring us to grips with the material realities which distress us.

Jesus never commanded us not to pray for the necessities of life. He only warned us against letting material things get into first place. And that is what generally has happened when worry gets the best of us. We are prone to attach too much importance to the things which we fear we may lose. When Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," he gave us the clue to all happy living.

With these thoughts in our minds, let us seek the basis upon which we may hope for deliverance from worry through prayer. We who are here this morning believe in God, or we would not be here in church on Sunday morning. We believe in God as he was revealed in and by Jesus Christ. If we then believe in God as Jesus believed in him, there are three facts which we must ever remember:

1. If there is such a God as Jesus revealed, then we can come into direct contact with him through prayer. That was the basic assumption upon which Jesus built his life. It is the assumption upon which all Christian living must be based. The uniqueness of the Christian life lies not in the revealing of what life ought to be so much as it does in bringing us into contact with the God who alone can enable us to be what we ought to be.

2. If God is as Jesus revealed him to be, then we can understand his purpose and know his will. Jesus taught that God is an intimately personal spirit; and that God's spirit and our spirits are kindred. There is a universal language of the spirit, or rather there is a medium of communication between spirits that is above and independent of a common language. No language is needed to interpret the kindly intent of a loving smile or the beneficence of a hand outstretched toward the needy. Just so the praying spirit can learn the will of a loving Heavenly Father.

3. If God is the Supreme Wisdom and the Infinite Love then he is able to show us what is best and to keep us against that which would harm our spirits, if we will but yield ourselves to his leading. In the same chapter from which our text is taken, Paul said: "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." It is only when through prayer we have come to some such faith that we shall be lifted above the cares that would distress us.

FAMILY ALTAR.

(Continued from preceding page.)

A friend of India said to Stanley Jones once, "What a wonderful sunset, especially for such a small place." Your place may be small but it is adequate for the full glory of God. Your talent may be limited, but it is enough to express a complete service for Him.

Prayer—Our Father, as we pray this day awaken our senses to Thy presence in things all around us that we see. This we ask for Jesus sake. *Amen.*

SUNDAY.

"The Heavens and a Nook."

"He looked up steadfastly into heaven, and saw the glory of God."—Acts 8:58.

L. L. Loofbourow, in the "Upper Room," gives us a word picture of his "Nook" in Panama City. He says "We live on a little one-way street, only one block long, having but eight buildings. But this street is named for the world's greatest spirit—Saint Paul. Two of the buildings are churches and two of them are parsonages. At night we see the North Star at one end of the street, and the Southern Cross at the other" —so small a nook, but so heavenly the associations.

Such is every little place which stands for God and His Salvation; enough to cheer all weary workers.

Prayer—Our Father, we commit our souls unto Thee. Deliver us from sin and from forgetting Thee. Send forth Thy Spirit to help us in every day living. *Amen.*

"Friendship sealed by companionship in sin will not last long. It is not worth having. It deserves not to be known by that noble name. Friends that are glued together by the slime of their lusts will be torn asunder soon; and these foul exudations that seem now to bind them into one will become the fuel to a flame of mutual hate when first a spark of disagreement falls. They will bite and devour one another. The degree of their privacy to each other's wickedness will be the measure of their dislike and distrust."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our hearts were made sad at the Christian Orphanage last week when we received a wire informing us that Mr. B. D. Jones of near Holland, Va., had passed to his reward. Mr. Jones was elected a member of the Board of Trustees of the Christian Orphanage by the Southern Convention in the year 1916. He has been a member continuously since that time.

He was a faithful member and attended the meetings of the Board, seldom missing a meeting, until his health failed a few years ago. He was loved by every child in the Christian Orphanage family.

The Board always appreciated his wise counsel and good advice in solving their problems. He was a warm friend of the orphanage and gave it his liberal support. His visits to the orphanage were a benediction to us. He was an inspiration to all.

The orphanage family will miss his visits. The Board of Trustees will have the loss of his wise counsel. The writer feels that he has lost one of the best and warmest friends he ever had. He was a friend and Christian gentleman.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 24, 1939.

Amount brought forward		$8,777.17
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Auburn	$ 2.65	
Popes Chapel	2.00	
Oak Level	1.00	
Youngsville	2.00	
Wentworth	7.49	
		$ 15.14
N. C. & Va. Conference:		
Ingram	$ 2.30	
Happy Home	4.85	
Pleasant Grove	7.82	
Mt. Bethel	2.11	
Union Ridge	4.00	
Berea	18.00	
Carolina	4.00	
		43.08
Western N. C. Conference:		
Biscoe	$ 3.08	
Pleasant Ridge	5.75	
		8.83
Eastern Va. Conference:		
Berea, Nansemond	$ 5.00	
South Norfolk	5.00	
Cypress Chapel	5.45	
		15.45
Valley Va. Central Conference:		
Winchester	$ 15.01	
Antioch	3.63	
Mayland	1.00	
Leaksville	5.52	
		25.16
Ga. & Ala. Conference:		
Vanceville		1.00
Singing Class.		
Western N. C. Conference:		
Hanks Chapel		26.00
Special Offerings.		
Cash	$ 1.46	
Mr. & Mrs. Harold Barney	5.00	
		6.46
Total for week		$ 141.12
Grand total		$8,918.29

WE STUDY.

We study how to make money, how to get a new car, how to go for a long vacation, and for many other things. But what about study concerning how to do successful work for the Church we call Christian? A constant stream of books and magazines come from the press. But do you read them?

During the summer our Church plans for the children to have Children's Day, Vacation Bible School, etc. Young people and adults are offered camps and conferences. Fellowship meetings and conventions. These are planned so that all our people can study concerning our united work and become better Christian leaders.

"We will never get over these procrastinations, neither in time nor eternity. If we are fortunate enough to get to heaven we will not have the capacity for enjoyment we would have had if we had started early in life. It is folly for anyone to think that a man converted at the eleventh hour will be as high and happy in the kingdom of God as the man who gave fifty years of unstinted toil and sacrificed his very life on the altars of God!"

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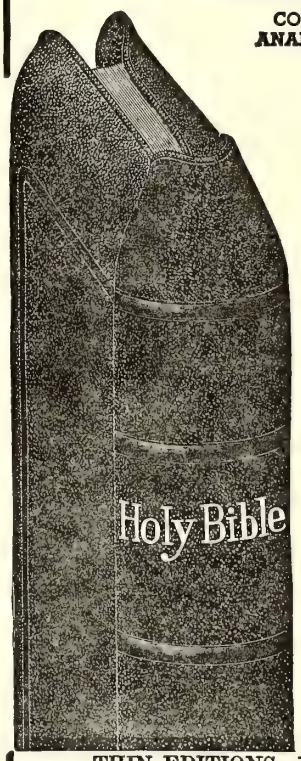

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The temple to be destroyed. ST. MARK, 13. *Signs of Christ's coming.*

widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

A. D. 33.
i 1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 3.50

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

MARSHALL.

E. W. Marshall was born near Walnut Cove, N. C., on September 10, 1871, and died in the same home on August 14, 1939. He was afflicted with rheumatism in early manhood and went on crutches for forty-seven years. His last illness lasted only a few days.

He professed faith in Christ and united with Salem Chapel Christian Church when a boy, and to his church he remained true and loyal. He was always bright and cheerful and was a great inspiration to his friends.

Surviving him are two sisters, several other relatives, and a great host of friends. Funeral services were held from the home and Salem Chapel Church, conducted by his pastor (the writer), and Rev. Sidney Reid of the Baptist Church. Burial was in the nearby cemetery in the presence of a large number of friends, surrounded by a beautiful array of flowers.

G. H. VEAZEY.

FULTON.

Rev. Lillian Britton Fulton, D. D., died at Asheville, N. C., July 18. Funeral services were held at the Congregational Church, Lake Worth, Fla., and were conducted by Rev. Edwin C. Gillette, assisted by Rev. Wm. T. Scott.

Dr. Fulton closed a pastorate of fifteen years with the Lake Worth Church at the end of June planning to retire and give herself to lecturing and occasional preaching, making her home in Lake Worth. Her long ministry at the Lake Worth Church had been one notable for the strength of her preaching, the sympathy of her pastoral ministry and her success in building a little church into a large and aggressive one. A large church building, a parsonage, and a recently constructed Sunday school building are monuments of her pastorate.

Dr. Fulton was born May 15, 1881, in Greeneville, Tenn. She received an A. B. degree from Tusculum College and took three years of theological work at Drake University in Des Moines, Iowa. In 1927 Tusculum College awarded her the degree of Doctor of Divinity. For years Dr. Fulton lectured extensively and did evangelistic work. She was ordained to the Congregational ministry in 1920 in South Jacksonville, Fla. She was the mother of three children, whom she reared and to whom she gave the benefit of a college education while carrying on her effective ministry. These children are Charles B. Fulton, a lawyer in West Palm Beach; Mrs. George Boutwell of Lake Worth; and Robert Fulton of Lake Worth, coach and teacher in West Palm Beach High School. Dr. Fulton was loved and honored not only by the people of her church and city, but also by the hosts of winter visitors from many parts of the land.

PLEASANT RIDGE (RANDOLPH) VACATION BIBLE SCHOOL.

The Daily Vacation Bible School of Pleasant Ridge Christian Church was held from July 31 to August 4, 1939. There were sixteen pupils enrolled, with twelve receiving certificates of perfect attendance.

Those in charge of the school were Miss Frances Lamb, Boston, Mass., and Miss Shirley Powell, Elon College, N. C., with Miss Mary Deane Browne assisting with the games during the recreation period.

The theme of the school was "The Bible and How It Came to Be." Classes were held each morning for the children and each evening for the young and older people of the Sunday school. In the evening sessions Miss Lamb lectured on "Ways of Improving Our Teaching." Thursday night being young people's night, she gave a very interesting talk on "The Person I Hope to Become."

The junior class studied the development of the Bible and the primary class studied about Jewish homes and customs.

The handwork period was in charge of Miss Powell. The children made a movie depicting the life of Jesus, also a Palestine village in the sand table.

Friday evening, which concluded the school, the children, under the supervision of their instructors, presented to the public "The Model School." This consisted of the various things which they had learned and made during the week and proved very interesting, reflecting much thought on the part of the teachers. We were very happy to have with us for the closing exercise our pastor, Rev. J. F. Apple, and Miss Fulcher of Elon College.

This was the first Bible School ever to have been held at Pleasant Ridge, but being only one week the writer thinks that from the interest shown and the inspiration derived by those attending, that we should put forth an effort to have a two weeks' school next year.

We certainly thank our Promotional Secretary for making it possible for us to have this school and to have had in our community such pleasant and enthusiastic workers as were Misses Lamb and Powell.

MRS. O. C. BROWNE.

NEWS OF INTEREST.

(Continued from page 10.)

the work of their organization for the coming year. After the summer "let-down," it is a splendid thing to have some such meeting, so you can go into the fall work with a "bang" rather than dragging along in the same old way. To prove that they practice what they preach, members of the executive committee of the Southeast Pilgrim Fellowship have been meeting this week. All during the coming year you will be hearing reports of the things they have planned.

Horace Greely once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box sociables, and necktie sociables. "Would Mr. Greely be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied: "Try religion."

"The love of heaven makes one heavenly."

My Philosophy

I allus argy that a man
Who does about the best he can
Is plenty good enough to suit
This lower mundane institute—
No matter if his daily walk
Is subject for his neighbors' talk,
And critic minds of ev'ry whim
Jest all git up and go fer him!

. . . .

It's natchurl enough, I guess,
When some gits more and some gits less,
Fer them-uns on the slimmest side
To claim it aint a fare divide;
And I've knowed some to lay and wait,
And git up soon, and set up late,
To ketch some feller they could hate
For goin' at a faster rate.

. . . .

My doctern is to lay aside
Contensions, and be satisfied:
Jest do your best, and praise er blame
That follers that, counts jest the same.
I've allus noticed grate success
Is mixed with troubles, more er less,
And it's the man who does the best
That gits more kicks than all the rest.

—James Whitcomb Riley.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, AUGUST 31, 1939. No. 35.

KANG WEI LU CHURCH.
Tientsin, China.

"Other foundation can no man lay than that is laid, which is Jesus Christ"—read it in the clear characters on the beautiful stone that was placed in this Chinese church in 1935. This group of Christians raised nine-tenths of the cost of their beautiful building. Contributions were made by friends in other denominations, by Catholics, Buddhists, and Mohammedans. The building is used every day of the week. It escaped damage during the bombings in 1937, and has been a refuge many times.

To this center come leaders from our other twenty churches near by. For a month or more these picked people are trained to be leaders in their communities. They study what it means to be a Christian, the Christian family, the Church, and all phases of Christian activity.

Look through the scaffolding at the rough walls and buildings beyond. Right there a piece of land like a narrow sliver of pie thrusts in between this small church yard and the dormitories of the Mission boarding school for girls. What the Tientsin Christians want to do is to buy that land and the building upon it and make it over and adapt it so that there can be a sort of hostel and classrooms and small office rooms for use the year around, a working center for the evangelistic work of our Tientsin Association. The Layman's Training work, vacation Bible school, and many other activities would be carried on through the year.

Young people of the Southeast have taken this as their project, and expect to make the purchase of this property possible.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Rev. Will B. O'Neill, pastor of our church at Holland, Va., is spending his vacation at his native home in Ireland.

Rev. J. L. Neese of Reidsville, N. C., is this week aiding Rev. J. F. Apple in a revival meeting at Pleasant Ridge Christian Church near Ramseur, N. C. Dr. L. E. Smith preached there Sunday morning, and the Orphanage Singing Class shared in the afternoon service.

Mr. Cecil Thomas has just completed two months of Student Summer Service in the Eastern North Carolina Conference. This week he is helping Rev. E. M. Carter in a revival at Good Hope, near Youngsville. Mr. Thomas spent the past month at Raleigh and Southern Pines.

Rev. W. E. Wisseman, pastor of First Church, Greensboro, returned this week from a month's vacation with his relatives and friends in Texas. He was accompanied by his wife and two children. The Promotional Secretary enjoyed preaching in the Greensboro Church on last Sunday morning.

Our new church in Gibsonville, N. C., is really working. Within a month after forming an organization they have secured about $200.00 to pay on the purchase of a church building, which will cost them approximately $1,200.00 when put in shape. These good people will appreciate any contribution which any Christian Sun reader may wish to make. Money may be sent to Mr. John Dennis, Gibsonville, N. C.

Mr. Ellis Clarke of Waverly, Va., has spent two months in the Valley of Virginia Conference doing Student Summer Service. Most of his time was taken with investigating closed churches, but several vacation schools have been held. A recent one at Mayland enrolled twenty-nine pupils and had an average attendance of twenty-six persons. At Wissler's Chapel thirty-five enrolled and twenty-eight was the average attendance. Mr. Clarke wishes to express his sincere appreciation to all who helped to make his stay in the Valley pleasant.

CHANGE IN OFFICE FORCE.

For more than three years Miss Shirley Powell has been office secretary for The Christian Sun, and for six years Miss Edna Fulcher has been secretary for the Board of Christian Education and for Rev. F. C. Lester who has been pastor of First Church, Norfolk, and held offices for the Southern Convention.

When the offices moved to Elon College, last September, it was agreed that the girls would continue to work, and that part of their pay would be their college expenses. For a year this plan was followed.

At a recent meeting of those who pay the bills for the office of Promotional Secretary, The Christian Sun, and the Board of Christian Education, it was decided that the expense for this work was greater than could be continued, and that the services of one of the girls would have to be discontinued. Neither of the girls thought she could do the necessary work and go to school. Salary attached was not sufficient for full-time work. The result is that both of them are finishing their work with the Convention offices with August. After that date Mrs. Emily C. Lester will be the office secretary.

Miss Powell expects to continue in college. Miss Fulcher will find work. Both of these girls have rendered faithful and efficient service to the church. Those outside the office can never guess the time and patience they have put into their work. No task was too hard for them to do and no hours were too long for them to work. It is with regret that they are permitted to leave the office, and the gratitude of the church goes to them for the fine service they have rendered.

Some church in need of secretarial work will do well to correspond with Miss Fulcher before she secures work. She is very familiar with our church plans and programs, and is an efficient secretary. Her address is 514 South Main Street, Norfolk, Va., or Elon College, N. C.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of September 3, 1939.

Sun.—Of Cheer to Genealogists—Ezra 2: 59-63.
Mon.—Jacob Dreams—Gen. 28: 10-15.
Tues.—Jacob Vows—Gen. 28: 16-22.
Wed.—A Prayer for Material Enlargement—I Chron. 4: 9, 10.
Thurs.—The Lure of Better Pastures—I Chron. 4: 34-43.
Fri.—Be Ye Separate—Judges 2: 1-5.
Sat.—Be Ye Separate—Ezra 9: 5-15.

JOIN WITH US IN READING THE BIBLE.

HANK'S CHAPEL.

The revival at Hank's Chapel was well attended if it did rain most of the time. Two services were held each day—morning and night. The pastor, Rev. W. J. Andes, preached some wonderful sermons. We were fortunate in having Mrs. W. A. Andes, the pastor's mother, to lead and work with the Junior choir and also with us older ones, too. Her coming this way has meant a lot to our church and community. May God bless her as she works, as we have felt that she has left that Christian influence with us that she possesses.

As a result of the revival, nine additions were made to the church—two by letter, and seven by conversion, and many lives were reconsecrated.

The Bible School will begin the week following the fourth Sunday in this month. It will include from the youngest to the oldest in the church and community.

Mrs. Tommie Farrell,
Church Reporter.

A CALL TO ALMS.

[From United Council for Civilian Relief in China.]

The second annual appeal to the American people to help relieve the untold sufferings of the countless millions of Chinese non-combatants in the current invasion of China by Japanese armed forces, will be launched in the week of October 30 by the United Council for Civilian Relief in China, it was announced yesterday by Col. Theodore Roosevelt, Jr., chairman of the Council. The Council will again stage "bowl of rice parties in some 2,000 communities throughout the United States in its drive for funds to provide food and medical care for the Chinese women and children refugees suffering not only from the horrors of war, but from ravages of famine and flood.

The Council has decided to repeat the "bowl of rice" parties this year in view of the success of last year's drive, Col. Roosevelt announced.

Even far greater stress will be placed on the drive for funds this

(Continued on page 7.)

GATHER THEM IN.

With this issue the last month of summer, August, will be history. September brings Autumn, with cool weather, gathered harvests, opening schools, and renewed church work. Vacations are over. Business gains momentum. The wheels of industry hum.

In many places the church members have scattered for the summer or for vacation. Now that they are home again, it is time to call them back to worship and work in the church. Pastors have had their time out for rest and renewal. They return with new hope and inspiration. Fortunate is the church that finds the way to gather in all the old members and some new ones for the very beginning of the church work this fall.

Many pastors will send inviting letters to all their constituency, and as rapidly as possible will call in the homes of the people. Sunday schools and other societies will send cards, letters, etc., and will put on special programs that are inviting and intended to create enthusiasm for the work. Some churches, many we hope, will make surveys of their communities and thus locate all prospects for membership. All these prospects will be personally invited to join in the study, worship, and work of the church group.

This is harvest time. Bring in not only the golden grain from the fields, but also bring into the fold of God those who should be His friends and co-workers. Go after them with a vim, with the will to win. There is no better time during the year. Start the fall and winter program with enthusiasm, and according to well thought-out plans. Ask for God's leadership, and depend upon it. Expect success, and work for it. Then your church will grow.

YOUR CHURCH AND YOUR CONFERENCE.

Your church is part of your annual Conference. Unless your church does its full share, your Conference will be crippled. And so will your church. The churches and the Conference are inseperably bound to each other. Whatever helps one helps the other, and whatever hurts one hurts the other.

The standards set by Conference are the standards set by the churches. If your church does not meet that standard, it falls below what your representatives and those from other churches think a church should be. There is no "high and mighty" person off somewhere out of sight telling you what to do. Apportionments are set by the churches in conference with each other in the light of the service that should be rendered and the best judgment of the group as to the ability of the churches to serve.

So far as this writer is informed all of our churches could reach all Conference Apportionments if they really worked at the job through the year. It may be difficult to do a year's work within a month, but even then much can be done. It is now about two months until most of our Conferences meet. Now is the time to check on Apportionments. If something is still lacking, get busy and see that everything is ready when your delegates meet with representatives from the other churches and make reports of the work for the past year.

A new item on the Apportionment work this year is the subscriptions to "The Christian Sun." This work was turned over to the churches because the churches need an informed membership. Unless the people read they will not contribute largely and the work will have to suffer. If our people read of our work, they may become eager to do more than we are now doing. The church paper helps to make better church members. That is why the churches should see to it that the people receive the paper. Pastors and church leaders will certainly want to reach the quota for subscriptions, for in so doing they will be making their work easier and more successful.

THE CHURCH AND LABOR.

The Church is often accused of being in sympathy with capital and opposed to labor. This is a very strange sort of thing. There is very grave doubt as to the truthfulness of the accusation for at least three very obvious reasons.

The Church is composed mostly of laborers. While no definite statistics are at hand, anyone could hazard a guess that a very large part of those who sit in the church on Sunday are those who do the world's work during the week. It is certainly true that most of the ministers come from labor and not from the capitalist group. Why should laborers be opposed to themselves?

Christianity cuts across all dividing lines. It does not recognize classes other than as a means for bringing a helpful message and service. It is not for or against any group. It is for all men in every walk of life. It must of necessity condemn wrong in any person or group.

Christians always seek out those in need with the hope of helping them. The idle rich and the ignorant poor both receive the pity and offered help of the Church, but the latter get most of it.

Churches generally join in the observance of Labor Day. Messages appropriate to the occasion are given from pulpits and papers. Not once during a life-time is a day set aside to bolster up the position of capitalism. If the Church is partisan, it appears to be in favor of labor.

The Church believes in labor when it is defined as hard work. The Bible and logical thought teach that by labor people—all people—should earn their living. Some may earn by cultivating the soil, some by training minds, and others by developing property and transacting business. All honest labor is good, and should bring remuneration that furnishes a livelihood. The Church may well say: "God bless all honest and honorable workmen, for they belong in the Brotherhood of our Master.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Alice A. Barrett, widow of the late Deacon Joseph Alfred Barrett, passed away on Monday, August 21, 1939, at the home of her daughter, Mrs. E. J. Edwards, Washington, D. C. She was eighty-eight years old last December. Besides her daughter she is survived by three sons: Rev. D. P. Barrett of Ponce, Porto Rico; J. Herbert Barrett of Baltimore, Md.; and M. Pressley Barrett of Lynnhaven, Va.; two step-daughters, Mrs. D. J. Bowden, Norfolk, Va.; and Mrs. W. D. Harward, Dendron, Va.; and one sister, Mrs. Emma J. Eley, Windsor Va.

Mrs. Barrett was a member of Antioch Christian Church for many years. Her body was brought back to the church where she labored for so many years, and laid to rest beside the remains of her deceased husband. The burial service was conducted by Rev. J. F. Morgan, assisted by Rev. H. E. Crutchfield, and the writer.

Mrs. Barrett was a woman of refinement, gentle in her manner, devoted to her church and noted for her piety and strong faith. It seemed natural that one of her sons should enter the ministry and become a missionary. The name Barrett has for many years been well known in the list of ministers of the Christian Church for more than a century. She was a daughter of the late Mills and Margaret Crumpler who were of a deeply religious nature. And all who knew her were deeply impressed by her realistic faith and sweet resignation to the will of God. About two years ago she fell and broke a bone in one of her limbs. She was an invalid during this period. She came to the end of this part of her life with a calm faith and entered into that rest that remaineth to the people of God.

Eighty-eight years! A long time, yes, but how brief when compared with eternity! Through these years this faithful child of God had her share of joys and sorrows, sickness and health. And there were loving hearts and willing hands to render faithful help and make the homegoing more radiant and peaceful.

The daughter, in whose home she spent her last days, will have a precious memory of mother's abiding faith and this memory will be a rich compensation for her sacrificial love and service. It is not the wish of any one to be an invalid. We pray for health and wish to be well and strong. But when health fails and the infirmities of age lay their blighting hand upon one, it makes a difference if faith remains steadfast, and if there is some one who has the courage and the patience to stand by in such a time. People who faithfully care for invalids and old people, and seek to comfort them by loving words and gracious kindness deserve many words of commendation.

There are two classes of "shut ins" in the world: First, the people who are invalids, and second, the people who faithfully remain with them in their affliction. Many a mother has rendered such a service to an afflicted child; sometimes the son or daughter is called upon to care for father or mother. Whatever the condition, whoever faces such a situation deserves a brighter star in the crown of righteousness. There are pews in the church made vacant by the absence of those who are sick; and there are others made vacant by those who care for the sick. God has a message of comfort and encouragement for all such who trust in Him. What a blessing to remember that God never forgets the afflicted. The cup of cold water, given in His name, does not escape His watchful eye. The spirit of loving kindness makes the sunlight brighter at noon-day and enriches the evening time of life with its radiance and beauty.

I. W. Johnson.

ELON'S FIFTIETH OPENING.

Administrative officers, foremen for buildings and grounds, students employed, and our usual corps of laborers are working day and night to see that Elon's campus and buildings are in first-class condition on or before September 4. The college opens on the 5th. We want to extend to the fine group of young people who come the most cordial and homelike welcome possible. Advanced registration and paid fees are in excess of any in the history of the institution. Unless something happens to prevent those who have planned to come, we will have the largest student body ever known on the Elon Campus. The freshman class will not be very much larger than the freshman class of last year. The increase will be noted in upper-classmen. This is a very wholesome condition.

Every young person who possibly can should have at least one year in college, but the great desire of Elon College is to see every student who possibly can take advantage of a full four-year course. Many students come to Elon for only one year, but after arriving and imbibing freely the Elon spirit, they remain for the entire college course.

Certain definite goals have been set for our fiftieth anniversary—six hundred regularly matriculated students, one hundred in the graduating class, and every dollar of our indebtedness paid. We will have no difficulty in reaching the first goal set, we will not likely reach the second, but by every count we should meet the third goal. By the cooperation of everyone interested, we will have no difficulty in raising the required amount. If the task is left to a few or even one thousand, it will be difficult to accomplish. Including alumni, church, and friends, we have somewhere between thirty thousand and fifty thousand constituents. Everyone will want to stand true. The whole world admires loyalty, and he who does his bit to the full shall not miss his reward. There are plenty of excuses why we should not. On the other hand there is a multiplicity of reasons why we should. If you join the anniversary club, you will be found among your friends and the friends of Christian Education as espoused by your institution, Elon College.

On September 5 Elon College will observe the fiftieth anniversary of the opening of the college; that is, when students begin to matriculate, it will be the fiftieth consecutive year of student matriculation at Elon College. You are invited and urged to be present.

L. E. Smith.

REV. G. D. HUNT CELEBRATES SEVENTIETH BIRTHDAY.

On the second Sunday in September all friends of Rev. G. D. Hunt are requested to meet at Antioch Christian Church, Doublehead, Ala., at 10:00 A. M., to celebrate the seventieth birthday of this servant of God. Everybody to whom he has ministered is requested to come and bring lunch, which will be served on the church lawn at noon. Hon. W. B. Bowling, senior judge of the Fifth Judicial Circuit of Alabama, will speak at 11:30 A. M. Other services will follow in the afternoon. We hope to make this an occasion of joy to all who will come, and especially to Mr. Hunt.

Nelda Walker.
(Granddaughter of Mr. Hunt.)

Confirmation for Our Churches

By Rev. John H. Knight.
Norfolk, Virginia.

In a recent and timely editorial in The Christian Sun the editor has taken us to taks for our shoddy and superficial way of inducting new members into the fellowship of Christ's Church. If we are honest with ourselves we will have to admit the truth of his charges when he says, "It is usually done hurriedly, without beautiful ceremony, significant symbolism, or anything to impress the candidate with the importance of the church."

This leads us to ask the question: Why should we not revive the ancient and honorable rite of confirmation for our churches? Confirmation has always been the historic mode of receiving members into the full fellowship of the Church of Christ. Just because it involves a little formality and is still used by Christians of Catholic heritage is no reason why it should be rejected by evangelicals.

Confirmation is the form still used today among Anglicans, Orthodox, Romans, Lutherans, and Reformed. Among the first three the rite is performed at the hands of a Bishop. Among Lutherans and Reformed the local pastor, being the bishop, performs the rite himself.

By these bodies of believers the act of inducting members into the church is considered to be a sacred act—a sacrament. A sacrament, according to the Book of Common Prayer is "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof." Should becoming a member of the Body of Christ mean any less than that? Or should taking the vows of membership in the fellowship of grace mean less to the evangelical than it does to the Anglican? If we could only divest ourselves of some of our prejudices, we might see that we have much to learn from our brethren in the liturgical churches. After all, are they not more closely connected with the practice of the historic Christian faith than are we who, in the name of reformation, have thrown out the baby with the bath?

The word "confirmation" means a strengthening, an establishing, a binding together. So it is that the individual who has seen pardon for his sins through the grace of Christ is now by his pastor or bishop strengthened in his faith. He is further established in his new-found faith by this sacramental act of welcome into the visible church, as the leader of Christ's flock blesses him in the name of Holy Trinity. By the laying on of hands of the pastor, he is bound together with the rest of the fagots which have been saved as brands from the burning. He realizes now as he never has before the unity of the Christian faith, and that Christ's children are one people. (Eph. 4:5.)

It is interesting to note that according to early Christian tradition, the laying on of hands in cofirmation was reputed to confer on the believer the Gift of the Holy Ghost. This Gift he would greatly need for the maintenance of his Christian faith and life. Not only does this impartation of the Spirit seem to be true of Christian tradition, but also of Biblical and apostolic practice. (Acts 8:17, 18; 9:17.)

If it be the prerogative of the local pastor to exercise this sacramental ministry of confirming grace, then he in humility ought to search his own heart to see if he possesses that which he seeks to impart. He is supposed to have been the instructor of the candidate for church membership, and in a Communicants' Class or other suitable way he should have tried to impart to the intellect a systematic consideration of the doctrines which make Christianity the religion that it is. This important phase of confirmation has often failed miserably because of the theological vacuity of many ministerial minds. The Pastor's Class is no place for soft sentimentality or mere humanistic ethics. The Christian religion has a real framework of belief which should be presented as providing an adequate motivation for high and holy living.

And if the pastor is to be the channel through whom the Holy Ghost is imparted to the kneeling candidate, how he ought to search himself so as to be certain that he possesses a spirit-filled life. What folly for a worldly, carnally-minded, spiritually indolent minister to think that he can impart the Holy Ghost, who is the Spirit of Holiness! Such a minister does not possess enough of the Spirit to keep his own life from being tainted with the beggardly elements of the world. Dr. John Kennedy says, "We ministers must not take ourselves for granted and rant about empty pews, when our people might with good reason rant about empty ministers."

The rite of confirmation, then, is of value to the Christian Church, not only from the point of view of the aesthetic and the symbolical, but also in the connection which it provides with the spiritual realities of another world. The fact that it furnishes us with an orderliness for receiving church members is but a small matter compared with the spiritual benefits which come through it to candidate and congregation.

(In a later issue Mr. Knight will outline a simple Service of Confirmation which may be used in any non-liturgical church.)

LABOR AND DEMOCRACY.

Emphasizing the new dignity which the modern trade union movement is seeking for working people in modern society, the Council for Social Action of the Congregational and Christian Churches of America has released today *Labor and Democracy,* part of a larger study to be published in a forth-coming volume by Rev. James Myers. Mr. Myers is Industrial Secretary of the Federal Council of Churches of Christ in America. Earlier he was for seven years personnel director in a factory where he had charge of labor relations. He presents his personal findings, based on many years of study, investigation, and first hand contacts with employers and labor in many industries.

"Through labor unions," Mr. Myers declares, "workers have found an opportunity not enjoyed by unorganized workers to participate in American democracy. The labor union movement is in essence a demand for democracy on the part of wage earners. It is an effort to elevate labor to the status of industrial citizens with the rights of representative government in industry. It is an expression of our American principles of government applied to industrial relations."

Are labor unions responsible organizations? In answering this challenging question, Mr. Myers looks at the record. First he deals with the question of keeping agreements and finds as a rule both employers and the A. F. of L. and C. I. O. unions have lived up to their agreements. He cites cases; among others, that of the U. S. Steel Corporation and the Steel Workers Organizing Committee, quoting the testimony of the Chairman of U. S. Steel, Myron C. Taylor: "The union has scrupulously followed the terms of the agreement."

Next Mr. Myers considers the charges of graft and racketeering. Declaring that "The rank and file of union members are just as honest as any other class of society." He goes

(Continued on page 9.)

Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

Conditions in my home and at the college have required my presence during the last two weeks. I have learned that however worthy a cause is, it is not likely to advance without conscientious and strenuous efforts. When you stop pushing, advancement seems to be halted. During these two weeks we have had only two additional memberships for the club. There are certainly many more who plan to join the club. I hope it will not be necessary for someone to go personally and solicit before those who should will give their pledge or check for membership in the club. Voluntary service is often more effective than solicited service.

The mails run every day, and Uncle Sam will be delighted to bring your contribution and your expressions of interest. If you could realize how encouraging a letter bearing a pledge or a check sufficient for membership in the club is, you would sit down, write a good letter, and forward your contribution or pledge. Elon College is deserving and greatly appreciates every expression of interest and every evidence of assistance. Won't you please let us hear from you before the opening date of our 1939 session.

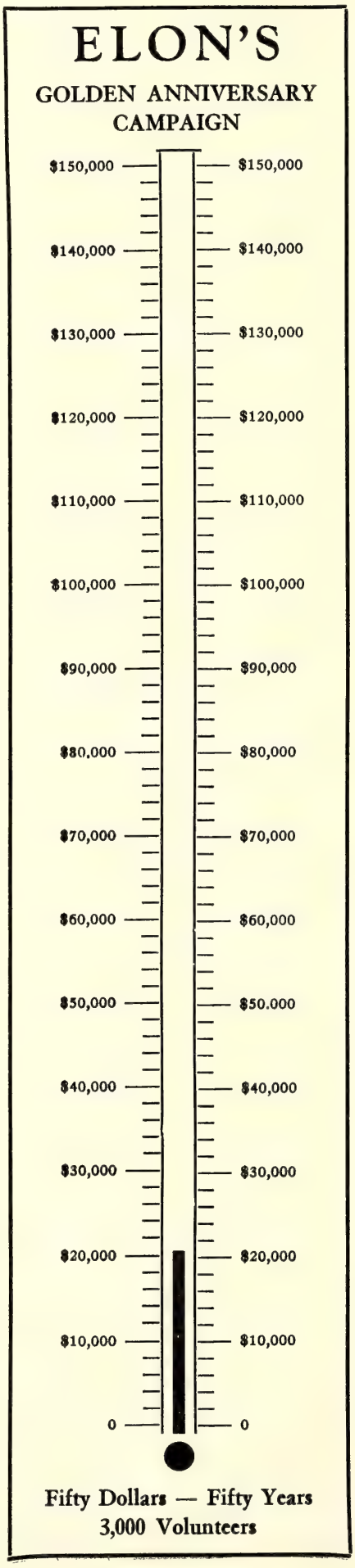
The following are pledges received during the past two weeks:

	Pledged	Paid
Mrs. E. J. Brickhouse, Norfolk, Va.	$ 50.00	$ 50.00
Mrs. Margaret Kelbaugh, Norfolk, Va.	50.00	
Totals	$ 100.00	$ 50.00
Previously reported		20,500.00
Grand total		$20,600.00

SUNDAY SCHOOL OFFERINGS.

If you read these little notes about Sunday school and church offerings for the support of Elon College, I know that you are becoming anxious to see the total of such contributions reach the $3,000 mark. I have been hoping to reach this mark for the past months.

The amount apportioned to the churches for the college is $12,500, and the college needs every penny of this amount and more. The conference year is approaching its close. We have not received twenty-five per cent of the Convention's allotment. A number of our churches and Sunday schools have stood by. Their cooperation has been encouraging. The number of schools and churches supporting the college has increased a bit. We are grateful. There are many who have not found it possible to send contributions. We hope that every Sunday school and every church will make some contribution before the conference year closes. If you do not find it possible to send contributions before conference meets, please determine to raise your entire conference apportionment and send the same to conference. Then the college will get its share. This is our anniversary year, and we hope to break a record in contributions for the college. Your fifth Sunday offerings will count on conference apportionments. If you have not sent yours in, please do so as early as possible.



The following has been received since our last report:

Sunday Schools.	
N. C. & Va. Conference:	
Pleasant Grove	$ 1.33
Mt. Bethel	2.00
Burlington	26.39
Eastern Va. Conference:	
First, Portsmouth	3.98
First, Richmond	10.28
Western N. C. Conference:	
Liberty	2.00
Grace's Chapel	2.00
Mt. Pleasant	1.63
Churches.	
Eastern Va. Conference:	
Rosemont	50.00
	$ 99.61
Previously reported	2,833.76
Grand total	$2,933.37

FOUNDERS DAY.

On September 14, 1888, the General Convention of the Christian Church in the South in extraordinary session at Old Providence Church, Graham, N. C., appointed an Advisory Committee consisting of Dr. W. S. Long, Dr. J. P. Barrett, Hon. F. O. Moring, Col. J. H. Harden, and Dr. G. S. Watson. The principal duty of this committee was to locate a site for the building of a college by the Convention. This committee selected what was then known as Mill Point. The tree around which the committee gathered for its decision is still standing. This is a historic spot and may well be considered holy ground. The decisions made were far reaching. It marked a new day in the history of our church and has meant much to ambitious young men and young women through this half century of service.

September 14 has therefore been designated by the Board of Trustees of Elon College as Founders Day. A program of celebration has been authorized. The committee in charge is

submitting a tentative program for the day as follows:

Dr. Leon Edgar Smith, presiding.

Morning Session.

11:00 Address: "The Church's Contribution to Higher Education"—Hon. Clyde R. Hoey, Governor of North Carolina.

12:00 Exercise by the present faculty, present student body, and the Alumni Association. This program will be held on the campus.

Afternoon Session.

2:30 Greetings—Dr. Stanley C. Harrell, President of the Southern Convention of Congregational - Christian Churches.

2:40 Historical Address—Mr. W. E. MacClenny, Suffolk, Va.

3:00 Address: "The Provisional Committee and the Original Board of Trustees"—Col. Junius H. Harden, Graham, N. C.

3:20 Address: "The Original Faculty of Elon College"—Dr. E. L. Moffitt. Dr. Moffitt is a member of the original faculty and was president of the college from 1905 to 1911.

Evening Session.

7:30 Banquet honoring the original faculty. Dr. W. H. Boone, President of the Board of Trustees, will preside. Greetings, President L. E. Smith. Response, members of the original faculty. To this banquet all members of the Alumni Association and all members of the church fifty years old and over are especially invited. Music for all occasions will be provided by the Music Department of the College.

The entire membership of the church, all alumni and friends of the college are invited to this program, particularly those who are fifty years of age and over. L. E. SMITH.

A CALL TO ALMS.

(Continued from page 2.)

year, because the need of the innocent, non-combatant sufferers is so desperately great now with the undeclared war in its third year, Col. Roosevelt pointed out.

So much prominence has been given to the actual news of the war in China, he declared, that the real story of the tragic, desperate plight of the countless millions driven from their homes, badly in need of food, clothing, and medical care, has been only partly told.

Despite the heroic efforts of the Chinese people to take care of their own, as well as the courageous work is still an appalling need of medical supplies, food, and clothing on the part of innocent civilians caught in the sweep of war and further harrassed by the summer floods and famine, he stated. Press reports from China, and statements by missionaries and others returning from China clearly reveal lack of adeqquate supplies.

"The Council is appealing to the humanitarian instincts of the American people to aid innocent women and children of a peace-loving, friendly race, suddenly driven from their homes and lacking even the barest essentials of life," Col. Roosevelt stated. "Americans have contributed to relieve suffering in many nations, in flood and famine swept China many times, to Japan to rebuild from the havoc of earthquakes and floods, to the victims of the Spanish war, and to the aid of refugees from Nazi Germany.

"All this aid has been deserved and nobly given, but equally worthy of the charity of the American people are the innocent, non-combatants in China for whom the Council appeals. Not one cent will be deducted from the proceeds of the 'bowl of rice' parties for administrative expenses. Every penny will go toward relieving the suffering of 50,000,000 Chinese non-combatants, most of whom are women and children."

The list of the prominent American citizens who have agreed to head committees in various communities throughout the nation, as well as leaders in industry, outstanding figures on radio, stage, and screen, as well as in social life who have offered their services in the drive this year will be announced in the next few weeks, as well as additional details of the "bowl of rice" parties, Col. Roosevelt said.

FOR THE CHILDREN

NATURAL ENEMIES.

There are certain animals which do not feel kindly toward each other. We cannot always tell just why this is the case. Perhaps if we could go back far enough to some time when the world was a lot younger, we would discover the reason for this enmity or these hard feelings.

We do know, however, that while dogs and cats raised together may get along fairly well, that dogs do love to chase cats and to frighten them so that the cats will climb trees to get out of their way. We know that cats in turn like to chase mice. Sometimes they make a meal of the little creatures right away, and at other times they tease them by pretending they are going to let them go.

But we do not all understand that red squirrels and gray squirrels, although both are members of the squirrel family, do not get along well together. In fact, a never-ending struggle for life between the red and gray squirrel goes on.

The red squirrel is a native of Canada and our own north woods. During the past few years many of the frisky little creatures have found their way into New England.

This meant that there would scarcely be nuts enough for both groups, and so the grays have moved out in search of food and great numbers of them have reached New York State. Probably they will keep on going west, as the red follow and maim and destroy them whenever they can.

These little red squirrels are deliberately fierce and cruel and the warfare, carried on relentlessly, is putting the grays to flight with surprising rapidity. This seems too bad, as, perhaps in time the beautiful gray squirrels will disappear entirely.—*Emma Gary Wallace, in Our Dumb Animals.*

LITTLE JANE'S VICTORY.

Mother had told little Jane never to go to the pantry and help herself, but always to ask for what she wanted. One afternoon Jane came in hungry, but Mother was lying half asleep on the couch. "Don't disturb her; help yourself," something whispered.

Jane went to the pantry and saw on a shelf a fine red apple, just what she wanted; she looked at it, then went out and shut the pantry door.

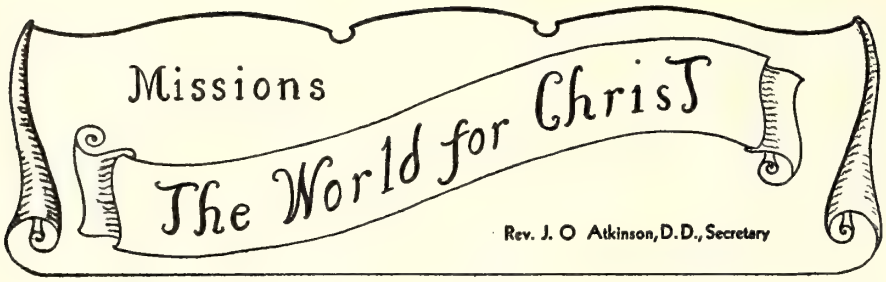
Soon she came back, reached and touched the apple—just touched it—then went away again.

Mother was wide awake now, but she lay with her eyes closed. Little Jane came the third time, reached up for the apple, and walked out with it. Oh, thought Mother, is my girl going to yield to temptation, and disobey me?

Soon Jane came back, reached up, put the apple in its place, then turned, shook her fist at an unseen foe, and said, "There, old fellow, I beat you this time; you get out!"

You see, Satan had been tempting Jane to disobey her mother by taking that lovely red apple. Satan is very pleased when he can get boys and girls to sin. But finally Jane got the victory over Satan by putting the apple back. Aren't you glad she did? I surely am.

Presently Mother took Jane to the pantry and gave her that lovely red apple. Oh, how Jane smiled as she ate it! And how glad she was she had not disobeyed.—*Selected.*



SOME HOPEFUL SIGN.

Amid the turmoil and confusion of our time there are many signs of hope if we will only look for them. There are those who say the world is growing worse, and then there are others as equally intelligent who say it is growing better. This writer leaves that for these brethren to decide, he himself being willing to trust the leadership and the lordship of our Savior and Redeemer, who Himself said, "I will build my church and the gates of hell shall not prevail against it." We can trust Him to make good His word while we ourselves seek with all the heart and devotion we have to be His humble followers and thus, by the grace of God, become co-workers with Him in building His church on the earth.

At any rate the world, even of our day, is not all bad and there are signs that our Lord's longest recorded prayer, that in John 17, for Christian union is being answered. I quote from a recent statement the daily press carried from *Religious News Service*:

> Delegates to the World Conference of Christian Youth — some 1,500 strong, representing the principal Protestant youth movements of the world—last week returned to their homes determined to work for one main objective—the creation of a united church.
>
> The Christian Young people, a large proportion of whom were under twenty-five years of age, spent a week surveying the state of the world and of the church and decided that "the world needs a united church."
>
> This observation was made in a final statement adopted by the conference, the gist of which was that the world will not wait while Christians "argue," and hence international Christian unity —even in time of war—is imperative. The 1,000-word statement, which in effect is an expression of the convictions of the Protestant youth of the world, made hardly a reference to current political, social and economic problems. The emphasis was entirely upon the need for strengthening Christian unity, and of returning to a study of the Bible for a solution of present-day problems.

The following facts are also significant, especially for those who are looking for signs of hope. A leading amusement magazine recently carried an article entitled, "City of Sin." This article points out that while there are 703 movie houses in New York there are in the same city 2,876 —four churches to every movie house, even in the city of New York, sometimes called our Modern Babylon. Going a little further it is pointed out that for every night club in the city, where sin and evil are flaunted, there are twenty-eight buildings supported by organizations dedicated to bring comfort, protection and help to all who approach their doors.

There may be, and in many places there are, tendencies and indications which show that the people are indifferent to the church, yet the church doors swing open and tens of thousands of consecrated ministers, and more than that number of consecrated and devoted laymen, love the church and are giving their best effort to building up the church which our Lord Christ is bulding, and which because He is building it, cannot fail. Ours is the part as His humble followers, not to argue with others whose views about far-reaching matters may differ from our own, for Jesus Himself said, "There are other sheep than these I must also bring into the fold." We do well also to often remind ourselves of John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but should have everlasting life." And the Father had already made the promise to His Son, "Ask of me and I will give thee the heathen for thy possession, and the uttermost parts of the earth for thy inheritance."

With more devout missionaries in more parts of the world today—than ever before—preaching the gospel of the Son of God we can but realize that God is making good His promise to His Son.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 26, 1939.

Sunday Schools.

Elm Avenue, Portsmouth, Va.	$	3.67
Liberty, N. C.		4.00
Waverly, Va.		4.00
Pleasant Hill, Liberty, N. C.		4.33
Big Oak, Eagle Springs, N. C.		.50
Total	$	16.50

Individuals and Churches.

Pleasant Cross, Asheboro, N. C.	$	1.00
Hanks Chapel, Pittsboro, N. C.		4.58
Good Hope, Youngsville, N. C.		4.85
Total	$	10.43

Specials.

Burlington S. S., Burlington, N. C.	$	58.88
Total for week	$	85.81
Previously acknowledged		17,325.83
Total since Sept. 1, 1938		$17,411.64

We are grateful for the donations above and for all the contributions that have been made for missions the past year. Our books close for the fiscal year on August 31. While the offerings the past year have not quite equalled those of the fiscal year ending August 31, 1928, we take it that the pastors and Sunday school superintendents have done their duty and that which they deem best. We can work together for the progress and growth of the church and each one in the church and Sunday school has his, or her, own responsibility. This responsibility is not to us, but to the church we love and the God whom we serve and our Lord Christ, whose life we seek to share with others through our missionary endeavor.

Gratefully and sincerely,

J. O. Atkinson,
Mission Secretary.

MEETING THE CRISIS IN THE CHURCH.

Many churches in America, as in other lands, are facing a crisis. Their income from gifts has decreased, their membership has dwindled, the community in which the work is carried on has radically changed. What is their outlook? What is the solution of their problem?

There are worse things than for an organization or an individual to die a physical death. It is far worse to die spiritually than to lose the reason for existence. If a man or a church cannot longer serve the Cause of Christ in a community "Why cumbereth it the ground?" Physical death may open the way to new spiritual life.

One solution for a dying church may be a change to meet the needs and conditions of the new environment. The change from a dead conservatism to a living organism may be the way to larger service. A church that has served chiefly aged saints, may well begin to reach out to meet the growing needs of youth, to train Christian workers, to evangelize the unconverted and backsliders of the community, to become truly a living power and a missionary-minded congregation. Size never deter-

mines vitality, power or usefulness. There is clearly work for every Christian and every church in any environment where human contacts may be made. The first requisite for service is the indwelling and manifestation of the living Christ in the life and work of the individual or in the church.

If churches in America are experiencing a crisis — what about the churches in Japan, where militarism prevails; in Germany where totalitarianism seeks to control church life; in Russia where all faith in God is discredited; in China where foreign invasion destroys property and life; in countries of Europe where unrest, poverty and materialism prevail? What shall be done for the evangelical churches in Spain, in Germany, Czechoslovakia and the Polish Ukraine? Persecution cannot destroy them; poverty alone will not kill them. Such experiences did not destroy the Apostolic Church; nor have they prevented the growth of the church in mission fields. But materialism, self-centeredness and failure to cultivate spiritual life will sap vitality in churches and individuals.

Today, in the midst of world-wide distress, is it not time for Christians to seek spiritual vitality and to express spiritual life in personal service? There is special need to help fellow Christians in distress wherever they may be, and to promote the missionary work of Christ with new vigor wherever doors are open—at home or abroad.—*Missionary Review of the World.*

THE NEGRO PROGRESSES.

There are 12,000,000 Negroes in the United States, and the greatest improvements in the race have come since the beginning of the World War. There are now over 120 Negro institutions of higher education with 35,000 students of college grade, 2,457 of collegiate professional grade, and twice the entire number studying college subjects. The first Negro collegiate graduate in America was from Bowdoin College in 1826. The number of Negroes now holding academic and professional degrees is 32,478. About 63.8 per cent are men and 36.2 per cent are women. The largest numerical group comes from parents neither of whom could read. The bulk of these graduates enter the professional field. Before 1880 most of these entered the ministry, since that, other learned professions. Nearly 200 have incomes of $5,000 or more; the medium high school salary of teachers is $1,3000. The call for Negro college graduates is more imperative than ever. There is one white physician to every 728 white people, but only one Negro physician to every 3,125 Negroes. There is one white teacher for every 110 white children, one Negro teacher for every 218 of the Negro group.—*The United Presbyterian.*

CHINA MISSIONS.

The official report from the State Department on July 7 concerning the bombing of the Union High School in Foochow was as follows: "Consul Foochow reports that on June 29 a Japanese bombing plane flew over the school and after diving on it and machine gunning it, dropped two bombs. The first fell a few yards from the school killing two Chinese children, and the second struck the northeast corner of the building and set it afire, resulting in its complete destruction. Mr. and Mrs. Billings, only Americans on property at the time, were not harmed. Appropriate representations have been made to Japanese authorities.

Cordell Hull,
Sec'y of State."

No cable has come from our own Congregational-Christian mission in accordance with their policy that they will not cable if everyone is safe. On July 3, the following cable was sent by the American Board to the mission: "Cable whenever conditions indicate desirable changes Allen, Houston, Beards, Wenshaw, Teacher, Hsuehs, McClure, Thomas, Thelin, Dyer, Jacobs for sailing." Until such word is received, it is expected that plans for return will go forward normally in spite of the present Japanese attack on the city.

"There is a story,, quoted sometime ago by Stanley Jones, about three people arguing as to which of their occupations was the most ancient. The surgeon said that his was the oldest profession in the world, for a surgical operation was performed in Eden when a rib was taken out of Adam and made into Eve. An architect claimed that his was older still, for it had created order out of chaos. But it was a politician who won the debate, as he declared that *it was the politicians who created chaos!* The italics are ours, but not the opinion expressed therein. There is good ground for the belief that the politicians, as a professional class, did not emerge until after the Age of Innocence."

LABOR AND DEMOCRACY.

(Continued from page 5.)

on to analyze labor rackets in the limited area where they exist. Following this he outlines the remedies for racketeering. These remedies are a strengthening of the democratic processes, political reform and the democratic control of the unions.

Another question which Mr. Myers takes up is: Should labor unions be incorporated? This he answers by showing that unincorporated unions can be sued and can be enjoined. He cites the City Club report to the effect that compulsory incorporation is not desirable and reviews the experience in Great Britain and Scandinavia, where unions are not incorporated.

Labor and Democracy ends with a section on union-management cooperation for efficiency. "In many industries which have been organized over a long period of years," Mr. Myers says, "it has been demonstrated that it is possible for organized employers and organized employees to maintain generally harmonious relations with honesty and integrity and to adjust their differences through joint conciliation without recourse to strikes and lockouts, and for them to cooperate effectively in reducing costs of production." Again Mr. Myers turns to the record. He cites cases: the Baltimore and Ohio Shop Crafts; the Amalgamated Clothing Workers; and the Pulp Division of the Weyerhaeuser Timber Company and the George A. Hormel Co., meat packers in Austin, Minn., with their respective unions.

Labor Day is approaching. Here is a useful pamphlet for the laymen seeking to understand the forces at work in our industrial society.

(*Labor and Democracy* by James Myers. 40 pp. 15c. Published by the Council for Social Action, 289 Fourth Avenue, New York, N. Y.)

Youth is not a time of life; it is a state of mind. It is a not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor; it is a freshness of the deep springs of life. Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust. You are as young as your self-confidence; as old as your fear; as young as your faith, as old as your doubt; as young as your hope; as old as your despair. —*Church Visitor, Dallas, Wis.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

THE EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP RALLY.

The Eastern North Carolina Pilgrim Fellowship Rally will be held at the United Church, Raleigh, N. C., on September 2. The program will begin at 2:15 and close about 8:15. The theme of the rally will be "Christian Perseverance." All young people, ministers, and young people's leaders are urged to attend. Each one who attends will carry a picnic basket and have supper together at the church. Make a special effort to be there to hear our Southeast Pilgrim Fellowship president speak.

MRS. BROOKSTON EAVES,
President.

A MEDITATION.

[The following was written by Miss Frances Foster, president of the Southeast Pilgrim Fellowship, for use as the opening vesper service at the recent meeting of the executive committee of that group held at Altamont, N. C. Picture the group seated on a hill, looking out at the mountains and valleys, receiving this message as an inspiration for the work to be done during the meeting.—Editor.]

You and I have been chosen by our fellow-workers to assume places of responsibility, are here to think and plan together about what share the Southeast Pilgrim Fellowship can rightly have in building a World Christian Community.

I wonder how often, in the heat of our activity, we lose our perspective. Are we always conscious of the final goal we are seeking—and are we working so that every young person may conscientiously join us in our Statement of Purpose:

To achieve Christian personality after the pattern of Jesus.

To seek a fuller understanding one of another in the interest of happy relations in the home and community.

To work for a united church, practicing Christian freedom, and definitely promoting the program of Jesus.

To secure equal rights and opportunities for all classes and races as equally the children of God.

To practice a Christian patriotism which recognizes the authority of God in conscience as supreme.

To strive for justice in the social order which will afford an abundant life for all.

To work for such international organization of the nations as will preserve peace and security.

Doubtless, our greatest concern is our own unworthiness. We ourselves fall so short of what we think our leaders ought to be. In spite of our great longing to be of the most possible service, we are conscious of our limitations; we continue to make mistakes; and in so many ways our lives do not measure up to our ideals. Yet we may find some courage in the words of great men who have lived before us. Arnold said, "Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge." If men apart from God have found that "Practice makes perfect," how much more may we as Christians expect from the spirit resources which are ours!

We are nothing; but as we do the best we can with what we have, I believe our powers may be increased—

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile:
"What am I bidden, good folks," he cried,
"Who'll start the bidding for me?"
"A dollar, a dollar;" then, "Two!" "Only two?
Two dollars, and who'll make it three?
Three dollars once, three dollars twice;
Going for three—" But no,
From the room, far back, a gray haired man
Came forward and picked up the bow;
Then, wiping the dust from the old violin,
And tightening the loosened strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two?
Two thousand! And who'll make it three?
Three thousand, once, three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." And came the reply:
"The touch of a master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.
A "mess of pottage," a glass of wine;
A game—and he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

(Continued on page 14.)

WHAT JESUS SAID ABOUT RIGHT LIVING.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 10, 1939.

SCRIPTURE: Matthew 5:13-26.

Daily Readings—

Monday—Righteousness of the Pharisees—Luke 11:39-44.

Tuesday—Christ's Abiding Purpose—John 9:1-4.

Wednesday—Forgiveness Personified—Luke 23:33, 34.

Thursday—Love, the Fulfilment of Law—Matt. 22:35-40.

Friday—Peter's Testimony of Christ—Acts 10:34-41.

Saturday—Christ, the Example of Believers—I Peter 2:21-25.

Someone has said that there are three kinds of people—those who do not live up to any laws, those who live up only to the laws that men enforce in our common life, and those who live according to inward laws that no man can enforce. Christians should be in the last of these three. Their actions are governed by standards and ideals that are inwardly cherished, but which can never be outwardly enforced.

This topic may be used in a round-table discussion.

Give some time to discussing the results of right living. Enumerate the enjoyments in the day-by-day experiences of people with Christian character.

For Meditation or Short Talks—

1. There are no gradations of right and wrong in Jesus' standard for living.
2. All living is an expression of man's spirit.
3. Right living is a social experience and includes one's relationships with others.
4. Right living is a process of growth.
5. Right living regards God as the owner of all and oneself as a steward.
6. Right living involves certain values of the spiritual realm which are contrary to the values commonly exalted in the secular world.

The closing moments of this meeting should be a period of dedication. Let us consecrate our lives to Christ in the manner of right living.

Suggested Hymns—

"What a Friend We Have in Jesus."
"Come, Thou Fount."
"Take My Life and Let It Be."

S. E. M.

"Unswerving faith will make one true to God and the church regardless of all persecutions that may come. When he fails, something is wrong with his faith."

Sunday School

Rev. H. S. Hardcastle, D. D.

ISAIAH: A LIFE DEDICATED TO GOD.

Lesson X—September 3, 1939.

Golden Text: *Here am I, send me.* Isaiah 6:8.

Lesson: Isaiah 6:1-13.

The Turning Point in a Young Man's Life.

Reader's Digest, that deservedly popular magazine, carries a brief section each month entitled "Turning Points." These stories are highly human-interest accounts of how the whole careers of successful men and women have turned upon some incident or event, sometimes seemingly rather trivial, and common-place things. They make interesting and stimulating reading. But none of them can surpass, or even equal, the drama or the significance of the turning point in the life of Isaiah, which furnishes the background for today's Sunday school lesson. For he was one of the world's greatest men, an orator, without equal, a statesman, a prophet of profound spiritual insight and power. All that he became and did was due in large measure to the vision in the temple, the turning point in his life. Because, like Paul, he was not disobedient to the heavenly vision, he became one of the world's immortals. How little do we dream of the unsuspected possibilities of the common-place! For some of you who read these notes there may be just in the offing some incident, some experience that will change the whole course of your life, and make or break you. Life is an adventure. We ought to face every day on tip-toe. We ought to be alert to the divine voice, quick to hear it, and quick to obey it.

A Vision of God.

In the year that king Uzziah died I saw the Lord, sitting upon a throne, high and lifted up." This thoughtful young man may have been in a sober mood when he went into the temple on that day. Uzziah's reign had been a long and prosperous one, but already there were signs that a backwash had set in. Conditions were very much unsettled, and no one knew what might happen. There was need of a strong hand to guide the affairs of the nation. It is against this dark background that we must interpret the vision. On a throne, high and lifted up, sat the eternal God, the true King, not only of Judah, but of the whole world. His personality was over-powering—His train filled the temple, and His glory filled the whole earth. At the sound of His voice the foundations of that magnificant and extensive temple did shake. But above it all sounded the cries of the angelic attendants of this sovereign, spiritual Lord of hosts, proclaiming His holiness, His separateness, His spotless purity, His perfection. Ever afterwards the central theme of the prophet's preaching was "the holiness of God." This was Isaiah's distinctive contribution to the prophetic discovery of the nature of God. Whatever else the vision involved, it gave to Isaiah a fresh, a transforming vision of God. In a later day Jesus said that the world did not know the Father. Then as now our supreme need is a vision of God.

A Sense of Sin.

"Then said I, woe is me for I am undone, because I am a man of unclean lips." Isaiah was undoubtedly one of the finest, cleanest young men in Jerusalem. But when he found himself in the presence of the holy God, he immediately became conscious, painfully conscious, of his own unworthiness and his short-coming and his sinfulness. It was like the Scottish housewife who thought her clothes had been washed white, until snow fell on them, revealing how imperfectly white they really were. Here is one of the main functions and contributions of worship. If we measure ourselves only by others, we can make out a pretty good case for ourselves. But when we come into the presence of the Holy One of Israel, when we stand in the presence of the Crystal Christ, we see our sinfulness and realize our need. Every man needs the discipline which is involved in true worship. A man cannot live at his best unless he is made to see himself at his worst.

A Sense of the Sinfulness of Others.

"I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The order is significant. Ordinarily we see the sins of others, but are blind to our sins. Jesus spoke about trying to cast a mote out of the eye of another, while we have a beam in our own eye. But when a man stands in the presence of the holy God, as revealed in Jesus Christ, he will first think of his own sins. And then he will see more clearly and more fairly the sins of others. He will see that he is caught up in sin as a social fact of life. He will understand that others need the same cleansing that he needs. He will feel the missionary impulse, for as he needs cleansing, so do others. There is none righteous, no not one, for all have sinned and come short of the glory of God. One cannot understand the need of others fully until he has seen the need in his own life. And a man who has seen his own sinful nature will be slow to condemn others.

A Cleansing from Sin.

"And he touched my mouth with it, and said, Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all righteousness. That cleansing is not by our own efforts, nor can it be done by earthly agents. It was a live coal from off the altar that burned away the dross and cleansed. None can forgive sins but God; that is, true cleansing is a divine act. God alone can make the unclean clean. At His touch we become whole and clean again.

A Call to Service.

"And I heard the voice of the Lord saying, Whom shall I send, and who will go for us?" Cleansed of his sin, and seeing the desperate needs of his fellow-men, there came a divine call to service. It was because his heart had been cleansed that he heard the voice. And here as is so often the case, the call came in terms of human needs. The need of sinful, needy, suffering men in itself is a divine call. Today as always the call comes, "Whom shall I send, and who will go for us?"

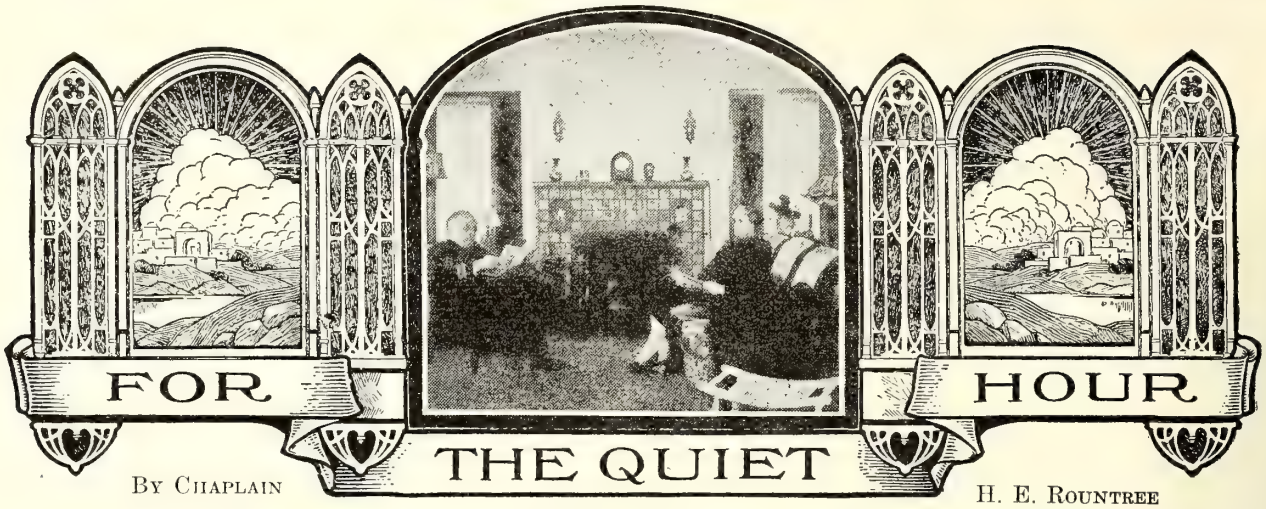
A Living Sacrifice, Acceptable Unto God.

"Then said I, Here am I, send me." This young man stood at the crossroads of life and destiny. He did not know what was involved; he did not need to know that. But he did know that God had spoken to him, and He had called him. And fully, without any reservation, he gave himself to that call. He could not see the end of the journey, but he did see the first steps. With rare abandon and with abiding faith he followed what light he had. He went out to be one of the greatest men of all time. Today, if ye hear His voice, say, "Here am I, send me."

Prayer.

Almighty God, with Whom is the fountain of life, and in whose Light we shall see light, cause Thy face to shine upon us, and open our eyes, that like Thy servant of old, we may see Thee high and lifted up, and may

(Continued on page 14.)



THE QUIET

By Chaplain H. E. Rountree

MONDAY.

"Life's Noble Dictum."

"Consider the lillies . . . even Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

The chief concern of most folks today seems to be what they shall eat, what they shall wear, and how they shall wear it. Life's chief quest seems to be, pleasure, comfort and ease. So high is this standard that the income of a great portion of the population does not meet the demand, therefore we have the strikes, the rebellions, the loans that cannot be met —and we are headed for disaster.

Besides, the immediate future does not promise much better hope. Boys and girls are going to college because they believe that in so doing they will draw a bigger salary, and when they find that it does not do that, they consider education worthless. The one who has ideals of education for service and achievement is considered abnormal. This is the present dictum of life, and it is all backwards.

The dictum of Jesus is what we need, and the dictum of Jesus is: "Take no thought for *your* life." "To enter heaven maimed is better than living your life in your own idea of self-sufficiency—to keep the commandments is life." "I am the bread of life." "To be spiritually-minded is life." "Righteousness is the supreme object of life." How do you stack up with this?

Prayer—(Pray as you feel, concluding with the Lord's prayer.)

TUESDAY.

"The Object of a Sermon."

"Come see a man, which told me all the things that ever I did: Is not this the Christ."—John 4:29.

Our text is a word picture of the action of a person to whom Jesus had been talking. Her action evinces that which should be in the preaching of, or in the given testimony of the Lord. The object of preaching and teaching is to convince and move to action.

This person, remember, was not a preacher, but her action was moving and saving. Only when Christians let go their experience in Christ, will the world be saved. The task is too big for the handful of preachers. In fact it is the action of His Spirit among men of everyday life that is capable of effectual results.

Prayer—"O dear Christ, help us not to be timid but courageous and speak that which we know of Thee." *Amen.*

WEDNESDAY.

"Are They Saying It?"

"Let the redeemed of the Lord say so."—Ps. 107:2.

Speaking of lay-witnessing, it seems to us that the Christian has something to say, and that he who fails to say it is not guiltless in the sight of God. Midst broken ideals, broken homes, shattered hopes, lost ambitions, the morass of poverty and the horrors of evil all around us, the world today stands in need of a mighty uprising of Christianity.

What we ought to say is: that communion with God is the way out for everyone; that the Spirit of God is seeking for and must find expression in every one's life; that evil must be disposed of and forsaken at whatever cost, and that positive good must be the halo of every one's life. Let us not fail, for Jesus' sake.

Prayer—O God, grant that we may not stand back and be silent. Give us courage for the task of living the redeemed life, and of telling it wherever we go. *Amen.*

THURSDAY.

"Silent Glory."

"He was transfigured before them."—Matt. 17:2.

The words of our text are taken from the story of the Transfiguration, in which, in a few brief silent moments Jesus and those with Him were transfigured into a heavenly scene and visions of glory.

During the years since this scene, thousands of others have had their transfigured experiences. Paul began with one and often in his later years he rose to magnificent heights in visions of the heavenly glory, in which he could not say all he wanted to. Others (we have seen them), have in time of spiritual power, risen to ecstatic heights in which they became unconscious of surroundings and were lost in wonder as they gazed far away into the face of the Lord.

Such experiences are still possible to you and me. Would that we had more of them. Let us try. *Amen.*

FRIDAY.

"A Beautiful Setting."

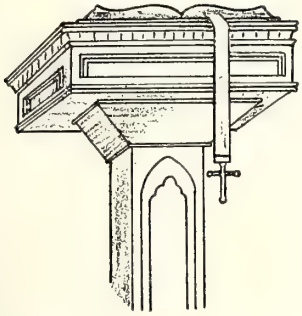
"His ways are ways of pleasantness and all His paths are peace."—Prov. 3:17.

We sat in the home of a friend the other day facing a large window. This window framed a glorious picture of God's all out doors. In this picture were canyons below, hillside homes and gardens further on, and in the distance the sea that was illuminated by a golden sky and sunset that beggars description.

In the papers and magazines the ingenuity of man has fitly framed a beautiful woman in a setting of fruit, or roses, or gardens (too often used to advertise), or perhaps some glorified scene of nature.

Why do not more people live in such pictures? There is no monopoly on any of it. "For me to live is Christ" said Paul. Whatever he meant, he must have included the idea that to live in a setting of Jesus is a most beautiful life, of which the window scene is a true symbol.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. ALAN T. JONES, DEMOREST, GA.

AMOS.

With all the progress being made in his day Amos suspected the devil was making progress, too. From his home on the edge of the wilderness he would go to the big city of Bethel to peddle his wool and figs and to observe

"Civilization."

This is what he saw:

1. Big landowners so eager for real estate that they "panted after the dust on the heads of the poor," hoping to wash it off and add it to the dirt they already had, (2:7);

2. Judges moved less by the rights of orphans and widows than by the bribes of the rich, (5:12);

3. Merchants, dealing falsely with balances, and impatient that their stores should be closed on Sunday, (8:5);

4. And priests raising money by what they called "sacred" prostitution. (We would deplore that. But then wouldn't they deplore our way of legalizing gambling and the liquor traffic to get money for schoolbooks? Wouldn't they say, "Sorry, but it's tainted money or tain't money?")

Everywhere there was such a love of the Almighty Shekel that society became divided into millionaires and paupers. A few were building summer houses inlaid with ivory (3:15), and many of the poor were sold into slavery because they lacked the trifling price of a pair of shoes (2:6). As Hosea put it, "Ephraim is a cake not turned!" (Hosea 6:8)—the heat so distributed that the bottom half of the pancake was burned black, while the top remained pasty dough. Men had learned to create more wealth, but not how to distribute it. Were they any better off?

As Amos walked home, he thought of his forefathers in the wilderness. Within the tribe all men were brothers and none were slaves. They never dreamed that the green pastures and the still waters should belong only to a small minority. Was not the way forward to go back to the fundamentals of that life—to loving men more than money, to square-dealing, to brotherhood under God? Without these there would be no future civilization, only doom.

"Square dealing?" Our expression is weak beside the urgent, graphic language of Amos. "Behold the Lord stood upon a wall with a plumbline in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold I will set a plumbline in the midst of my people Israel" (7:7, 8). God has so made the world that a crooked wall, and all other forms of crookedness, will fall.

Qualifications for Preaching.

To the east of the hills where Amos pastured his sheep the land drops down three thousand feet and more to the Dead Sea. Especially when the sun is rising over the distant mountains of Moab, the view is sublime—that is, if one is up in time to see it, and Amos was no man to lie in bed mornings. Why should he not be contented to enjoy this beauty and let the rest of the world go by? Why was Jesus to set his face toward Jerusalem when he might well have enjoyed a happy home and years of pleasant teaching? In the answer to these questions lies the difference between the man who gets his sermons up and the one who gets them down, between a man with a message and a message with a man.

"When the lion roars, who does not shudder? When the Lord speaks, who can but prophesy?" (4:8.) When Amos was watching his sheep by night and suddenly behind him a lion roared, did he tremble because he wanted to? No more did he preach because he wanted to. He would have understood the cry of St. Paul, "Woe is me if I preach not the gospel!" (I Cor. 9:16), or the protest of Jeremiah, "If I say, I will not speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones." (Jer. 20:9.)

So Amos was to be, not a pretty elocutionist getting applause, but a man whom God compelled to preach getting run out of town. Amaziah, the king's priest, was to tell him, "You dreamer! Be off to Judah and earn your living there, play the prophet there, but never again at Bethel." (7:12—Moffatt.)

(Our sympathies are all with Amos for none of us deeply respects that offensively inoffensive man with his nice little talks on how nice it is for us all to be nice. Yet we will be slow to condemn Amaziah, for it is quite possible that he condemned himself, that like many of us he had a wife and children to support, that he, too, thought it prudent to compromise in

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—Dear Lord, the joy that was set before Thee, sit Thou before us, and make our souls beautiful forever." *Amen.*

SATURDAY.

"God's Care of the Individuals."

"Thou hast . . . laid Thy hand upon me."—Ps. 139:5.

We often hear someone assert an opinion that God does not look out for individuals, that such a belief is sheer nonsense. "How can such a busy God," they say, "have time for my little affairs? My way might even hinder His progress."

Well, Jesus spoke of the sparrows, each having God's care, and He has promised us even more. Experience has verified the truth of that fact. The Word, even life itself, is replete with the truth of God's intimate knowledge of each individual.

While we adore God for the streams of bounty which flow unceasingly toward all men, let us beware lest we ourselves lose hold of the fact that He is mindful of us individually, as if the universe were blotted out. Trust Him.

Prayer—Our dear Father, enable us to see Thee as Thou art, to know Thee in Thy loving care, and to be strengthened in Thy might, to be steadfast and never lose faith. *Amen.*

SUNDAY.

"God Is With Us."

"Thou hast holden me with Thy right hand."—Ps. 73:23.

Read the whole Psalm. The Psalmist was dismayed because of overwhelming evil and was about to share his gloom with others. But he thought on his way, and, in doing so, was reminded what grievous hurt he might do others. Thus he got hold of himself, decided he would not let go his discouragement. He went to the church of God, he worshipped, he prayed, and he offered himself unto the Lord. The Psalmist was at peace.

You have your blue days, don't you? Very well, in the words of a very meaningful slang, "don't let it get you down." Trust God and serve Him.

Prayer—O Lord, we draw nigh to Thee. We look for the fulfilment of Thy promise to draw nigh to us. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our financial report this week carries us over the nine thousand dollar mark; eight months gone, four more months in which to raise the other eleven thousand dollars to meet our budget for the year. In checking over our record book of the income, I find that we have received $347.78 less than we did last year up to this time. We also find that the Sunday schools and members of our denomination have sent us the sum of only $6,050.08. We have received from sources other than our church the sum of $3,059.00. You can readily see that one-third of the money we have received to run the orphanage so far has come from outside of our church, and had it not come to the orphanage, not one dollar of it would have gone to any other department of the church.

We had quite an expense this year in drilling a deep well. Our old well failed us. We had to drill 270 feet to get below quick-sand. The new deep well pump and the pipe line from the pump to the buildings cost a lot of money. It was a necessary expense and could not be helped. All of this extra expense was not counted in our budget and has depleted our bank account. The Conference year will soon close. I want to appeal to all the churches to raise their Conference Apportionments and send the orphanage's part direct to the orphanage. We need it. I truly hope all our churches will do their best to close the church year with all Conference Apportionments paid in full. Don't you think that would be fine?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 31, 1939.

Amount brought forward		$8,918.29
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Piney Plain		$ 4.50
N. C. & Va. Conference:		
Concord, June & July ...	$ 1.00	
Reidsville	8.00	
		9.00
Western N. C. Conference:		
Ether	$ 1.95	
Smithwood	2.99	
Zion	3.38	
Liberty	4.00	
Randleman	5.00	
Graces Chapel	5.00	
		22.32
Valley Va. Central Conference:		
Winchester	$ 4.42	
Newport	2.88	
		7.30
Eastern Va. Conference:		
Waverly, July & Aug. ...	$ 7.45	
First, Richmond, July & Aug.	8.47	
First, Portsmouth	4.28	
Elm Avenue	3.58	
		23.78
Special Offerings.		
Mr. May	$ 3.00	
A Friend	10.00	
M. B. Smith, Jr., Gdn. ..	75.00	
A. J. Morgan	20.00	
Mr. May	3.00	
		111.00
Singing Class.		
N. C. & Va. Conference:		
Greensboro, Palm Street		12.89
Total for week		$ 190.79
Grand total		$9,109.08

PILGRIM FELLOWSHIP.

(Continued from page 10.)

So would we keep very near to that spirit which can make of our worthless lives instruments of usefulness.

For each of us our work in Pilgrim Fellowship must often wait until we perform other duties which are more compelling. I wonder if you have ever thought—as I have in an especially discouraging moment—that our small contribution was indeed so small that, for all our ardor, it could only be lost in the confusion of life around us. But someone has said, "The true way to conquer circumstances is to be a greater circumstance yourself."

Again as we think of great men who have lived before, we have found that no obstacle was too great if they had a keen enough desire:

Longfellow translated the "Inferno" by snatches of ten minutes a day, while waiting for his coffee to boil, persisting for years until the work was done.

Galileo was a surgeon, yet to the improvement of his spare moments the world owes some of its greatest discoveries.

Milton was a teacher, Secretary of the Commonwealth, and secretary to the Lord Protector, but he found time to write "Paradise Lost" and many other great poems.

Lincoln studied law during his spare hours, while surveying.

Of course, it is not easy. It takes concentration and sacrifice. It may be that we will even occasionally have to follow the examples of the Italian scholar who put over his door the inscription, "Whoever tarries here must join in my labors." But if you and I are steadfast in our Purpose, ours is a cause which cannot be lost.

Our task demands a lot of work perhaps some suffering, and patience —but we have our faith for sustenance. "No great deed is done by falterers who ask for certainty." We must expect the hard places. And we must meet criticism as did the man who, when told that even small boys laughed at his singing, said: "Then I must learn to sing better."

And we must stand unwaveringly for the thing we believe to be right.

"Endurance is a much better test of character than any one act of heroism, however noble."

When our efforts are rooted in the deep spirituality which characterizes Christian living at its best, it seems to me that—to vary the language of another—the three great essentials to success in our Southeast Pilgrim Fellowship are: Practice, Patience, and Perseverance — and the greatest of these is Perseverance.

My hope is that during our stay here, and throughout our year, we may say with the assurance of our faith those words which Columbus entered in his logbook: "This day we sailed westward, which was our course."

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

behold the King in the beauty of His holiness. May this vision of Thyself reveal to us our imperfections and our sins, and cause us to seek Thy forgiveness, for Thou hast promised that if we confess our sins Thou art faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. May the sense of our own sins make us more sympathetic with our fellowmen, and more sensitive to their needs. Forbid that we should judge, lest in judging others we should condemn ourselves.

Help us to see in human need a divine call to service. May we, by the mercies of God, present our bodies a living sacrifice, wholly acceptable unto Thee, which is our reasonable service. Help us to be obedient to the heavenly vision, and to be good workmen that needeth not to be ashamed, going about doing good, bearing one another's burdens, and so fulfilling the law of Christ. Through Jesus Christ our Lord. Amen.

The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up the light of His countenance upon thee and give thee peace. Amen.

"Reader, if Christ is yours, and you are Christ's, is there anything on which you may more confidently repose than that Jesus is making continual intercession for you, ever displaying the merits of His cross and precious blood, not only for the Church at large, but for thee, even for sinful thee?"

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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In Memoriam

PILAND.

We, the members of Bethlehem Christian Church, wish to pay tribute to our beloved member and deacon, Brother Isaac Piland, who died April 26, 1939. He was a faithful member and a loyal deacon. He was a member of the Men's Bible Class. His going has left a vacant pew that was before seldom vacant. Therefore be it resolved:

1. That we bow in humble submission to the will of our heavenly Father.
2. That we hold in loving remembrance his loyalty and quiet personality.
3. That we extend our heartfelt sympathy to his family and commend them to God, whose grace is sufficient for them.
4. That a copy of these resolutions be placed on our church record, a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. T. N. SAVAGE,
A. C. HINGERTY,
Committee.

DUKE.

On March 16, 1939, it was God's will to call from our midst our beloved brother Clifton J. Duke. He was a member of Bethlehem Church from childhood, and a member of the Men's Bible Class. He had been in declining health for sometime, yet was bright and cheerful to the end. His life was a benediction to all who came in contact with him. Therefore be it resolved:

1. That in his death we have lost a noble Christian character.
2. That we extend our sympathy to his companion, his children, and his aged mother, and point them to a loving heavenly Father.
3. That a copy of these resolutions be sent to the family, a copy be recorded on our church record, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. T. N. SAVAGE,
A. C. HINGERTY,
Committee.

SUN'S PULPIT.

(Continued from page 13.)

a world where those who refuse to compromise pay dearly, sometimes with their lives.)

Be all that as it may, Amos was permitted to preach at least one glorious sermon. Perhaps not more than once in a century will we find a man hewing to the line, as he did, and this not in some safe and secluded corner, but back in the chief city of Bethel, at the royal shrine. We might call his sermon one on

"What God Wants."

Amos began as the prophet Nathan began with David (II Sam. 12), pointing out the sins of others, which men are more apt to see than their own. He told how God would punish the men of Damascus for fighting with "instruments of iron." (1:3.) Just as today there are those who do not relish a type of war involving gas masks for babies, so back then some didn't fancy the new "civilized" weapons of iron, especially when a hostile nation had them. At the very beginning Amos won some hearty "Amens" from the crowd, and they were even more enthusiastic when he announced God's disapproval of the soldiers of Ammon for making no distinction between combatants and non-combatants, for butchering women and children. (1:13.)

Suddenly, however, the "Amens" stopped. Men looked at one another, their eyes big with wonder. For the first time in history a preacher was proclaiming that God is not a tribal god, but a just God, to whom the lives of all men are sacred, whether in Damascus or in Ammon or in Israel.

If twenty-seven centuries later nations still refuse to acknowledge the King of kings, shall we wonder that Amaziah dispatched a message to King Jeroboam saying, "Amos has conspired against thee." (7:10.) For what patriot could talk like Amos? "Are you not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have I not brought up Israel out of the land of Egypt?" Yes, but also "the Philistines from Caphtor, and the Syrians from Kir?" (9:7.) Before God, then, no one nation has special privileges. What counts is not my side, or your side, but God's side of righteousness.

Now in his audience Amos had a rich judge, who by the way thought nothing of accepting bribes (5:12). But he loved a dignified and beautiful service. As a matter of fact he had contributed the new robes for the choir. And he could be counted on to buy a ticket for every church supper. "Why should this preacher find fault with me?" he asked himself. And then he shouted to Amos, "Say, brother, I've got religion!"

"Yes, I know," replied Amos, "but what kind of religion?" Whereupon Amos went on to say that the heart of religion does not consist in all-day sings, in dinners on the grounds, or even in solemn ceremonies that stir our feelings. Because men have made these things the sum-total of religion and forgotten all about honest living, "therefore I hate, I despise your feasts. I will take no delight in your solemn assemblies. . . . Take thou away from me the noise of thy songs. But let justice roll down as waters and righteousness as a mighty stream." (5:21-24.)

With these verses we have reached the heart of Amos' message. Micah (6:8) and Jesus (Matt. 6:33) were to give fuller and more balanced statements of what God desires of men, but both believed with Amos that God insistently wants righteousness. Do we believe it, too?

"We are told to use all our gifts of mind in the study of God's Word. But the secret of the Word comes out when the Master Himself interprets it by His Holy Spirit. If these days . . . are going to be days of restoration for you and me, it is going to mean the interpretation of the Word of God through the Holy Spirit. May the Lord Himself draw near and unfold to us the Scriptures. If you have lost the joy of Bible study, get back to your Lord.

The Church Year

By AUBREY C. TODD.

Things to Do in September

Vacations are over and we are turning to our work with renewed devotion. With the beginning of the public school year we are becoming education-conscious, and are making plans for the religious education program of the church. Surveys are being made to see what damage the summer has done and what plans should be made for the fall. It is the time of the year when the church is humming with activity.

Churches that have not been having services during the summer, or that have not been running full schedule, should plan to make the first services challenging. There is no advantage or necessity in taking the entire month to get going. Youth groups should get under way immediately. It is especially important that the opening of school be taken advantage of, and that recognition be given to the young people who will leave their homes to attend colleges.

Pastors should have something to say about the value of an education and the importance of choosing a vocation. This is an appropriate time to speak of the part that Elon College plays in our section of the country. The need for trained religious workers should be emphasized, and young people made acquainted with this field. The most intelligent and consecrated young people in our communities are the ones who should be planning to enter the field of religion. The future of the church depends on them.

Something should be done about the mid-week services of the church. A great opportunity for religious training is muddled by many churches that take the easy path of reserving these services for the ill-planned, and often not planned at all, traditional "prayer-meeting." Forums, book reviews, and study courses will take a great deal of preparation, but they will make the mid-week service more meaningful. Churches that are planning leadership training classes for the fall may secure the necessary form blanks and certificates from the Promotional Secretary.

September is a good month to make a religious survey of the church and community. If the church has gotten into a rut during the summer months, the first step in getting out is to frankly face the situation and the task ahead. Churches that are planning surveys may secure suggestions for a church analysis by writing to "The Church Year" in care of this paper.

Most church schools plan their Promotion programs in this month, so that the classes can get organized in time for the new quarter. Superintendents should keep in mind that all conferences of the Southeast are planning to celebrate Rally Day the first of October, and should be making plans in advance.

Churches that celebrate Holy Communion every three months may wish to have such a service the last of this month, in order to get in line for Christmas and Easter. Christmas Eve will be the last Sunday in December and Easter will be the last Sunday in March. An article dealing with the communion service will appear at an early date in this paper.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, SEPTEMBER 7, 1939 No. 36

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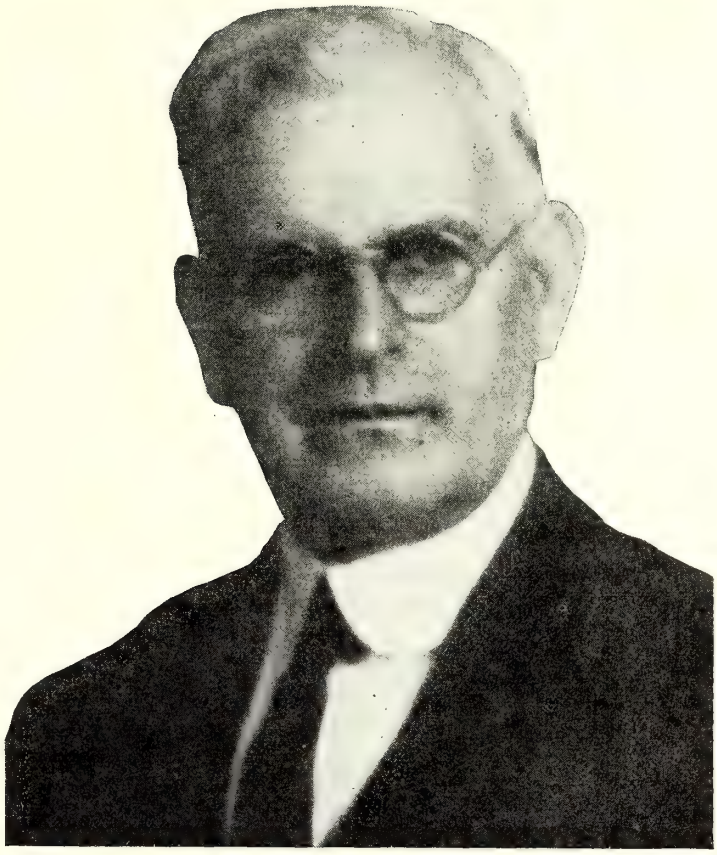


REV. WALTON CRUMP WICKER, D. D.

"The end of a perfect day" for thee,
Beyond a radiant noon,
A calm reposeful even,
And stars at waning twilight
o'er the sea,

The minarets of heaven,
There is the throne of David;
And there from care released,
The shout of them that triumph,
The song of them that feast,

And they who with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

[The above poem, written by Dr. Wicker for the funeral of a friend, was read at his funeral on Sunday, September 3, 1939.]

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Rev. E. J. Sanderson has gone from his churches at Monticello and Haw River to his new home in Rochester, N. Y., where he will serve a church and attend seminary.

Last week Rev. O. D. Poythress aided Rev. S. E. Madren in a revival at Good Hope. Seventeen members were added to the church roll, eleven on profession of faith.

Rev. C. E. Newman and Rev. and Mrs. F. Ervin Hyde were among those attending Massanetta Bible Conference at Massanetta Springs, near Harrisonburg, Virginia, recently.

On next Sunday Rev. LeGrand Moody will complete his pastorate in North Carolina, and will go to Connecticut to begin a pastorate and to take work in Yale Divinity School.

Mt. Auburn Christian Church has recently concluded a revival held with the neighboring Baptist Church. Eight members were added to our church and ten were baptized by the pastor, Rev. E. M. Carter.

Rev. E. M. Carter reports a fine revival at New Hope with three additions to the membership and two more to come. Mr. Cecil Thomas, a Sophomore at Elon College and Student Summer Service worker, did the preaching.

Rev. Emanuel Hedgebeth of Holland, Va., has just completed the summer's work at our new church in Hope Mills, N. C., and has returned to his home for a visit before entering Yale Divinity School the latter part of this month.

The Ladies Aid Societies of the churches in Group No. 4, Valley of Virginia Conference, paid all expenses for Rev. and Mrs. R. D. Coulter, in order that they might attend the Bible Conference at Massanetta Springs for the last week of the session.

Dr. and Mrs. W. M. Jay attended the last week of Bible Conference at Massanetta Springs. They returned to Winston-Salem, where they were joined by their daughters, Virginia and Mary Nelle; then continued on to Holland and Suffolk for a short visit. Miss Virginia will remain in Suffolk where she will teach for another year.

CHRISTIAN SUN readers who knew him will learn with deep regret of the sudden death of Dr. J. L. Rawls of Suffolk, Va., on Tuesday of this week. Dr. Rawls, Superintendent of City Schools of Suffolk John E. Martin, and his brother, Mr. Bruce Martin of Norfolk, were killed instantly when the car in which they were riding was sideswiped by another car while on a bridge, crashed through the side rails and fell bottom-side-up to the tracks of the Virginian Railway thirty feet below. They were on their way to Hopewell, Va., to see Mr. Martin's father who was ill in that city.

DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY
By Rev. J. H. Lightbourne, D. D.

Week of September 10, 1939.

Sun.—Judah's Defense—Gen. 44: 18-34.
Mon.—Joseph Reveals His Idenity—Gen. 45: 1-15.
Tues.—Israel's Deliverance—Ex. 14: 5-22.
Wed.—Egypt's Confusion—Ex. 14: 23-30.
Thurs.—Moses and Israel Sing—Ex. 15:1-19.
Fri.—David's Lament Over Absalom—II Saml. 18: 19-33.
Sat.—Life's Brevity—Job 14: 1-10.

JOIN WITH US IN READING THE BIBLE.

NOTICE.

The Committee on Education of the Eastern Virginia Conference, will meet in the Suffolk Christian Church, Monday, September 18, 1939, at two o'clock in the afternoon. All applications for admission to the Biblical Class, loans, Licensure, or Ordination should be presented to the Committee on or before that date. All persons having business with this Committee will please take notice of this announcement and govern themselves accordingly.

I. W. JOHNSON,
H. S. HARDCASTLE,
N. G. NEWMAN,
J. E. MCCAULEY,
L. E. SMITH,
Committee.

OUR CHAPLAIN SPEAKS IN CHINA.

The Shanghai (China) *Times* for July 14, 1939 carries the picture of Chaplain H. E. Rountree and an announcement from which the following is taken:

"The Fourth Marines Church at the Metropol Theatre, on Sunday morning will have, for the first time in many months, a guest speaker, Chaplain H. E. Rountree of the U. S. S. Henderson. Special services and musical numbers have been arranged for the occasion. Chaplain Rountree has selected for his subject the topic 'The New Birth Scientifically Explained.' Chaplain Rountree's experiences in the field of religion have been many, and no doubt his message to the Fourth Marines Church will be of great importance to all."

C. M. A. TO AID NEW PASTORATE.

At the 1938 session of the North Carolina and Virginia Christian Missionary Association, the following action was taken: An offer to Mt. Bethel, New Lebanon, Kallam's Grove and Howard's Chapel of $300.00 per year for two years if they would group and continue a minimum of $800.00 per year toward a pastor's salary.

These churches definitely have decided to accept the offer and have so notified the financial secretary.

It is his understanding that the churches plan to exceed the minimum requirements of the Association as to salary, and also propose to furnish the rental of a parsonage. It is understood the pastor secured will live within the bounds of the pastorate.

This is good news and encouraging to those who are interested in the grouping of our rural churches into pastorates offering contiguous fields of pastoral service and providing support sufficient to meet the needs of minister and his family.

This new pastorate has been designated temporarily Pastorate No. 2. May material success, brotherly happiness, and spiritual growth and service attend this progressive action by these four churches.

J. H. LIGHTBOURNE,
Financial Secretary.

STEWARDSHIP EMPHASIS.

At this season of the year all churches are looking toward plans for the Every-Member Canvass. Such is needful, and the church which does not take advantage of Stewardship instruction as the proper means of introducing the Every-Member-Canvass will make a mistake from which the church will suffer during the coming year. Of course, we need to teach Stewardship for all of life, but the fall season of the year is a good time to emphasize the Stewardship of Money.

(Continued on page 15.)

"God so loved the world
that He gave
His only begotten Son."

How Much Do We Love?

How Much Do We Give?

This is all the message your editor has for this tragic week.

CONTRIBUTIONS

SUFFOLK LETTER.

Revival services were held last week in Bethlehem and Liberty Spring Churches. At Bethlehem the services were conducted by Rev. R. E. Brittle, pastor. Twenty-four members were received at the close of the meeting. Rev. H. E. Crutchfield assisted the writer at Liberty Spring. Twelve members were received on Friday night. Others will join before the meeting of the Annual Conference.

The people of Liberty Spring were well pleased with the preaching by Rev. H. E. Crutchfield. His sermons were well prepared and spiritually edifying. It was his first visit to this church in this capacity. The congregation will welcome his return. It was a pleasure for the pastor to be able to attend every service and take an active part. The fellowship with the visiting minister was fine. The pastor could not keep pace with him at the dining tables, but he was not out of sight. Returning health adds a thrill to one who has found so much joy in the active ministry. On Wednesday night a large delegation came from Mt. Carmel Church, driving a distance of twenty-five miles, to hear their pastor. This was a tribute to him and a fine indication of their appreciation of him. It is an inspiration to the pastor when his people are loyal and enthusiastic. A church can make the pastor a greater preacher by loyalty and encouragement. It can break his heart and wreck his future by adverse criticism and lack of cooperation.

The chief difference between churches is the spirit of the congregation. The wealth of the members is not the real measure of the strength of the church. A church with a large membership may be very weak. The church with a small membership may be very strong. Where there is unity, love, cooperation, friendship, peace, and a deep desire to build the spiritual life of the church there is strength and a promise of progress. In such an atmosphere the minister finds a sweet fellowship and the church becomes attractive to prospective members. Poor people can equal the rich in making a contribution to the fellowship of the church. Poverty is not a barrier to friendship and good-will.

In the remaining weeks of this Conference year there are many opportunities to increase the efficiency of our churches, and add to the membership, such as are being saved. The fields are white unto the harvest. Faithful laborers can increase the ingathering of the harvest by consecrated effort. Conference apportionments should be raised in full. Sunday school and church worship services should be more largely attended. Definite tasks should be assumed by Sunday school classes and the other organizations of the local churches. The revival spirit should permeate every department of our churches. Give the church building a good "fall cleaning." Clean out the cob-webs. Polish the furniture. Cut down the grass and weeds. Go to church. Put a smile on your face. Tune your voice to say, "Glad to see you," with sincerity. Greet others with a warm hand-clasp. Rejoice in the Lord. Be good, and help to make your church great.

I. W. JOHNSON.

DR. W. C. WICKER.

For the first time in the past eight years at least, death has broken the ranks of our faculty at Elon College. The college and community were greatly shocked early Thursday afternoon by the announcement of the death of Dr. W. C. Wicker, head of the Department of Mathematics for the past eight years. Dr. Wicker was the presiding officer for the annual Robert Morris Day program at the Masonic and Eastern Star Home in Greensboro. In addition to presiding during the forenoon session he had spoken briefly and appeared to be in his usual health. Following a picnic lunch on the grounds he was walking across the yard with two boys when stricken. Medical aid was administered immediately, but he died almost instantly.

Dr. Wicker was an alumnus of Elon College, a member of the class of 1893. For work done in Columbia University he was awarded his Master of Arts degree. Union Christian College in Indiana conferred upon him the honorary degree of Doctor of Divinity. He had done graduate work in Duke University, Columbia University, University of Chicago, University of Virginia, and University of North Carolina. He was one of the best informed men on our faculty and in educational circles in the South. He has been a member of the faculty of Elon College for a number of years and taught practically every subject on the curriculum. He was very prominent in Masonic affairs in the state. Dr. Wicker was an ordained minister of the Christian Church, served as president of the Eastern North Carolina Christian Conference for a number of years, and has been pastor of churches in North Carolina and Virginia since graduating from Elon College in 1893.

Dr. Wicker was given a place on the Elon faculty as teacher of mathematics the year after I came to Elon as president. I would like to bear witness to his friendship, loyalty, and ability. No member of the faculty has been or could be more anxious for the advancement of the college or the success of the present administration. He did faithfully the tasks assigned and during the past months worked many days when he should have been resting. When the Elon College Development Campaign was launched, Dr. Wicker pledged and paid in cash $1,000.00. When the Golden Anniversary Campaign was launched, he pledged and paid two memberships in the Golden Anniversary Campaign. The last conversation I had with him was in regard to the opening of the college on September 5, prospects for the coming year, and the Anniversary Campaign. He expressed himself as being very happy because of the present outlook for the college and the possibility of clearing the college of its debts. He said, "We must get the debt paid this year. You know what I have done, and I am willing to do more if necessary." It will not seem right to open school without Dr. Wicker. The students will miss him, the faculty will miss him, and the writer of this article will know that a loyal, true friend has gone from our midst.

He is survived by his wife, Mrs. Pattie Newman Wicker; three sons, W. Staley Wicker, Dr. Daniel Wicker, and Rev. Worth Wicker; two daughters, Mrs. L. R. Johnston and Mrs. Ruth Rogers; a brother, Edward Wicker of Sanford; and a sister, Mrs. Sam B. Watson of Sanford. Funeral services were conducted by the writer who is pastor of the college church, from the college chapel Sunday afternoon at three o'clock. Burial was in Magnolia Cemetery, Elon College.

L. E. SMITH.

"Learn to be good readers, which is perhaps a more difficult thing than you imagine. Learn to be discriminative in your reading; to read faithfully, and with your best attention, all kinds of things which you have a real interest in—a real, not an imaginary—and which you find to be really fit for what you are engaged in."

Religion Supported by Scholarship

By Roy C. Helfenstein.

"It is true that, while all scholars have not been devotees of religion, many of the best scholars in every period of recorded history have been interested in and devotees of religion." This, in substance, was the declaration of Dr. W. P. Paterson to our class in the "Philosophy of Religion" when I was a student in 1913-14 in the University of Edinburgh, Scotland. The fact that Dr. Paterson, then Dean of the University Divinity School, and later the President of the University, was recognized as the outstanding Scottish Theologian of that time, and as one of the three greatest students of Philosophy in Scotland, and one of the world's recognized leaders in scholarship, makes his observation of more than ordinary interest. Dr. Paterson contended that history would support the conclusion that "the more enlightened the period, the greater the concern the scholarship of the period showed in spiritual values."

The highest scholarship may have always been on the side of religion. But how different would history read if organized religion had always been on the side of scholarship! Many of the scholars who have been excommunicated from the church because of their intellectual deductions and pronouncements were more truly reilgious than the religious organization which denounced them. Scholars have been condemned as enemies to religious faith because their faith enabled them to see more than the church which condemned them wanted to see. Thus the men condemned as heretics by one generation have been canonized as saints by the next—and "the truth of Religion" has gone marching on, enlisting among its devotees the greatest scholars as well as the simplest folk of each period of time.

The fact that the best in scholarship has supported Christianity does not increase the truth of Christianity —but that fact argues for the truth which Christianity claims to possess.

While I was pastor for six years at the seat of one of the two largest State Universities in America—the last year of which time being Chaplain of the University, I frequently came in touch with a certain type of student whose number seems to be increasing at the present time—students who flout religion. Every pastor has met this type of young person. The observation previously referred to which was made by Dr. Paterson, the noted Scottish scholar, should be of sufficient challenge to embryonic scholars to cause them at least to "think it over," and observe contemporary scholarship to see whether or not, on their own respective campus, the observation made by Dr. Paterson will hold true.

Personally I believe it will hold true in practically every college or university today—the professors who hold the highest scholarship—except in some rare exceptions which might prove the rule—will be found to be devotees of religious faith.

This being true, it is no credit to an undergraduate's scholastic standing for him to discredit or ignore religion. The most Sophomoric-minded would readily acknowledge that many who knew at least "a little more" than they can personally boast of knowing "as yet" are not only ardent believers in "the Truth of Religion," as Eucken expressed it in the title of his great book several years ago, but that many of their intellectual superiors make religion the major concern of their lives, carrying out the injunction of Jesus—"Seek ye first the Kingdom of God and His righteousness."

While I was pastor at the University of Illinois, two young Juniors in the University in different years came to me greatly disturbed by some things they had learned in one of their courses taught by an assistant professor. In each case the young man had come from a fine religious home with splendid Christian training as a background for his educational life. Each of the young men, up until the time they came to my office, had been more or less active in the work of the church, attending the various services quite regularly. Each at the time they came to talk to me was confident that he could no longer have any interest in religion, and wished to sever his relationship with the church. Each said he did not want to take any more responsibilities of a religious nature for, as they both expressed it, they "did not want to play the part of a hypocrite" by pretending they believed what reason would not permit them to believe. They were "done with it all."

The first fellow was an "A" student in nearly all his courses. He had his experience of revolt against religion about two years before the second one. So it was easier to handle the second case when it came. In fact, however, the method of approach used in dealing with these two young students was the same as I had used before and many times since with other students with favorable response. But these two cases are cited as a concrete illustration of the fact that logical minded students if put to the test will accept the logic of religion.

I found that none of the well-known philosophical arguments in support of religion made any appeal whatsoever to the first of the two bewildered lads, who had all at once become aware of having so much learning that he could no longer believe in religion.

After I had exhausted to no effect my supply of philosophical arguments, gleaned from seminary studies, I frankly told him that maybe he had run on to something in refutation of religion that I had never heard of and that if so, I was anxious to hear it, for if it was not reasonable to believe in religion, I wanted to find it out for myself. I told him, furthermore, that I would go along with him and give it up myself if he had the balance of argument on his side for, said I, "Who would want to dethrone reason in order to champion religion?"

I then gave him two sheets of paper, having written the following respective headings—on the one "Reasons Against Being a Christian;" on the other—"Reasons In Favor of Being a Christian." Naturally it would be more to the point to deal with a specific religion than to deal longer with religion in general as our search was of mutual concern and Christianity was the religion he was revolting against.

I asked him if he would write down on the one page the reasons he had in mind which made him conclude that the religion of Jesus was unreasonable. He hastily wrote three or four "stock in trade" arguments against the church, but not against the religion of Jesus. I called his attention to this oversight, and he readily saw that the arguments he had written against the church were not truly arguments against Christianity. So he crossed them out, and started to write about "the element of mystery involved in faith" and "the questionable validity of the gospel records," "the impracticality of prayer," etc., giving perhaps five items in all against the reasonableness of Christianity. Then he hesitated, and began to scratch his head as if trying to think. He started another statement but did not finish, though three-fourths of the one side of the page was waiting for further reasons to justify him to give up his religion.

Again to relieve him of his em-

(Continued on page 7.)

Labor Sunday Message, 1939

[Issued by the Federal Council of the Churches of Christ in America. Requested to be read in the churches on Labor Sunday, September 10.]

The recent world conference of the churches held at Madras, India, to consider their missionary task issued to the world a stirring call to fellowship and Christian brotherhood. It is appropriate that the Church should speak this word at a time of conflict and confusion. In critical hours of human history. God has spoken through His Church and re-directed the course of human affairs. Once again the Church speaks to our age of transition and crisis and lifts up the practice of Christian brotherhood as a commanding ideal above the conflicting ideologies of the hour.

The most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation; employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging indeed that a new spirit of understanding and cooperation is becoming apparent between many employers and organized labor. Widespread recognition of labor unions, the acceptance of the principle of collective bargaining and the regulation of hours and fair labor standards now pave the way for more constructive and intelligent cooperation in American industry.

The trend toward industry-wide organization of employers for collective agreements with organized labor, covering whole industries, offers hope of the more stabilized labor relations and fewer strikes which characterize British and Swedish industry. We heartily commend the efforts of far-sighted American employers toward this end and earnestly hope that such trends may be strengthened.

But today there are other areas of misunderstanding and strife to which we wish to call attention.

At the very time when the interests of workers require cooperation and unity, we see organized labor unable to agree within its own ranks. We would express the hope that the conflict between organizations of labor may be resolved and a genuine unity among all the representatives of labor be realized.

Industrial Workers and Farmers.

There is, however, another area to which the Church has in the past given little attention—namely, that of the relation between the industrial workers and farmers. Because of the lack of personal acquaintance and contacts between these two groups, there exists a widespread lack of understanding of each other's just needs and objectives. Prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destinies, runs through both the organized labor and organized farmer movements.

Furthermore, many of the alleged conflicts of interest between farmers and industrial workers rest upon assumptions which are without foundation. There are, of course, wide differences in the economic status of farmers and also in the relations of large-scale farmers and employed labor. Doubtless the position of those farmers who own their own land is more analogous to that of the small business man than to that of the industrial worker. Nevertheless, the recent report of the National Resources Committee showed that the family incomes of farmers and of wage-earners are not far apart and that both are lower than those of all other occupations listed.

It has also been revealed by competent research that farmers' incomes and factory payrolls rise and fall together. While there is need of a just balance of prices of farm products and manufactured goods, there would be little necessity of restricting farm products if the masses of the city and industrial workers received sufficient real incomes to enable them to purchase all the food and clothing needed by their families.

One of the hopeful signs of the times is the fact that labor and farmers are discovering that they are consumers as well as producers. They are finding in the consumers' cooperative movement significant common ground with increasing benefits to both farmers and city workers. The freer exchange of farm and industrial products through consumers' cooperation offers at once a more abundant economic life to both groups and brings them together in what Dr. Toyohiko Kagawa has called a system of economic brotherhood.

Cooperation Among All Groups Needed.

We would point out again that the basic need, not only of farmers and labor, but of all economic groups, including employers and consumers, is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and good will. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us.

With this vital spirit of brotherhood and determined goodwill, all economic groups will be able effectively to deal with such basic violations of brotherhood and good economics as enforced unemployment, which falls with tragic effect on both rural and urban youth. Until unemployment is abolished and economic life is stabilized on high levels of production and just distribution, there remains a danger to our democratic institutions. Until unemployment is ended, there can exist neither a sound economic order nor a Christian brotherhood.

In conclusion we remind the Church that if nations, races, industry, labor, and farmers are to find a true basis of Christian democracy, it is her responsibility and privilege to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our hope of brotherhood and the author and finisher of our faith.

PRAYER.

God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourishes us and our children.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth.

—Walter Rauschenbusch.

GOLDEN RECEPTION FOR REV. AND MRS. CARDEN.

Rev. and Mrs. John S. Carden celebrated their Golden Wedding Anniversary on the evening of August 22, from eight until half after ten o'clock at their home on Shepard Street, Durham, N. C.

Guests were greeted at the front door by Miss Minnie Mae Franklin, a granddaughter of Mr. and Mrs. Carden. Mrs. Leon Upchurch was standing at the living room door to greet them and to present them to Rev. and Mrs. Carden, A. F. Carden, who was their best man fifty years ago, and their daughters, Mrs. Bettie Scalf, Mrs. J. E. Harward, Mrs. L. D. Franklin, and Mrs. M. T. Wagner.

Mr. and Mrs. Carden were seated on a love seat. Directly behind them were tall arbors with yellow burning tapers. At each end were placed baskets filled with golden rod. Yellow candles were burning on the mantle.

Mrs. Fred Woods, another granddaughter, was at the door of the gift room. From there guests were ushered into the dining room by Miss Mary Bynum Patterson.

The dining table was covered with a lace cloth, the center piece being a crystal bowl filled with yellow chrysanthemums and ferns, and flanked by candelabra on each side. The only light in the dining room was that furnished by the burning tapers on the table and buffet. At each end of the table were punch bowls over which Mrs. Joe Rice and Mrs. Luther Trutman presided. Yellow wafers and yellow and white home-made mints were served with the punch.

Miss Jean Barry was on the sun porch to direct the guests. At the back of the reception hall Mrs. Raymond Rigsbee presided over the golden book, in which each guest registered.

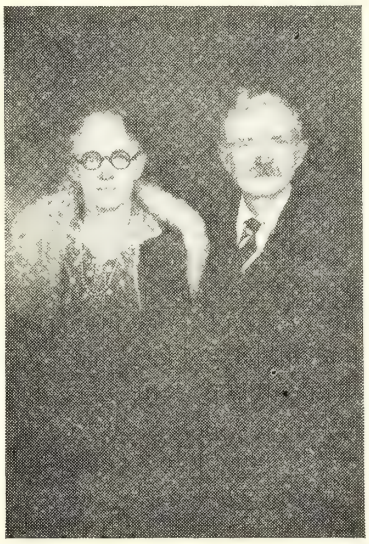
In the music room Mrs. Ruth Berry, Mrs. Robert Kernodle, and Miss Bess White performed at the piano. Mrs. Robert Kernodle, Miss Virginia Harward, Mrs. Hubert Harward, and Paul Moize, rendered several vocal solos. Several piano selections were given by two granddaughters, Miss Mattie Rea Franklin and Miss Betty Sue Harward, under the direction of Miss Bess White.

At 9:30 o'clock at the sound of the wedding march, from the sun porch came little Miss Naoma Frances Wagner as the little flower girl; Betty Sue Harward and Mattie Rea Franklin, junior bridesmaids, all granddaughters of the couple; A. F. Carden as best man, acting in the same capacity that he did fifty years ago; followed by Rev. and Mrs. Carden into the living room where Dr. Stanley C. Harrell stood waiting to perform the ceremony.

Mrs. Carden's dress was of powder blue lace. She wore a gold bar pin, a gift from her uncle on her sixteenth birthday. She had worn the same pin fifty years ago. Her shoulder corsage was of white tube roses and yellow roses. With her silvery hair she looked beautiful.

The color scheme throughout the home was yellow and white. Flowers were placed at intervals in the home.

John William and Tommy Franklin, James Harward and Thomas Wagner, grandsons, acted as ushers.



REVEREND AND MRS. CARDEN.

RELIGION SUPPORTED BY SCHOLARSHIP.

(Continued from page 5.)

barrassment, I suggested that he take the other sheet of paper headed "Reasons in Favor of Being a Christian," and write down some of the possible reasons which might be in favor of one being a Christian, as we wanted to be fair in the matter, and that, while he was writing some of these possible reasons that support Christianity, other reasons against might come to his mind.

Strangely, he wrote his mother's name the first thing. A consistent Christian life has always been the best argument for Christianity. I called his attention to what Daniel Webster had once said: "The best argument I know for Christianity is a dear old Aunt up in the hills of Vermont." Like a flash my friend replied: "But Daniel Webster was not a Christian himself." "Oh yes," I answered, "he was—decidedly so." Then I called his attention to other outstanding leaders in the nation's history who had been Christian believers. I also called his attention to certain outstanding leaders on the faculty of his University including the President of the University, as they were active members of their respective churches. I asked him if it wouldn't be fair to put down the name of Jesus, and of the Apostle Paul, John Calvin, John Knox, Martin Luther and other historical characters as reasons in favor of Christianity? He agreed, and I complimented him for having put his mother's name at the head of the list—for she was nearest to his life. Then I suggested that the President of the University and the other faculty leaders who were staunch Christians would each be a reason in favor of Christianity. He wrote down the names of the professors on the campus who were well-known Christian leaders. Then he began to write numerous statements setting forth in clear-cut fashion practical and many irrefutable reasons in support of Christianity.

Both sides of the page were now full.

He looked at the other page on which he had been able to write so little. Throwing his pencil down on the table in disgust he said: "I'm a bigger fool than I ever realized I could be. You must think I'm a nut." And taking my hand tightly in his he said, "You can count on me any time for anything I can do at the church." What a Christian leader he became in the church and on the University campus!

Today, he is a Medical Missionary in South America with a splendid record of service to his credit.

The second young fellow came to my office a couple of years later just after his mid-year exams. He was not a member of my church but occasionally had attended our services. He decided to come to see me personally after his own pastor had told him his "problems were due to lack of faith and not a lack of reason;" and that he "must come to realize that there comes a place in religious experience where one has to let reason go and take things absolutely by faith." This advice from his pastor put him in still deeper trouble, and he came to see me. He was not an "A" student himself but some "A" students who ridiculed religion in his presence had greatly influenced his thinking—or his failure to think—and had caused him to decide against religion. So he explained why he couldn't be interested in religion any longer, etc., etc. He quoted several of these "A" students in his fraternity instead of quoting an "Assistant

(Continued on page 14.)

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

AN UNUSUAL DONATION.

In our receipt column acknowledging donations for missions in another column on this page it will be seen that there is an item of $26.50 from the estate of the late lamented Rev. P. T. Klapp. It seems that this estate has been quite delayed in the settlement and the attorneys, who have charge of the settlement, write that in the will of the late lamented Rev. P. T. Klapp was a proviso that $100.00 from his estate be given to Foreign Missions. Since there were other bequests the cash received had to be prorated to the various items mentioned in the will, the amount of $26.50 being the pro rata part from the $100.00 named in the will.

Many of us who remember Brother Klapp will recall his deep interest in Foreign Missions. It was he who took the first offering in a church of the Southern Convention for Foreign Missions and he used to relate the name of the church and the amount of the offering. This one recalled was about the time the late lamented Dr. W. S. Long was talking in the Conferences about building a college. So it may be truly said, as the facts in the case verify, that the idea of missions and that of the college grew up along together. Brother Klapp always believed that the light which shines furtherest from home, shines brightest at home, and if a church, or a people, could have the faith to accept Christ at His word and go to the uttermost parts to witness for Him they would have the faith to support the enterprises and institutions close at hand. History and experience have proven that when an individual has become interested in missions and will lay his offering on the altar to go to the uttermost parts, such an individual in every instance may be counted upon to help most liberally the enterprises and institutions near by. This seems to me, if not human, then divine, arithmetic and economy. The present writer has noted with joy and delight time and time again that when he by the grace of God could get an individual, or a congregation, sufficiently interested in missions to make sacrificial and self-denial offerings thereto that individual and that congregation were then open to the appeals of other enterprises and institutions of the church. Our Lord Christ knew this and knew well enough that He was not impoverishing, nor hindering, the work close by when He said, "Ye shall be witnesses to me unto the uttermost parts."

We are profoundly grateful that Brother Klapp had the vision to inspire others with his wholly unselfish and divine bequest. The amount received is being forwarded according to the bequest and we pray God's blessings upon it that it may be instrumental in turning some soul, or souls, from idol worship to the worship of the true and living God.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 2, 1939.

Sunday Schools.

Oak Level, Youngsville, N. C. ..	$ 1.00
Liberty (Vance), Henderson, N. C.	4.10
Antioch (R), Seagrove, N. C. ..	.75
Pleasant Ridge, Ramseur N. C. .	4.65
Suffolk, Va.	25.00
Oak Grove, Sunbury, N. C.	3.21
Lebanon, Semora, N. C.	.82
First, Richmond, Va.	11.89
Ingram, Va.	4.40
Ether, N. C.	1.46
Happy Home, Ruffin, N. C.	5.20
Pleasant Union, Lillington, N. C.	1.55
Total	$ 64.03

Individuals and Churches.

Mt. Olivet (G), March, Va.	$ 2.41
A. S. Dunn, Lynchburg, Va. ...	5.00
Lynchburg, Va.	5.00
Palm Street, Greensboro, N. C. .	5.87
Bequest from the estate of the late lamented Rev. P. T. Klapp	26.50
Total	$ 44.78
Total to Aug. 31, 1939	$ 108.81
Previously acknowledged ...	17,411.64
Total since Sept. 1, 1938 ...	$17,520.45

Sunday Schools.

First, Portsmouth, Va.	$ 3.91
Bethlehem, Timberville, Va. ...	1.52
Timber Ridge, High View, W. Va.	2.38
Ramseur, N. C.	4.49
Total	$ 12.30

Specials.

Amelia Woman's Missionary Society, Clayton, N. C.	$ 3.00
Total since Sept, 1, 1939 ...	$ 15.30

The above report shows that we ended the fiscal year August 31 with total receipts of $17,520.45. We regret that this does not measure up to the total of the previous year, but we have done our best and one presumes that the pastors and Sunday school superintendents feel the same way. People in the churches, either because of inability to do so, or from the lack of interest, no longer give to benevolences and to missions for the spread of the gospel as they once did. We are having a difficult time of keeping our missionaries on the foreign field and supporting the work on the home field and are compelled to curtail and the work suffers accordingly. Is there, or is there not, a growing indifference to sharing with others less favored than ourselves the redeeming love and life of our Lord?

Gratefully yours,
J. O. Atkinson,
Mission Secretary.

INSTALLATION SERVICE FOR WOMEN'S SOCIETIES.

Hymn—"Open Mine Eyes."

Officers to serve during the coming year come forward.

Charge to Officers:

John 15:15-17—"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give to you. These things I command you, that ye love one other."

You have been chosen to lead this group of women during the next year. Because of your willingness, because of your ability, because of your love for Christ. Do you purpose in your heart so to love Him and serve Him to the best of your ability that through your leadership we may go forward into a year of glorious service for Him?

Response by Officers (in unison):

"For their sakes, I sanctify myself, that they also might be sanctified through the truth." John 17:19.

Charge to Members:

John 14:23—"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

I John 2:3-5—"And whereby we do know that we know him, if we keep

his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word. in him verily is the love of God perfected; hereby know we that we are in him."

These are our leaders. But they cannot lead unless we follow. May we stand together as we pledge our support to them. As we sing, may we make this our prayer that God shall have His way with us.

Response: "Have Thine Own Way, Lord."

Prayer.

CHURCH RELIEF WORK IN CHINA.

The importance of the great Christian humanitarian relief work in China, carried on by funds contributed from America, through the Church Committee for China Relief, was stressed in a wireless dispatch to *The New York Times* from Chungking, China, Tuesday, August 22. The Church Committee for China Relief is the official agency within the churches, constituted by three great Christian groups—the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief U. S. A., Inc.—now engaged in a nationwide campaign to raise funds to help save a least one million lives in China. National headquarters of the Church Committee for China Relief, to which contributions of any amount may be sent, are located at 105 East 22nd St., New York City. Mr. Harper Sibley is Chairman and Mr. Fred Atkins Moore is Director. "One American dollar a month will save a life in China," the Director states.

The following article, describing the heroism of missionaries in ministering to the stricken victims of war, and the speedy transmission of emergency relief supplies, made possible through contributions to the Church Committee for China Relief, is reprinted, with headlines, from *The New York Times* of August 22, 1939:

RAID IN WEST CHINA IS HELD TERRORISM.

Half of Kiating, City Without Any Military Objectives, Is Bombed and Burned.

Aid Goes from Chungking.

Missionaries Walk All Night and Then Set to Work in An Inadequate Hospital.

By F. Tillman Durdin.

KIATING, China, Tuesday, August 22.—Aided by medical supplies, doctors, nurses and American funds rushed here from Chungking in a specially chartered plane, Kiating today carried on the sorrowful task of coping with the misery and destruction resulting from one of the most merciless bombings of a Chinese city carried out by the Japanese air force during the Sino-Japanese war.

An international relief committee of Americans, Britons and Chinese, headed by the Rev. M. O. Brinnistool of Los Angeles, had been hurriedly organized and had put American money to use in erecting shelters for the homeless, establishing food stations and marshalling supplies and workers. Kiating's only hospital, a fifty-five-bed institution, is operated by the United Church of Canada.

In the bombed areas work gangs are making progress carrying away corpses and digging for bodies in the debris. They are gradually clearing away the wreckage from the choked-up streets.

The American relief plane arrived here yesterday afternoon with emergency supplies, a Chinese medical unit under the leadership of J. M. Endicott, a Canadian missionary adviser of the New Life Movement, and this writer aboard. The ship was chartered by the Chungking American committee for dispensing funds collected in the United States by the Church Committee for China Relief.

The Chungking group found half of Kiating, normally a pleasant and progressive little provincial city of 60,000 destroyed. The entire business district, a square mile, was wiped out.

A fleet of thirty-six bombers loosed an entire load of incendiary and demolition bombs in the heart of the town. At least one hundred persons were killed instantly, while hundreds of others burned to death when they were trapped by the flames. The casualties, mostly dead, are estimated at between five hundred and a thousand.

Six foreigners, of a total permanent foreign community of twelve missionaries, including five Americans, who were in Kiating at the time of the bombing, escaped injury. The others, summering with other Szechwan missionaries at the sacred Mount Omei thirty-five miles away, saw the flames of Kiating when night fell Saturday.

Four men from the resort set out for the city, alternately riding in sedan chairs and walking all night. They reached the stricken center at daylight. They were two missionary doctors, I. M. Hilliard and R. E. Outerbridge, just out of medical school at Toronto University, the Rev. R. L. Bacon of Nova Scotia and the Rev. Mr. Brinnistool.

Spurning sleep, all set to work at the hospital, where two Chinese doctors were attempting to handle the situation alone. They were still caring for the stream of injured when the Chungking unit arrived and relieved them.

They reported that the Japanese squadron had dropped one bomb at the foot of Mount Omei in full view of the resort on the mountainside and had also directed machine-gun fire at a China National Aviation Corporation passenger plane that had left Chungking and flown westward to evade the bombers.

Oddly enough, the plane, which later played hide and seek with the enemy south of Kiating and escaped, was piloted by an American, Harry Woods, who almost a year ago was shot down by the Japanese with a load of passengers.

The Canadian Church and the downtown clinic were the only foreign properties destroyed represent damage of millions of dollars, and more than 10,000 persons have been made homeless,

Nine students were killed when a bomb struck a dormitory of Wuhan University, which was moved to Kiating from Hankow last year.

Seldom have the Japanese perpetrated a more frankly terroristic bombing of a civilian population. Kiating is without any military importance, without any military objectives, and nothing of a military character was hit. The planes dropped leaflets which warned Kiating against affording hospitality to the Central Government or supporting Generalissimo Chiang Kai-Shek.

PROGRAM OF NORTH CAROLINA AND VIRGINIA C. M. A.

SALEM CHAPEL CHURCH,
SEPTEMBER 19, 1939.

10:00 Devotional Service—Rev. G. H. Veazey.
Reading of Minutes.
Welcome Address—Mr. Vance Marshall.
Response—Mrs. D. E. Mitchell.
Appointment of Committees: Nominations, Resolutions, Place, Appropriations, Finance.
Report of Financial Secretary—Dr. J. H. Lightbourne.
Report of Treasurer—Mr. E. B. Rascoe.
Reports from Fields receiving Aid from C. M. A.: Winston-Salem, Reidsville, Pastorate No. 1.
Address—Rev. J. L. Neese.

12:30 Adjourn for Lunch.

2:00 Reconvene.
Service of Song—Rev. G. C. Crutchfield, leader.
Prayer—Rev. D. N. Vore.
Address—Rev. F. C. Lester.
Special Music.
Report of Finance Committee.
Report of Committee on Appropriations.
Address, "Supporting the C. M. A."—Dr. J. H. Lightbourne.
Report of Committee on Place.
Miscellaneous Business.
Reading and Adoption of Minutes.
Adjournment.
Benediction—Rev. M. A. Pollard.

Cannot you take this trial also into your own heart, and be ignorant, not because you are obliged, but because that being God's will, it is your also? Do you not see that a person who truly *loves* is one with the Infinite being—cannot be uncomfortable or unhappy? It is that which is that he wills and desires and holds best of all to be. To know God is utterly to sacrifice self.—*James Hinton.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA YOUNG PEOPLE TO MEET.

The young people of the Western North Carolina Conference who were present at the Sunday School and Christian Endeavor Convention voted to hold a rally for their group—with the purpose of forming a Conference organization—on next Sunday, September 10. The program for that meeting is given elsewhere on this page.

The young people sincerely hope that each church in the Western Conference will be represented. If those who read this, and who are members of our churches in that area, will take it upon themselves to see that one or more young people go from their church, it will be a fine meeting. The ministers are urged to come—and to bring some of their young people with them. Do not feel that you need to belong to a young people's society to attend—if you go to a Sunday school class, a missionary society, or are in any way affiliated with a church, please come to this meeting.

It has been several years since the young people of the Western Conference have had an active organization. It would be a fine thing if some of the leaders in other North Carolina Conferences could attend this meeting, to help their friends plan the work that lies ahead. They will be very happy to have young people and their leaders present from other conferences.

VALLEY YOUNG PEOPLE HAVE PICNIC.

The Pilgrim Fellowship of the Valley Conference held a picnic at Verbena Park on August 23. The following churches were represented: Antioch, 19; Bethel, 4; Newport, 4; Mt. Olivet (G), 27; Mt. Olivet (R), 1; New Hope, 3; visitors, 10; ministers, 1; key workers, 4; officers, 8.

A softball game was played by the boys from Antioch and Mt. Olivet (G). The score was 5 to 4 in favor of Antioch when the game was called on account of supper!

Everyone seemed to enjoy the bountiful supper. Rev. M. W. Mann gave thanks at the table. After supper we assembled for games, led by Thelma Morris of Mt. Olivet (G).

Miss Eugenia Snow, our president, read a letter of greetings from Miss Frances Porter, president of the Pilgrim Fellowship of the Southeast. Raymond Andes, our secretary-treasurer, spoke about the China Friendship Project and challenged us to do our best for this worthy cause.

An approaching storm prevented us from having a vesper service which had been planned by Rev. Mr. Mann. However, he did give a few remarks, leaving us with the words of David, "I will lift up my eyes unto the hills, from whence cometh my help."

We feel that it was good for us to have been together at this picnic. We are better acquainted now with the young people of other churches and feel we are all striving for one common cause and that by uniting our efforts we can accomplish great things. We are hoping to enjoy many more like occasions in the future. MABEL HIGGS.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP PROGRAM.

The following is the tentative program of the Western North Carolina Pilgrim Fellowship, which will be held at Pleasant Ridge Christian Church (near Ramseur, N. C.), September 10, 1939:

2:00 Registration.
2:15 Worship—Miss Ruby Williams.
2:30 Recognition of young people's groups and visitors.
Appointment of Committees.
2:45 "What Is the Pilgrim Fellowship?"—Rev. A. Lanson Granger.
3:15 "Pilgrim Fellowship in Your Conference and Church"—Miss Frances Foster.
3:45 Discussion Groups:
1. Developing a young people's program in the Conference—Led by Rev. F. C. Lester.
2. Building a young people's program in a local church—Led by Mrs. F. C. Lester.
4:30 Fellowship Period.
4:45 Reports.
Election of Officers.
Installation of Officers—Rev. W. J. Andes.
5:15 Adjournment.

WHAT JESUS SAID ABOUT PRAYER.

CHRISTIAN ENDEAVOR TOPIC FOR SEPTEMBER 17, 1939.

SCRIPTURE: Matthew 6:5-15.

Daily Readings—

Mon.—Pray in Faith—Mark 11:22-24.
Tues.—Pray Sincerely and Humbly—Luke 18:9-14.
Wed.—Pray Believing—Matt. 21:22.
Thurs.—Pray Importunately—Luke 18:1-8.
Fri.—Pray for Persecutors and Enemies—Matt. 5:43-45.
Sat.—Pray in Jesus' Name—John 14:13-15.

In discussing this topic let each of us sincerely learn the manner of true prayer. Jesus stated that we shall not be heard for our much speaking. These verses in Matthew's Gospel contain the essence of our Lord's teaching about prayer and praying.

The following parts of Matthew 6 may be used as the basis for short talks:

Verse 5—Jesus warns His followers against praying for the sake of making an impression; warning against false and pretentious piety.

Verse 6—Jesus advocates secret and private prayer.

Verses 7 and 8—Jesus warns against wordy, aimless praying. Prayer gives one an opportunity to seek for God's guidance and listen for His voice.

Verses 9-13—Jesus outlines for His disciples a pattern of prayer.

Verses 14 and 15—Jesus suggests that a forgiving spirit is a prerequisite of effective praying. A person cannot hold in his heart a grievance against another and have high communion with God.

Someone might speak upon the occasions on which and conditions under which Jesus prayed.

Questions for discussion—

1. Why was it necessary for Jesus to pray?
2. How can we be sure we are praying the right kind of prayer with the expectation it will be answered.
3. If you could pray for only one person or thing, for whom or for what would you pray?
4. What are some ways we have found helpful in giving reality to our prayer life?
5. Did Jesus ask for things for Himself? Did He try to change God's mind? Did He ask for more power that He might accomplish more good? Did He complain?

Study the prayers of Jesus, especially John 17 and Matthew 26:39-46.

Suggested Hymns—

"I Need Thee Every Hour."
"Sweet Hour of Prayer."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

HEZEKIAH: A KING WHO REMEMBERED GOD.

Lesson XI—September 10, 1939.

Golden Text: *Turn us again, O God; and cause thy face to shine, and we shall be saved.*—Psalm 80:3.

Lesson: II Chronicles 30.

Hezekiah was one of the greatest kings of Judah. He was a man of strength, of character, integrity, and spiritual steadfastness. It is a good thing that he was. For when he came to the throne Judah was at one of the lowest points in its history, thanks to the foolish and sinful policy of his father Ahaz. It was badly disorganized, it was under a grievous burden of taxes and tribute to Assyria, and it was in constant peril and suspense of greater encroachments from that ruthless and arrogant power. Worse still, and perhaps the cause of all this in large measure, the nation was at a low ebb spiritually. Religion had become formal, and in a large way it had been practically neglected. The task that confronted Hezekiah was a hard one. He had inherited a nation that as one commentator says was "smear-eyed, dull-eared, fat-hearted, whose religion was a precept of men learned by rote." But Hezekiah was a man come to the kingdom for just a time as this. He combined in his person the qualities of a statesman, a warrior, a poet, an antiquarian, an engineer, and the leader of a most important religious movement.

Putting First Things First.

Hezekiah saw that the heart of the problems of his nation was spiritual. The nation was religiously sick, and he knew that it could never be in vigorous health unless it was revived spiritually. He, therefore, began with the most pressing constructive need, the cleansing and opening of the temple. It comes as a shock to us to read that this sacred edifice, the heart of the religious life of Judah had been closed and desecrated, but such was the case—Ahaz had permitted this to be done. Accordingly he ordered the temple to be cleaned thoroughly, and then had it opened again. He reorganized its liturgical work and established again a choir. He invited the people to come again to worship.

What a difference it would make in the life of our nation if the churches and places of worship were closed! How vital their services are to the life of the people and of the nation. Only as religion flourishes can a nation be said to be truly strong. Men and women, young men and maidens, boys and girls, marching to Sunday school and church are far more important than marching armies.

What are you doing, Mr. Reader, to make the life of the Sunday school and the Church vital in the life of your community? Do you attend its services? Do you support its enterprises? Do you consecrate to it your services? This matter comes right down home to our own door-step. True religion is the best kind of patriotism.

A Great Home-Coming Day.

We read with amazement, too, that another religious feature had been neglected. The Passover, the greatest feast of the Hebrew people, commemorating as it did the escape from Egypt, and their redemption from bondage, and their beginning as a nation, had been allowed to lapse. It had not been observed, since goodness knows when. Hezekiah knew the value of a religious festival. Accordingly he issued a letter, not only to the people of his own realm, but to the people of Israel, inviting them to come to Jerusalem to observe the Passover. Come to think of it, it was quite an impressive thing. It was quite different from our annual Thanksgiving Day Proclamation—it was not a mere form, but the expression of a man in high position, genuinely interested in the religious life of the nation, and desirious of leading them back into the ways of their God. Religious festivals and feasts have their place in the life of a people and a nation. People neglect them at their peril. Imagine what would happen for instance if by a decree our Sunday should be abolished! No Sunday, with its recurring reminder of God and His claim upon our lives! No Sunday, with its regular and gracious invitation to come apart and renew that within us which cannot live by bread alone! No Sunday with its ministry of teaching and preaching and worship! Try to imagine our world and our week without a Sunday! What are you doing to preserve Sunday as a day of rest and worship? If everybody used Sunday as you use it, how much religious and spiritual significance would it have?

From Worship to Work.

The Home-Coming Week was a huge success. It was such a success that the people asked that it be continued for another week. It engendered a great deal of religious emotion. And then Hezekiah harnessed that emotion to constructive work. Under the inspiration of that religious revival, they tore down the high places, broke up the images that had been used in worship, and even broke up the brazen serpent that Moses had set up in the wilderness—an evidence that they had a sharpened insight into the difference between formal and vital religion. Idolatrous practices were stopped, religion was made more spiritual.

It Is the Spirit That Quickeneth.

There is an interesting sidelight in connection with the Passover referred to above. Many of the people, for one reason or another, had not "sanctified themselves" according to the Levitical law. Technically speaking, they were not eligible to receive the Passover meal, or to enter into the Passover celebration. But Hezekiah had common-sense which sometimes is so uncommon in things religious. He saw that these people had "set their hearts to seek God, though they were not cleansed according to the purification of the sanctuary." Accordingly he offered a prayer in their behalf and allowed them to enter into the feast. With spiritual discernment he saw that spirit was more important than form. It is well enough to have all things done decently and in order. But form can, and often does, kill spirit. Worship is not primarily a matter of form but of inner spirit. God is Spirit and they that worship Him must worship in spirit and truth.

A Singing Religion.

"And the Levites and the priests praised Jehovah day by day, singing with loud instruments unto Jehovah." A singing religion is usually a conquering religion. Christianity especially is a singing religion. The unfortunate thing is that in so many cases only the "priests and Levites" do the singing in an American congregation. One of the great lacks in many modern churches is a lack of participation on the part of the congregation, both in singing and in other parts of the service of worship.

For six years this nation has been subjected to a concentrated and unceasing dose of the inferiority complex. Its young people have been told on the highest authority that they were born too late, that there are no more opportunities, no more frontiers, no more great deeds to be accomplished, no more honors to be won. With all our might we should reject this gospel of defeat. The physical frontiers have been exhausted; but the spiritual frontiers have hardly been touched.—*Bruce Barton.*

By Chaplain H. E. Rountree

MONDAY.

"Beginning the Day."

"Teach me, O Lord, in my strength, to be humble; caught on the wave of prosperity, or in low-tide of circumstance, to be grateful still for the experience which shall prove my friends and try my own soul; let me listen for thy voice, saying, "Well done, thou good and faithful servant; thou hast been faithful over few things; I will give thee charge over many." *Amen.*

TUESDAY.

"Back to the Faith."

"If thou return to the Almighty, thou shalt be built up."—Job 22:23.

"Come let us return unto the Lord —He will heal us."—Hosea 6:1.

"We came unto Thee for Thou art the Lord our God."—Jer. 3:22.

Set up in the heart of Indianapolis, we are told of a billboard which reads "American Democracy is founded on belief in God! Now is the time to return to His worship. American Legion."

We are told that the American Legion of Indiana recently made a tour of this state preaching the cardinal principles of Americanism and a return to the faith and support of the church. This movement was so popular that headquarters was bombarded with requests for other dates. Such words as these were heard: "We stress the fact that we are servants of God. We urge all people and all Legionaires to read and become active in the faith of their fathers, or in the faith of their choice."

The tour is being followed up with placement of billboards in many towns and cities, and the erection of each is celebrated by a luncheon having as its guests the most prominent and influential citizens of the town. The same sort of campaign is also underway in Illinois.

A similar movement is underway in Los Angeles, Cal., urging all Legionaires and ex-service men with their families, to attend divine services in the house of worship, inviting all other groups to join them. It asked that four days or at least four days each year be designated as their "Be American" days.

The churches should thank God for such a movement, praying that God's will be done and that the whole country may have such a revival. And let us begin in our homes.

Prayer—Our Father God, to Thee we come. We would go forward this day in Thy name. Give us Thy vision, Thy spirit, and Thy strength. *Amen.*

WEDNESDAY.

"Sorry! . . . But . . ."

"And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, . . ." —John 14:9.

For the sake of those with him, for the sake of a certain confidence he would have them maintain in him, for the sake of self-respect, for the sake of pride, even though it required the murder of a godly man, he would not go back on his word. Poor Herod!

And yet, have we not done just about as bad; when for the sake of what others would think we have gone against our conscience? It is easy—if we are not watching and praying. Watching what? Standing guard at the door of our hearts, that no unprincipled act may be committed, even though we have to eat our words.

Prayer—Our Father, forbid that we shall fall victim of our own selfishness and pride, but ever to be given to Thee, rather than ill advised words of ours. *Amen.*

THURSDAY.

"Lincoln's Philosophy of Happiness."

"Let your moderations be known unto all men."—Phil. 4:5.

Abraham Lincoln, sixteenth President of the United States, was born February 12, 1809, in Hardin County, Ky. When Lincoln was asked by a friend how to have a happy life, he replied as follows: "Do not worry—eat three square meals a day—say your prayers—be courteous to your creditors—keep your digestion good—go slow and easy.

"Maybe there are some other things your special case requires to make you happy, but my friend, these I reckon will give you a good lift."

Prayer—Our Father, it is hard for us to realize that we go too fast, now that we may sin by overtaxation of our bodies. Thy temple, until it is too late. Teach youth, Lord, Thy will for his body and for Thee. *Amen.*

FRIDAY.

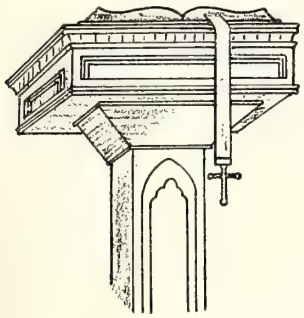
"Make Ready Your Upper Room."

"When thou prayest enter into thy closet and when thou hast shut the door, pray."—Matt. 6:6.

We are told that Jesus planned in advance the "Upper Room" arrangement. We deduce this from the previous understanding of arrangements. We do not know that in doing this He implied full preparation for prayer. But we do know that for prayer to be effective it is important that one should not be disturbed. The whole soul, one's understanding of God, the success of communion with God, all are at stake in prayer. We must be alone with God if we would pray. In order to do this there must be forethought and preparation. Our prayer times must be made ready.

Prayer—Dear Lord, forgive our desultory manner of prayer. Help us to keep inviolate our prayer hour. In these holy hours may we draw from Thee Thy spirit of love and blessing. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. JOHN G. TRUITT, D. D., SUFFOLK, VIRGINIA.

"DEACONS: AN ANCIENT CALLING."

"Men of honest report, full of the Holy Ghost and wisdom."—Acts 6:3.

More than nineteen centuries ago there began a new day. This new day was brought about by Jesus of Nazareth. He began the Christian Church, and appointed its first ministers. The foundations on which he built that Church are as bright and shining today as they were when first laid in Jesus Christ. The Church still has the power, if it will but use it, to redeem individuals, and through them society. The foundation laid nineteen centuries ago were in Jesus Christ. The disciples were to center their thoughts and works in him. Paul said a few years later that he was determined to know nothing save Jesus Christ and him crucified.

Faith—"Ye believe in God, believe also in me." Their faith in Jesus their Lord was to be their first requisite in being builders in the Church of which Christ was the head. Faith in him, faith in him as they saw him go into the Garden, and through the infamous trials, and to the rugged cross-heights of Calvary. Faith, as they saw the empty tomb, and the risen Lord; faith as he showed them his scars, and gave them his commands; faith in him as they began to see things happen in his name. "Ye believe in God, believe also in me" was a first foundation for them to lay.

Love—"If ye love me," yes, they were to love him; to love him with a devotion that would it easy for them to undertake in his name, and to suffer for his cause; to love him with a loyalty that would send them out with his spirit, with his patience, his fortitude, and his message of redeeming love. They were to have access to heaven's power-throne by their love for him. It was for their love for him that he would intercede at the Father's right hand for them. Heaven was to help those who loved the Lord. Without that love they would surely fail, even though they might have faith to remove mountains. Faith might remove mountains but only love could move men. They must have that love if they were to set the Church of their Lord and Savior a-going.

Works—"Greater works than these shall ye do." They were to lay down the foundation stone of serving, of doing something for one another and for mankind. Their movement was to be an active, moving, mighty, helping, saving force. It was to transform life, and even to "set the world upside down" for many customs and conditions of that day and every day. They were to have love, but love leads definitely to action. So their works would be his works, and in his name they would speak to the cripple and say, "In the name of Jesus of Nazareth, rise up and walk." So he talked to them about being the fruit-bearing branches of the life-giving vine.

Sacrifice—Each was to be willing to "lose his life for my sake and the gospel's." To the death, if need be, were they to go for the Church they were to launch for the redemption of the world. To the death they did go before the whole story was told. It was never intended that the Church should grow on flowery beds of ease. They were to believe that Jesus meant everything to them, and they were to offer everything to have him be the same to others. They were to be concerned about the Church, and willing to make sacrifices for it. By such a measure should they be measured: Faith, Love, Works, Sacrifice—and by such a measure should they measure those they appointed to follow in their footprints.

Going thus, the Church increased and multiplied rapidly, so that they could not minister to all as need occasioned. Thus assistants from among the people were called into action. There you have the deaconship. Before the Church had much more than been launched, a calling came into being, that of being a deacon, then a new calling, but by now an ancient and very honorably one, indeed!

Let us observe that (1) The deaconship grew out of a growing Church. It was because the Church was growing so rapidly that a demand for helpers officially chosen was made. It was an emergency measure. It made history, as well as greatly increased the power and growth of the Church. (2) It was the first great demonstration of Christian liberty. The multiplied membership of the Church was asked to

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

"The Undaunted Spirit."

"I press toward."—Phil. 3:14.

In courage and fortitude, Paul's life was like the Master's. When he said that he could endure all things for Jesus' sake, he meant just that, and for it he paid the penalty of martyrdom.

It is a mistake to assume that good people will not have experiences that harass their souls. There are enemies of religion. And religious people will have enemies; they will, if their goodness is active and vital. All the forces of fear and evil are their natural foes. But the example of Jesus is to be followed—go right on living the life and doing the works that the Father prescribes.

Prayer—Our Father, we pray for the courage of Paul, of Peter, in fulfilling our mission. May we be fearless of foes and headful only of Thy will. *Amen.*

SUNDAY.

"Proceeding in Peace."

"Not my will but Thine be done."—Luke 22:42.

These are the words of Jesus in His agony in the garden. He arose from this agony in peace and resignation and went forth to face his enemies and death.

This was a great decision, . . . life's greatest. It was a decision upon which hung the completion of His mission—the salvation of the world. Any rebellion at this point, or even shirking would have voided the whole plan of the kingdom and annulled all the work which He had done.

We have decisions to make quite as momentous to us. And they are momentous because they determine our destiny and the destiny of man. Many things are all wrong today because, in making decisions, men have allowed themselves to be influenced by selfishness. Their ultimate was in themselves and not in the good of humanity. In making the unselfish decision, we may, like Him, have to sacrifice self. It is hard to do so. Are we willing to be such a Christian

Prayer—Our Father, we would give ourselves freely to Thy will, asking naught else but like for Him and heaven for mankind. O Lord, so help us to be Thine. *Amen.*

"The world is all right. It is the people in it who are wrong that give it a bad name."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Last Sunday, November 3, was the annual Homecoming Day at the Christian Orphanage. It always comes on Sunday before Labor Day. Quite a number of the children who have been reared here came back with their companions and the orphanage grandbabies.'' Some came alone as they are still enjoying single blessedness. Some came as far as New Jersey; Maryland; Norfolk, Va.; and other distant points. It was the joy of coming back home. The day was ideal, clear, and warm. There were something like two hundred children and visitors.

The meeting was called to order by Mr. Vitus R. Holt, chairman of the Board of Trustees at eleven o'clock. Dr. G. O. Lankford lead the devotional by reading a selection of scripture and the prayer was lead by Dr. L. E. Smith. The Christian Orphanage Singing Class, under the direction of Miss Erie Laine, sang several selections. To the delight of all present, Miss Martha Lee Whitten, member of the Singing Class, sang a beautiful solo. Mr. Holt then presented Professor J. B. Robertson, the speaker of the occasion, who delivered a very timely address which was greatly appreciated by all present.

Immediately after the adjournment the Homecoming Day Society was called to order by Mr. Vitus R. Holt, president of the society, for the transaction of business. A very fine spirit prevailed in the meeting. The superintendent of the orphanage called the attention of the society to the fact that a six room house near the orphanage that the orphanage had wanted to buy for a long time was for sale. A motion was immediately made and seconded that the Homecoming Day Society buy the house and lot and donate it to the orphanage. The motion was unanimously carried. The society seemed to be real happy to have the opportunity to do something really worthwhile for the home that took them in and ministered to them when they needed a home. They did it in such a sweet spirit and seemed to be so happy to do it that it made us all happy.

Lunch was served on the grounds with ice-cold water and lemonade. It was one of the best Homecoming days that we have had and a spirit of happiness prevailed all the day.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 7, 1939.

Amount brought forward		$9,109.08
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Henderson	$ 2.87	
Liberty Vance	4.80	
Ebenezer	2.00	
Pleasant Hill	1.89	
Beulah	1.70	
		$ 13.26
N. C. & Va. Conference:		
Bethlehem	$ 4.68	
Lynchburg	7.50	
Burlington	25.08	
		37.26
Western N. C. Conference:		
Spoons Chapel	$ 3.50	
Hanks Chapel	6.65	
Big Oak	1.10	
Antioch (R)	.75	
		12.00
Eastern Va. Conference:		
Liberty Spring:		
Friendship Bible Class .	$ 1.00	
Senior Boys & Girls ..	.50	
Old Zion	7.50	
Mt. Carmel	6.57	
Antioch	1.57	
Suffolk	25.00	
		42.14
Valley Va. Central Conference:		
Concord		.95
Special Offerings.		
Cash	$ .40	
Cash	60.38	
Mrs. Dalton	12.50	
Mrs. Phillips	12.50	
Men's Bible Class, Rosemont Cong.-Christian Sunday School	12.50	
		98.28
Singing Class.		
Western N. C. Conference:		
Ramseur	$ 20.25	
Pleasant Ridge	25.50	
		45.75
Total for week		$ 249.64
Grand total		$9,358.72

RELIGION SUPPORTED BY SCHOLARSHIP.

(Continued from page 7.)

Professor'' as the other lad had done. My experience with the other lad gave me a quick approach to the solution of this fellow's trouble. But before I asked him to write down reasons ''for and against religion'' as I had done with numerous other students passing through the same experience, I mentioned certain other ''A-plus'' students on the campus who, though in their Senior year, were active workers in the University Y. M. C. A. and in their churches. The references somewhat dampened the ardor of his protest. But he took the sheet of paper with the heading ''Reasons Against Being a Christian'' and started to write as if confident that he would have no trouble at all in proving the logic of his new position. His attempt was unusually embarrassing. Somehow he couldn't recall what ''the other fellows'' had said. How frequently it is what ''the other fellows said'' which causes some fellows to discount the claims of religion! But this chap made good as did the first in filling up both sides of the page with ''Reasons In Favor of Being a Christian,'' all of which were definite and irrefutable. When he was through he blushed, wiped his forehead with his handkerchief and said ''let's pray.'' We did—each of us out loud. How happy he was when he left my office! How grateful he proved himself to be in the days that followed.

After leaving my pastorate at the University to come East, I lost track of this lad. For several years I did not know what had become of him. And then a few years ago I received a lovely letter written on church stationery with the picture of a beautiful large stone church on the letter heading. The name of the pastor with an M.A., B.D. degree did not register with me at first. Then as I read the letter which called my attention to the experience just narrated, he told me again of his gratitude for my help in that critical hour of his life, and how he had hoped some day to see me and thank me again. He explained how he saw my name and address in connection with an article I had written in *The International Journal of Religious Education.* His beautiful letter of gratitude made me again to rejoice for ''The Reasonableness of Christianity.''

It should bolster up the faith of any apologetically religious student today to learn that Wilbur Huston, the young scientist who was chosen a few years ago from all the students of his educational training in America as the one best qualified to be the successor of Thomas A. Edison, believes so much in ''The Reasonableness of Christianity'' that he has decided to give his life in religious work instead of in the field of engineering for which he is so abundantly well qualified by technical training and adeptness.

''Instead of building better and bigger bridges and machines,'' says young Huston, ''the present day's need is to build individuals.'' In his opinion the world needs electrical engineers, but it needs social engineers more. A Middle-West paper quotes him as saying: ''The light that men need to guide them in these confusing days is not the kind that comes from an electric bulb.''—*Advance, June 1, 1939.*

''The most brilliant qualities become useless when they are not sustained by force of character.''

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

BOULDS.

On July 9, 1939, God saw fit to take from us our beloved brother, J. J. Boulds, a loyal member of Bethlehem Christian Church, the Men's Bible Class, and an honorary member of the Ladies' Aid Society.

Just one week before he passed away he was at the church, thankful to be there bright and cheerful. He was always ready to do what he could for his church. His prayers were always an inspiration to pastor and people. Therefore be it resolved:

1. That we bow in humble submission to God's will.

2. That we emulate his trust in God.

3. That we extend our sympathy to his devoted wife and children.

4. That a copy of this be sent to the family, a copy be recorded on our church and Ladies' Aid Society records, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. T. N. SAVAGE,
A. C. HINGERTY,
Committee.

CULLIFER.

Brother E. F. Cullifer departed this life on April 17, 1939. In his going Bethlehem has lost one of its most faithful members. He was a regular attendant of the Men's Bible Class, and honorary member of the Ladies' Aid Society. He always, in his prayers, prayed that we all might love each other because God was love. Therefore be it resolved:

1. That we bow in humble submission to God's will.

2. That we emulate his example of loving our neighbor as ourselves.

3. That we extend our sympathy to his family, and point them to a loving and heavenly Father that doeth all things well.

4. That a copy of these resolutions be sent to the family, a copy be recorded in our church and Ladies' Aid Society records, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. W. FOLK,
Mrs. T. N. SAVAGE,
A. C. HINGERTY,
Committee.

STEWARDSHIP EMPHASIS.

(Continued from page 2.)

Our Commission on Stewardship is without a secretary since the retirement of Dr. W. H. Denison, but by writing Dr. F. L. Fagley, 287 Fourth Avenue, New York City, any pastor can receive valuable information on Stewardship, and—where possible—will have the services of an expert or capable leader for Stewardship Institutes by providing entertainment while on the field.

Dr. W. H. Denison, 760 Ferguson Avenue, Dayton, Ohio, though retired from his position, is still very active. There is no one better qualified to present Stewardship in all of its ramifications. He will be glad to communicate with any church desiring his services, but of course his expenses and a reasonable honorarium would be necessary. He is now giving his time to such ministry in the work of the Kingdom.

JESSE H. DOLLAR, *Member,*
Commission on Stewardship.

SUN'S PULPIT.

(Continued from page 13.)

"look you out from among you seven men." "The saying pleased the whole multitude, and they chose seven of their own number. These deacons were not appointed by the apostles, but they were elected by the people from among the people. It was the first great laymen's movement. It was the backbone of the vast organization which has grown up as the Church since that day. (3) The deaconship was a great calling because they had to be men of good report, full of the Holy Ghost and wisdom. They were to be measured by the four-fold measure of Faith, Love, Works, and Sacrifice.

After they had been set apart by prayer, and the laying on of hands, we read: "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith; and Stephen, full of faith and power, did great wonders and miracles among the people. What wonders and miracles good deacons have done from that day until this! How they have blessed the work of the hands of their ministers, and increased the glory and strength of the Church in their respective communities! From among the people they come; having the ear of the needy public, they find a way to minister beyond all the preacher may ever be able to do.

The first Christian martyr was a deacon, and he led the courageous way for the thousands who followed in his tread. Faith, yes; Love, yes; Works, yes. Sacrifice, yes, the supreme sacrifice; and looking up into the heavens, he saw the Savior, and cried like him: "Forgive them, for they know not what they do." May God bless the deacons in this church, and especially do we pray for His Holy Spirit upon those newly ordained to that noble and ancient office today!

Dear CHRISTIAN SUN:

I have just received word that my family is on an honest-to-goodness vacation. One of the members of Ingram Christian Church has made this dream come true. Now that such a thing has become a reality for my folks, I do not hesitate to write this hint. There are many hot, tiresome days in the month of September. There are many pastors who work while Church members enjoy vacations. There are many church members who never realize that church pastors are human beings and need a rest. If this hits you, think it over! does your pastor look tired? Don't just give him some time off, but hand him a check, and insist that he go. I hope *your* pastor will be happy, too!

MARGARET EARP.

"Faith in the heart is necessary, but it becomes 'saving faith' when it is 'seen' in obedience to the gospel."

THE COMMUNION SERVICE

By AUBREY C. TODD.

If our Lord had known what hatred and bigotry would center around His words regarding the bread and cup, there is no doubt that he would have kept silent regarding them. The Roman Church was sufficiently guilty in perverting the truth, but Protestantism was even more guilty. Protestantism became, says Dr. McGiffert in repeating Harnack, "as blighting to intellectual growth as Roman Catholicism at its worst." (Martin Luther, page 382.) Because of the dissension caused by this subject many liberal churches of today have completely abolished the Lord's Supper. The Christian Scientists teach that their bread is truth and their cup the cross. The Quakers abolished the rite altogether in order to put the whole emphasis on faith. Ralph Waldo Emerson gave up the ministry when the Unitarians refused to do the same. The Congregational-Christian Church has made no official statement regarding the character of the Supper. The Congregational Creed of 1912 is completely silent on this subject.

Even the most dogmatic churchmen will admit that certain teachings of the Church regarding the sacraments have been repugnant to the teachings of science and contradictory to the fundamental ideas of Protestantism; yet, these are not sufficient reasons for wanting to abolish the sacraments entirely. Still, if the sacraments are to be retained there is a danger of too liberal views. For example, there is danger in assigning value to these rites that is not distinctive and can be found better in other experiences of life.

Different Views.

It is fortunate that the Congregational and Christian Churches have kept silent regarding the celebration of the Lord's Supper; although, such a liberal stand may be considered unfortunate if the local minister and congregation have no idea what they are doing. It is necessary for the minister to have some sort of opinion regarding the nature of the celebration before he can intelligently perform the service or interpret it to his people. As to whether the service is merely a memorial or a sacrifice or a communion makes a great deal of difference as to where the minister shall stand at the table, what words of institution and prayers he shall use, and at what time in the service he shall receive communion.

The Congregational-Christian Church has printed an order for the celebration of Holy Communion in the Church Manual. Such a standard order of service helps to keep too many variant ideas from straying into the church, yet there are many different viewpoints held. This is permissible and justifiable in our church, since all of these viewpoints may be found in the Bible. The idea that the Supper is just a communion service is justified by the earliest accounts of the Supper as found in Mark. The idea of the blood-covenant is found in the later passages of Mark. The institution of the rite by the words, "This do," is found in I Corinthians 11:24. The use of two cups is justified by Luke 22:17 and 20. The idea of propitiation is found in Hebrews. The idea of eating the God is found in the sixth chapter of John.

It is well if a minister can be conservative enough and liberal enough to see the value of all these viewpoints. There are usually people in every congregation who differ in their views regarding the Lord's Supper, and it is fortunate if the minister can supply all their needs. The Supper is called the Eucharist because it is a service of thanksgiving. There should be the atmosphere of thankfulness and praise throughout the service. It is called a Communion Service because it is a service of fellowship. It is called a Supper in order that the commemorative or historical aspect might be kept in mind. It is called an Impetratory Service because it yields special benefits to those participating.

The Minister.

The celebrant should keep in mind that the celebration of Holy Communion is a drama of which he is only one of the actors, and should plan the service accordingly. The introduction and instruction should come early in the service and the service should move steadily toward the climax, which is culminated in the words of institution, "This is My Body," "This is My Blood." There should be no dallying after the climax has been reached, but the service should move swiftly to a close. To administer the symbols of the Life broken and the Love poured out is one of the greatest honors that any minister can have. He should enter into this service humbly and with his whole heart.

The People.

A church member who deliberately and habitually stays away from the Communion Service is not worthy the name Christian. A church member who takes the elements of this service feeling that he is fit to partake of the body and blood of our Redeemer takes them unworthily and drinketh damnation to his own soul. The only spirit in which one should participate in this service is that of humility. One should realize that he is sinful and needs the strength that can come from above. This is a time of self-examination and consecration and should be intensely personal. Whether the service is in secret or audible, the member should unite himself with the minister in offering up to God this sacrifice, and should unite himself with Jesus in spiritual communion. Such a service of calm meditation, in which symbols express what words cannot, has great values for rushing men and women of this modern world.

HISTORICAL SOCIETY OF
Southern Convention of Congregational Christian Churches.
ELON COLLEGE, N. C.

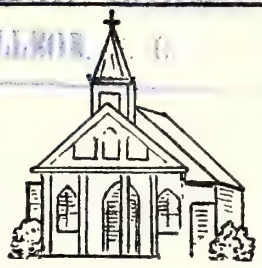
Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, SEPTEMBER 14, 3X No. 37.

Elon College Library

A Church Bell's Message

This is the hour of holiness.
In the distance I hear church bells
Ringing out that all is well,
Ringing out, "Be of good cheer,
Forget your troubles while I am near.

"I am stationed to stay always.
I'm here and there and everywhere,
Not seen nor heard, but will always care
Of what becomes to my awkward sheep
When they meet troubles piled so deep.

"I am here to bring good cheer.
Cheer is for others as well as for you;
So spread it around when folks seem blue.
Don't stop with only your family tree,
But spread it, and spread till others can see."

And so the bells toll out their message.
They bring good cheer and contentment to all
Who seem to be up against a blank wall
As to whether God really cares for us—
And then they know He really must!

—A. Cordelia Guyton.

OUR WORK AND WORKERS

Rev. and Mrs. B. J. Earp and two of their daughters were welcome visitors recently at the office of publication in Richmond, Va.

The first event of the Elon Golden Anniversary Celebration is scheduled for today. What are you doing to help bring this celebration to a successful conclusion next May?

Chaplain H. E. Rountree who has been with his ship in Chinese waters for some time past, returned recently to San Francisco, which city he left this week for San Diego, Calif.

Mrs. J. H. Warren, wife of our pastor at Little Creek, East Ocean View, Va., has been very ill for the past two weeks. THE CHRISTIAN SUN family hopes for her a speedy recovery.

Rev. J. F. Apple reports having received thirty-six new members to his churches during recent months. Rev. G. C. Crutchfield reports having received eighteen members in two of his churches.

Rev. J. Howard Smith, pastor of First Church, Lynchburg, Va., has returned from a month's vacation in Mexico. En route to Mexico he visited Dr. and Mrs. W. A. Harper of Vanderbilt University, Nashville.

Over two hundred members and friends of the First Congregational-Christian Church of Greensboro, N. C., gathered at the church for a picnic supper last week honoring Rev. and Mrs. W. E. Wisseman, who had just returned from their vacation.

A very successful revival was conducted last week at Pleasant Hill Christian Church, near Liberty, N. C. Rev. J. Frank Apple, pastor, reports nineteen professions and nineteen members added to the church. Rev. M. A. Pollard, a former pastor, preached for one service, and the rest of the preaching was done by the present pastor.

Many readers of THE SUN will learn with regret of the death, last week, of Mrs. Lena Farrar of Suffolk, Va. Mrs. Farrar had for some time past made her home with Col. and Mrs. J. E. West, her sister. She was the daughter of the late Rev. Edwin W. Beale, who took an active part in the educational work of his church in Eastern Virginia. She was a member of the original faculty at Elon College.

The Board of Christian Education will hold its annual session in the office of President L. E. Smith beginning at ten o'clock Friday morning of this week. Members of the Board are Dr. L. E. Smith, president; Mrs. W. E. Wisseman, secretary-treasurer; Dr. M. S. Poulson, Dr. J. G. Truitt, Dr. H. S. Hardcastle, Rev. Joe A. French, and Rev. J. E. Neese. Rev. F. C. Lester is executive secretary for the Board.

All churches within reach of Burlington, N. C., should be planning to share in the fine leadership Education School to be held there October 8-15. Miss Ruth Seabury of Boston and several other leaders from nearby will be there to direct the thinking of those who are interested in keeping up to date with religious education ideas and programs. Plan to be in Burlington every evening during that week. It will help you to live more nobly and serve more successfully.

At the first meeting of the season, the Piedmont Ministerial Association, composed of the Congregational and Christian Church ministers of North Carolina, meeting at Elon College on Monday elected for their officers the coming year: Dr. J. H. Lightbourne, president; Rev. Allyn P. Robertson, Jr., vice-president; Rev. G. H. Veazey, secretary-treasurer; and Rev. J. F. Apple, chaplain. The meeting was well attended, and much business of interest to ministers was transacted.

DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY
By Rev. J. H. Lightbourne, D. D.

Week of September 17, 1939.

Sun.—Naomi's Sorrow—Ruth 1: 1-14.
Mon.—Ruth's Devotion—Ruth 1: 14-22.
Tues.—Naaman the Leper—II Kings 5:1-14.
Wed.—For Such a Time as This—Esther 4: 1-17.
Thurs.—Esther Measures Up—Esther 7: 1-10.
Fri.—Procrastination—Hebrews 3: 7-19.
Sat.—Old Age—Ecclesiastes 12: 1-7.

JOIN WITH US IN READING THE BIBLE.

A GOOD TIME TO CHECK UP ON OUR LIVES.

Dr. J. Lewis Rawls and Superintendent of Schools J. E. Martin, who were killed last week in a tragic accident in Suffolk, Va., were both teachers in their Sunday schools. Regarding this Dr. J. G. Truitt gives the following on the Suffolk Christian Church bulletin for September 10:

"We have all been thinking much more deeply and seriously this past week. Our fine little city has seen loss, and death, and tragedy in its midst. We have felt again most keenly the uncertainty of life.

"Too, we have seen how much and how well true goodness, helpfulness, and honest service counts. We have had exalted in our midst by noble living some the simple cardinal virtues of our own society, for instance: (1) Hard Work. (2) True Home Life. (3) Love of Family. (4) Mental Alertness. (5) Community Spirit. (6) Regular Church Attendance. (7) Sunday School Teaching. (8) Faith in Fellowmen. (9) Love of Youth. (10) Faith in God.

May we make our lives sublime."

GEORGIA WOMEN'S LEADERS TO MEET.

On September 20-22 the Georgia state women's officers, every pastor and his wife, and the president of each local women's group, are to meet at Camp Viola, Mountville, Ga. (near LaGrange), to talk over plans for the coming year. Mrs. Wm. H. Medlicott, leader of women's work for our denomination, will be the guest speaker. Miss Pattie Lee Coghill is helping with the arrangements for the meeting.

The letter Mrs. C. L. Percy of Demorest, state president, has sent out about this meeting contains the following paragraph:

"Those of who attended one or more of the Regional Rallies in April know what a thrill we got out of meeting together, bragging about what our societies had done and listening to the fine speakers whom we had at that time. No one attending those rallies could doubt the importance of women's work in the churches. We could safely say, I think, that no church is stronger than its women, for its women have so much of the care of the children (our future citizens), and the building up of the homes of the community. Whether we like it or not, we are held responsible for the morale of our parish. Let's work together to make our community the cleanest and the finest in our district."

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

WALTON CRUMP WICKER.

The recent death of Dr. Walton Crump Wicker has left a vacancy in the ministerial ranks of the Southern Convention that will be hard to fill. While he gave much of his time to teaching at Elon College, his first love seemed to be the ministry. For many years he was president of the Eastern North Carolina Conference and at his death he was president of the North Carolina Conference, which is the legal body including the three Conferences within that state.

There was something strong and stalwart about Dr. Wicker. He reminds one of what Peter B. Kyne calls "The Valley of the Giants"—like the great trees of the west he stood tall, straight, powerful. His going left an open space in "The Valley of the Giants."

OFF TO SCHOOL.

A great company of little children start to school for their first time about this season of the year. It is a notable day for them and for the parents who send them. Another large group of young people enter high school. Still another group, not quite so large but very significant, is off to college. A small group enter university. The grand total of all these people includes a large percentage of our youth. It is an important group, for these are the ones who are preparing to think through our problems and lead us as a people.

Fortunate are those who may continue undisturbed their educational processes in these tragic days. In China and Europe they must seek shelter in secluded places and are unable to continue where buildings have been prepared. At present gas masks are not a necessary part of the equipment of little children who trudge away to school. Those who are off to college may feel reasonably safe and will not face the necessity of fleeing to some distant point when airplanes are heard overhead. Those who are permitted to study undisturbed in a world like ours should consider themselves fortunate and seek diligently to prepare themselves for leadership. No one knows how long this freedom will last. The call to arms may resound any time. In a world of hatreds and conflicts there is little assurance that any nation can go undisturbed for a long period of time. China is undoubtedly right in trying to continue her schools, for say her leaders, "Trained leaders will be needed during the years to come."

DELEGATES TO CONFERENCE.

Every church is expected to be represented at the Annual Conference. Records indicate that some churches elect the same people year after year, while other churches think it important to pass around this honor. The president of the Southern Convention calls attention to the fact that it is important to elect some young people as delegates to Conference, and that a report should be made back to the church after Conference. This suggestion is passed on to the readers of "The Christian Sun" with the hope that the Conference delegates this year will be selected not merely to represent the church, but to receive from Conference information and inspiration which will be returned to the local church. All phases of the local church work should be represented by its delegates to Conference. Men should not be neglected, women should have their place, and young people need to be trained for churchmanship by sending them to Conference.

YOUTH GROUP ORGANIZED.

In recent years the young people of the Southern Convention have organized in Conference groups and have done much toward developing leaders and stimulating youth organizations. The work in the Western North Carolina Conference has been slow in development. They have had no conference organization for several years.

But on last Sunday about hundred and forty young people met at Pleasant Ridge Christian Church and organized a Pilgrim Fellowship for the Western North Carolina Conference. A call had gone out just a few days before and these representatives came from sixteen churches. There are not many young people's societies in the churches of this Conference, but some churches have seventy-five young people in their local society. There are many fine young people in this Conference who are eager to take their share in the work of the Church and help to make the world Christian. Prospects are that in the years to come they will find their place and do a commendable service.

When we really come to feel that God is in our life, as all-permeating and ever-present as light and air, all of life will become his sanctuary. The forms and places of worship will be symbols and centers of new divine relationships. There will be no question of business standards in the church, for church standards will be in business, and the ordinary acts and relationships of life will be symbolic of praise, when eating, drinking, and whatsoever men do, is done in the name of the Lord Jesus, and to his glory. The best worship is that which most truly makes for that end.

There is a pallor in an uneventful life—even our bodies seem to deteriorate when life flows too smoothly. Our thoughts settle into grooves of prejudice, our spirits become shallow and complacent. We need falls and rapids to keep the stream of life pure.—Ralph W. Sockman, D. D.

I've known a great many of the great, and the near great, and without exception their simplicity has been in proportion to their greatness.—Channing Pollock.

CONTRIBUTIONS

SUFFOLK LETTER.

Another great war is being waged near the battlefields of the recent World War. It is too early to predict the magnitude of this bloody carnage or to foretell the end of the conflict. Suffice it to say that it promises to be terrible, and the end is not in sight.

Why such a conflict among civilized nations? The answer is not easily given. Charges and countercharges are being made over the radio and are seeking to offer plausible explanations to justify this destruction of life and property. In the conflicting statements it is impossible for the average citizen of any country to arrive at an unbiased opinion concerning such a complex situation. Citizens of the United States represent a neutral country, and this is not the time to violate our neutrality by taking sides with either party.

But it is not out of place to suggest some of the contributing causes far in the background of the present war. Apparently Hitler started the war in Poland. Future historians will probably agree on that point. What started Hitler? Whence did he derive his conception of a government ruled by force? We venture to say that the religious teaching in German free schools, colleges and universities is largely responsible for the present attitude of the Nazi leaders in Germany. For more than a half a century higher education in Germany has influenced the educational leaders of the world. This is strikingly true in the field of religious education. A type of so-called *higher criticism* has flourished in these universities, and the other civilized nations of the world have been engulphed in a whirl-pool of religious doubt and skepticism. By this process the New Testament has been deleted and Christ has been reduced to the standing of one of the world's greatest and best men—but not our Divine Lord and Saviour.

Hitler came to his present position of leadership in the midst of confusion in a nation that had lost its national reverence for God, for the Bible, and for the Lord Jesus Christ. The Bible became a Jewish Book and Jesus Christ became a peasant Jew. Once the Bible is discredited, to any degree, the matter of disposing of the Book is simple and easy. When a nation becomes convinced that Jesus was a mere man, the authority of His teaching is no longer binding upon the human conscience. The way of force is dictatorship or destruction. Force makes slaves of its citizens. Love makes men out of slaves and sets them free in the name of Jesus Christ.

False religious teaching lies far back of the present world conflict. Religious persecution and the oppression of racial groups may be expected in any land where such conditions prevail. Much of this type of teaching has found a place in our schools in the United States. Some day we will reap what we have sown. The wind will become a whirlwind, and the gentile breeze will be surplanted by a destructive cyclone. Public opinion has opened beer gardens, ball parks, movies and other places of amusement and business on Sunday. Dust covered, discredited Bibles is the explanation. The Bible holds forth a standard of living that regards the Sabbath as a day of rest and worship, free from unnecessary work. The Bible is more than a human product—it is the Word of God. Our national attitude towards the Bible is the real test of our future civilization. No nation can survive with a discredited Bible and a dethroned Christ: for "Whatsoever a man soweth, that shall he also reap." National rulers will reap what they sow. Christianity will survive. God is not dead.

I. W. Johnson.

BUSY DAYS AT ELON.

Indications throughout the summer have been that Elon would open on September 5 with a record enrollment. Extensive preparations have been made in anticipation of the beginning of the fiftieth year's work of the college. The campus has been put in order, and college buildings have been cleaned and renovated. Years ago all dormitories were calcimined. This form of decoration has proved to be most unsatisfactory for college purposes. The calcimine was removed from West and North Dormitories. Walls were repaired and painted. East Dormitory was redecorated inside. Practically all the work was done by college students working to help pay school expenses either for last year or for this year. Additional furniture has been purchased where absolutely necessary. This program of renovation and improvement has been expensive, but it was necessary.

The enrollment to date is fully up to expectations. Five hundred and nineteen students were registered the first five days of school, which is about fifty in advance of last year's registration at this date. Students are permitted to register until October 1. Boarding and rooming accommodations are about exhausted. Further registrations must of necessity be day students. We have had fewer withdrawals this year immediately after registration than any previous year. We have a very fine student body, and the spirit on the campus is everything that an institution could wish. Classwork began Thursday of last week, and the work of the fiftieth year of the college is beginning smoothly and efficiently.

On Thursday of this week we will have our first program of celebration commemorating the fiftieth anniversary of the college. Founders Day will be inaugurated and observed. The program, while beginning the celebration of the of the fiftieth anniversary, will be held in honor of the original faculty.

It has been reported to me that Mrs. Farrar died last week. This is the first death in ranks of the original faculty after fifty years with the exception of Dr. W. S. Long, founder and first president of the institution. Mrs. Farrar lived until after the college had opened, marking the beginning of the fiftieth year of service by the college. The college wishes to extend to the family and relatives sympathy on this occasion of loss and bereavement.

An earnest invitation is extended to all to attend the program on Thursday. It is hoped that other members of the original faculty—Dr. Newman, Dr. Atkinson, Dr. Moffitt, Prof. Holleman, and Mrs. J. M. Roberts may be present for the occasion. Hon. Clyde R. Hoey, Governor of North Carolina, will speak at eleven o'clock. At the noon hour the original faculty will plant a tree on the campus to be known as the fiftieth anniversary marker. The program in the afternoon will consist of brief addresses by a number who were interested in the institution at its beginning. Your friends, the faculty, and the present student body will be glad to greet you on this occasion.

L. E. Smith.

A TRUE BELIEVER.

The writer has been wondering if anyone would comment upon Rev. George Talley's article of June 22, proposing thirteen questions as im-

portant to ask the candidate for the ministry.

One certainly sympathizes with the position that a minister or teacher should have meditated about these subjects and, as Brother Talley says, "put himself on record in language plain and easily understood" on the Inspiration of the Scriptures (2); Lordship of Jesus (7); a life of separation from worldly practices (12); and some other points mentioned.

But since the things of God are so vast and so many and since the best and wisest of us have grown to understand only a few of the great things of Faith, I suppose we would not expect *uniform* answers. Nor would we say that to agree on what God is going to do in the future is as important as the ability to clearly explain the way of Salvation and the safe path for saved people now. Church history will keep us humble along doctrinal lines, for men of God served Him with love and power, whose influences came down the centuries, who disagreed greatly in interpretation of prophecy and other subjects.

We are all distressed by the unbelief and learning that puffeth up instead of edifyeth, found in religious books, theological books, theological schools and some pulpits. We do not respect leaders who evade issues for policy's sake. So we sympathize with Bro. Talley's intentions. But it seems to us that we get better results, and all we should ask, if we use Bible language in any Bible test. "Trinity," "depravity," "personality of Satan," "eternal security," are not to be found in my Bible Concordance.

An inclusive creed does seem more Christ-like than a planned exclusive one.

Many young preachers I know in this section are greatly disturbed that some of their church members are "not converted." Probably some are not, but I believe fewer than they think. Jesus did not seem to be so concerned that some tares are with the wheat. He clearly and emphatically told his disciples that they would mistake wheat for tares.

In Hasting's Commentary on Romans he says:

"Churches may make their own conditions of membership. They are not the gate keepers of the Heavenly World. One man can see farther than another and farther at one period of his life than another period. To tempt a man to say that he sees what he does not see, or to ostracize him is to give him two black eyes for being blind. Religion is the response of the whole man to God-conscience, will, thought, affection. A creed is merely the utterance of the intellect. This is false to the method of Jesus."

Who is ultimately the man who believes in the Divinity of Jesus Christ? Is it the man who says he is prepared to accept everything the Church has said on the subject? Or is it the man who in the secret place of his soul is able to say "My Lord and My God" and who carries out his confession in loving obedience.

M. Alice True.

WHAT HAVE YOU DONE ABOUT SUPERANNUATION.

The above question is addressed, at this time, particularly to the churches of the Eastern Virginia Conference, and especially to the Boards of Deacons and Committees on Finance of this particular conference, though what is said may apply to all of the conferences of the Southern Convention.

There is one item of church polity and finance that the pastor cannot well afford to stress, yet which is of vital importance to our fellowship as well as to the minister. This item has both a spiritual and a financial side, and it is for this reason that the writer is addressing himself to both the Board of Deacons and the Finance Committee of the local church. I refer to the matter of "Superannuation" or the insuring of our ministers against want when the time comes that they are not longer able to carry forward the banner of the Gospel.

I will endeavor to be brief, but for fear that some of our laymen do not fully understand, I am calling attention to the fact that there are two ways, at the present time, for providing funds for the aged minister of our denomination and their dependents. The first of these is by contributions in the way of free-will offerings and by conference apportionments. It is necessary that we continue this method, because there are many of our ministers who are too old to accumulate a sufficient reserve by any form of insurance to take care of them even inadequately. The conference begs of you that you will enable it to continue this support by seeing that your conference apportionment is raised in full.

For ministers forty years of age, or even older there is an "Annuity Fund" which was established by the Congregational Church and to which all ministers are eligible. This is a form of insurance that is supplemented by invested funds of the church, and it is hoped that eventually every minister of our united church will be a participant. Some of our ministers have the funds with which to make the initial payments necessary to become participants in the "Annuity Fund." Others do not. It is to the advantage of your church to help them become members as early as possible.

The conference, at its last session, recommended that a leading layman of your constituency should be chosen to get the facts and data necessary and present them to your church, or that you might invite some visitor to come and present them. Your committee on Superannuation stands ready, insofar as possible, to cooperate with you. It will give it great joy to be able to report that there has been definite action taken by a number of our churches.

J. T. Kernodle, *Chairman,*
Committee on Superannuation.

A WAY TO THE STARS.

I shall find a way to the stars.
No obstacle, though black
As night shall dispute with me
My right to the onward track.

I shall find a way to the starts.
Their silver spirits chime
With mine, and I cannot rest—
They call, and so I climb.

I shall find a way to the stars.
The Will, can fetters chain?
My bonds are the frailest reeds.
I say, I shall attain!

I shall find a way to the stars.
No derelict of fate—
God gave me His hand one day,
And mine's the open gate!

I shall find a way to the stars.
For this I do believe:
Each soul has a deathless urge,
And, heeding, we achieve!

—Fred A. Earle.

"I am sure that the average citizen in his misty-mindedness could do no better for the remaking of his life, which needs that remaking more than he knows, than wander wonderingly during a holiday under the dome of some great temple raised by men to the glory of God, and there try and listen to its voice, and in the silence clear a space round his soul for eternal things. There he may learn how waning ideals may be rekindled, how the boy in him may remain alive, how the hero in him may conquer and subdue the coward, how righteousness alone, and at what cost, exalteth a nation, and what sacrifices a man must make today if he would stand for Christ."

VACATION BIBLE SCHOOLS IN GROUP NO. 4, VALLEY CONFERENCE.

Vacation Bible Schools were held in three of the churches of Group No. 4, Valley of Virginia Conference by Mr. Ellis Clark, who proved himself a real help and teacher of young people and won his way into the hearts of all those with whom he came in contact. He was in charge of the religious week-day program and the schools were well-attended. The Wood's Chapel-Cedar Grove combination had an enrollment of eighty-three. The Mayland school had an average attendance of twenty-six. The Wissler's Chapel school had an average attendance of twenty-seven. Wherever Mr. Clark taught, the people—old and young—enjoyed his personality and are enthusiastic for his return next year.

The Concord Vacation Bible School was conducted by Miss Vada Golladay, pianist at the Concord Christian Church. There was an average attendance of twenty-six. Twenty-five certificates were awarded.

We feel that the summer work was a great success and know that much good will be the result. "The Church of Tomorrow" will reap the rewards of today's work.

R. D. Coulter,
Pastor.

TIMBER RIDGE.

(VALLEY OF VIRGINIA.)

A Preaching Mission was held from August 20 through September 3 at Timber Ridge Church, with Rev. James R. Clinton, D. D., as the guest speaker. Through the courtesy of Mrs. A. C. Oates, who furnished the lumber and pews, and through the work of the men and women of the church, who built the platform and put up the pews and cleaned them, a most delightful pine grove near the church was transformed into a place of worship. All the services were held there, except for a few nights when it was so cool we had to go inside the church.

A total of two thousand, two hundred and sixty people were recorded as attending during the two weeks. Five fine young people were received into the fellowship of the church on profession of faith. There are a number of others whom we believe will come in later.

Dr. Clinton, who is pastor-at-large for our Home Boards, endeared himself to the hearts of our people. His messages were intellectual and vitally spiritual. He taught practical truth and in a persuasive, appealing manner sought to impress his hearers with the necessity of great church loyalty and more Christ-like living. His ministry of song and music was greatly enjoyed and proved to be very beneficial in the services. The pastor feels that the church as a whole faces the future invigorated, with new life, and with new devotion.

Timber Ridge is one of our older churches, having been organized in 1812, and has served for more than a century in a fine way. Many prominent men and women have gone out from this church to serve in professional, business, and domestic life, wherever the providence of God has led them, and they have been known by their deep piety and unreserved fidelity to the Church. If the Church in this century would measure up to the high standard as shown by their example, we must cultivate our people and lead them into a fuller consecration and devotion to the Church of the Living God.

R. A. Whitten.

WHERE GOD DWELLS.

One of the questions most frequently asked by little children is, "Where does God live?" Usually it is explained that God dwells in heaven, and in attempting to clarify that statement reference is made to a place above the clouds and even beyond the stars.

However, not many people are satisfied with having God so far away. The Israelites like to think of God as dwelling in their tabernacle. When the priests carrying the Ark of the Covenant marched at the head of the tribes, the people could travel through unknown stretches of wilderness and march bravely into battle with the confidence that they would be victorious. Much of the strength of Judaism lay in the conviction that Jehovah inhabited the temple on Mt. Moriah. But the Samaritans insisted that God lived on Mt. Gerizim, and at Jacob's Well Jesus was invited to settle that dispute. Imagine the astonishment of the Sychar woman when the Teacher explained that God is spirit—not flesh—He could be both places at once. It is exceedingly helpful to think of God as being in the very church, where we worship, rather than far away in heaven. We are equally thankful that He can be in the midst of every group that is truly worshipping.

Now God can even be closer to us than that. Izaak Walton said: "God has two dwellings—one in heaven and the other in a meek and thankful heart." Could anything bring us more hope and help than having our Lord with us day and night, wherever we go? When God can be so personal, it is no wonder that He becomes so precious to many of His people.

When Moses was preparing to construct the tabernacle, God gave him minute directions as to how it should be built. Only certain kinds of material were to be used. The workmen understood that slipshod work would not be tolerated, for it was to be God's dwelling place. It is the same with people. The most High will not accept every kind of dwelling place. We must meet his requirements.

First of all, the heart must be clean. The Holy Spirit can cleanse every life and make it fit for God's presence. Next, the life must be holy—that is, set apart for God's use. If certain things are allowed to enter into it, God is crowded out. We must dedicate our hearts to Him and assure Him that they will be kept for Him alone.

A heart may be clean and holy, yet so proul that God cannot dwell in it. The Pharisee whose prayer was so different from that of the poor publican boasted of his personal goodness and activities. He felt no need of God, for he considered himself good enough, and believed he could take care of himself. Although he thought that he was giving thanks, he lacked the spirit of true gratitude. But when a person says with Paul, "By the grace of God I am what I am," we know God has found a home in his heart.

A meek man is teachable; unto him God can make his way known. He also will instruct others in a spirit of meekness, remembering whence his knowledge comes. He is attracted to Christ because the Savior is "meek and lowly in heart." Since meekness is one of the fruits of the Spirit, we may regard it as an indication of a Spirit-filled heart."

Thankfulness is an evidence of clear thinking. The thankful man admits that every good gift has come from God. This was true of Paul. He was grateful that God had selected him to have a part in spreading the Gospel, especially since formerly he had been a "blasphemer and a persecutor."

Let us strive to maintain a spirit of meekness and thankfulness in order that God may be pleased to abide with us permanently.—*Selected.*

"Greater love hath no man than this, that a man lay down his life for his friends."

FOR THE CHILDREN

NED'S EXCUSES.

"It wasn't my fault mother," said Ned. "Meg left her glass so near the edge of the table that it fell off with the tiniest touch."

Ned's mother sighed. Then Ned protested:

"B-ut, mother, it's true. Meg did leave it near the edge."

"Perhaps she did. But she did not knock it off," and mother sighed again.

Then Ned went out to join Meg at her play, knowing that he had worried mother once again.

Mother was always worrying over things, he said. Just yesterday he had come in with a poor report card from school. When he had seen how sad his mother looked, he had said: "Well, mother, it wasn't my fault. I couldn't get my lessons up with the baby crying almost every night."

"Every night?" his mother questioned.

And Ned had stammered: "Well, some nights, anyway."

"If I remember rightly, dear, that happened only once. You are trying to excuse yourself."

"Well, you know I had a cold for a week. So it really wasn't my fault that I did so badly."

"Does that account for your low marks the whole term?" Ned's mother argued then.

Ned had had no answer ready. It was always hard to find an excuse to satisfy his mother. She always seemed to know they were excuses.

It had been just like mother, too, today, to see through his excuse about Meg's glass. And yet it had been so much easier to put the blame on Meg than to admit that he was careless.

Ned's conscience pricked him for a few minutes, as it always did when mother looked so sad. But as he and Meg played throw and catch in the front yard, he soon became his careless self once more.

"Not my fault. Your bad throw, Meg," he called as he missed a catch.

"A good catcher should catch bad throws, too," retorted Meg.

"Not with a sore finger," answered Ned.

As a matter of fact, Ned had twisted a finger at school that day, but it had hurt for only a few minutes. Ned knew quite well that he was merely making an exceuse.

"I'm so sorry, Ned," said Meg. "I didn't know your finger was sore."

And Ned felt quite ashamed.

Meg and Ned played back and forth with the ball for some time in silence. Then suddenly Meg began to miss many of Ned's throws.

"I'm stupid," she would say each time. And Ned would not deny it, though he knew full well that it was his bad throw that made her miss.

Then it began to grow dark, and the players went inside.

"Mummy, I'm a stupid player," Ned heard his sister say. "Ned caught all but two of mine, and that with a sore finger. I missed heaps of his."

GIVE HIM A LIFT.

By I. A. Barnes.

If you find a fellow in trouble,
Give him a lift;
It will make your blessing double,
If you give another lift.

If you find one down in sorrow,
Give him a lift;
It will make you a blessed tomorrow,
To give somebody a lift.

Don't pass a fellow on the highway,
But give him a lift;
Life will be happier for you today,
If you give a brother a lift.

If you meet one discouraged and sad,
Give him a lift;
It will make your own heart glad,
To give a neighbor a lift.

Life is too short to be selfish and small
We should be built on a larger plan;
Let your blessings be shared by all,
And be helping the other man.

—Methodist Protestant-Recorder.

Ned said nothing. He hurried off to get his books to study. He found, however, that he could not think of lessons. Meg's words kept troubling him. So did mother's worried look.

Finally he pushed his books away, and went to where Meg sat.

"Meg," he said, "my finger isn't sore at all. I played ball badly. Every time you missed, my throws were bad. You're not a stupid player, Meg."

At last Ned summoned up the courage to break his excusing habit. He rushed back to his books with a blush of shyness, but before he began to study he saw his mother's face light up with joy, and heard Meg's happy:

"That's awfully decent of you, Ned."

"It was certainly worth admitting it," was what Ned thought as he settled down to work in earnest. "It makes a fellow feel more like a man."
—*Exchange.*

A LITTLE GIRL'S SERMON.

The little girl of this story is a grandmother now, so you see it was a good while ago that she preached the sermon about which I want to tell you about. She was a loving-hearted little girl, and she liked to see the people about her happy and comfortable, so she was often troubled about a woman who lived on another farm near her home. This woman worked very hard all day long, every day in the long year, but she couldn't go out among her friends, perhaps she could not even go to church, because she never had any dress to wear.

One day the little girl was riding from town with this poor, busy woman's husband, and he was doing what he nearly always did except when he was asleep—he was smoking a pipe.

The little girl watched him thoughtfully, and at last she said, "If you wouldn't smoke so much tobacco, you could buy your wife some new dresses and make her happy."

He had never thought of that before. He liked to smoke and he quite forgot that he was letting himself love tobacco better than he loved his own wife. Perhaps when he was a little boy he had always taken the rosiest apple or the biggest cooky, so of course when he grew to be a man he didn't know how to love anybody but himself, and he couldn't be really happy and nobody could love him very dearly.—*The Sunbeam.*

"If we wish to overcome evil, we must overcome it by good. There are doubtless many ways of overcoming the evil in our own hearts, but the simplest, easiest, most universal, is to overcome it by active occupation in some good word or work. The best antidote against evil of all kinds, against the evil thoughts which haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words, and prayers, and deeds. Little doubts will not avail against great certainties."

"Christianity is a life as well as a system of teaching; and as each virtue or quality is best interpreted in the light of the highest example of its kind, so also human friendship becomes transfigured by the friendship which Jesus offers to all who will receive Him."

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

WAR.

All of us stand aghast at the outbreak of another world war. What the end will be and what the outcome no living mortal can tell. When the powers of hate, death and destruction are unleashed there is simply no telling what the consequences will be. This, however, has proven through the ages as stated in the Bible. "He that taketh up the sword shall perish by the sword." On this account the nation, or the people, who voluntarily take up the sword may expect the consequences. The prophet a long time ago said, that the time would come when war should cease and the Prince of Peace should rule and reign. That time will yet come despite the folly, the short-sightedness and the madness of man. Man is the intelligent of God's creations, being made as he is in the image of God, but at the same time he is the most cruel, deadly, and destructive. It is not a matter of saving our civilization for it may have a wrong basis, but is a matter of bringing in the kingdom of heaven through the reign of the Prince of Peace. To this end all should strive and earnestly pray. When the world shall come to know Jesus Christ and the real significance of the Cross it will lay down its sword forever and will take up war no more as a means of settling national, or international, difficulties. May God hasten that day should be the earnest and constant prayer of all professed followers of Christ. We feel sure that our President and the Congress will do all they can to keep us out of this and if it is humanly possible we should stay out, since by going in we cultivate hatred on the part of other peoples. That of converting the people to the religion of our Lord and Savior Jesus Christ may be and is a slow process, but it is a process which He Himself chose and which we should seek with all diligence to follow.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 9, 1939.

Sunday Sschools.

Berea (Nans), Portsmouth, Va.	$ 10.00
First, Greensboro, N. C.	4.34
Antioch, Harrisonburg, Va.	4.64
Wood's Chapel, New Market, Va.	1.64
Liberty (Va.), Nathalie, Va. ...	2.19
Newport, Shenandoah, Va.	3.46
Franklin, Va.	10.00
Linville, Va.	7.02
Bethlehem, Suffolk, Va.	2.52
Mt. Bethel, Stokesdale, N. C. ...	1.44
Mayland, Broadway, Va.	1.00
Total for the week	$ 48.60
Previously acknowledged ...	15.30
Total since Sept. 1, 1939 ...	$ 63.90

We began the new fiscal year for our offerings from Sunday schools, churches, individuals, etc., September 1, and sincerely trust that the coming year will certainly be equal in donations and contributions to those of the year closing August 31, which, as SUN readers noted, amounted to a total of $17,520.45. We have been grateful for every dime and dollar coming in and shall seek with all the mind and heart we have to increase this the coming year, which can easily be done if the members of our churches and Sunday schools will take seriously to heart the divine task of sharing the gospel with others. Only churches with their Sunday schools and auxiliary organizations make any contributions whatever to missions. So the amount given to missions really represents donations from the church as such to the cause of sharing the gospel with others.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

FLOODS IN NORTH CHINA.

A radiogram through the State Department has just been received by the Foreign Department of the American Board in Boston, from Mrs. Frame, Secretary of the North China Council of the Kung Li Hui, reading:

"Serious extensive floods in Lintsing, Paoting, Tunghsien, and Tientsin. Flood relief funds urgently needed. Hopei compounds still dry. Arranging foreign man assist Sewall pending Chandler's arrival.

Alice Brame,
U. S. S. Steward."

It is inferred that Mrs. Frame sent this message through the State Department from an American vessel, stationed, either at Changwangtao or even possibly at Tientsin.

The recent news dispatches of floods in North China have given us considerable anxiety regarding the conditions around our missoin stations in North China, six of which lie on a flooded great plain. Dr. Wynn C. Fairfield, Secretary of the American Board in charge of correspondence with the China missions, gives the following interpretation:

"This dispatch means that practically all our North China fields are seriously affected. Techow is the only station on the lower levels not mentioned, and it is almost inconceivable that if all the rivers coming down from the Shansi mountains have been in flood, as reported in the newspapers, Techow should escape. It is possible that the dykes held in that region and not around Lintsing. The fact that only the Hopei compounds in Tientsin (where schools, church and residences center) are mentioned as dry may be intended to imply that the old compound at Hsiku and the business office on Race Course Road, only a block from the flooded American Consulate, were in the inundated areas. With Mr. Leger and Miss Buell recently arrived in America and Mr. and Mrs. Chandler just on the point of starting back, Miss Sewall is our only missionary in the Hopei region of Tientsin, and Mr. Grimes is undoubtedly tied down with the usual administrative responsibility plus this flood situation, so that it was essential to borrow one of the men from another station to help her with the terriffic problems of relief in that crowded region.

It is unnecessary to underline the appeal for relief funds. The American Board will be glad to forward gifts, sending all undesignated gifts as usual to the Church Committee for China Reief (Marked for North China Flood Relief, if you so desire). Relief gifts designated for use in care of individual missionaries will be forwarded through the Treasurer of our North China Mission."

This is not intended as an appeal for special funds, but those who wish to contribute should feel free to do so.

"It may be too much to expect that nations should be governed in their relations towards each other by the precepts of Christian morality, but surely it is not too much to ask that they should conform to the code of courtesy and good breeding recognized among gentlemen in the intercourse of social life."

RELIGIOUS EDUCATION WEEK.

SEPTEMBER 24-OCTOBER 1.

The week following the last Sunday in September is set aside by various denominations as "Religious Education Week" in the local churches. The last Sunday in September is used as "Promotion Day"—the time when the pupils of the Sunday school are promoted from one class to another. During the following week is a good time to make a survey of the community and get new members for the classes of your school. Do not forget to check up on the members of your own church, who are supposed to attend, but do not. Then on the first Sunday in October, present a Rally Day program for the benefit of the old and new members.

MATERIALS FOR PROMOTION DAY.

Promotion Certificates—

Black and White Series—9½ x 11¾ in.—30c doz.

Standard Series (colored floral designs and Bible pictures)—9⅜ x 12½ in.—35c doz.

New Series Folders (Bible picture on cover, Bible verse and certificate inside)—5¼ x 6¼ in.—(folded)—50c doz.

Perfect Attendance Diploma—6½ x 11½ in.—60c doz.

Promotion Gift Booklet (8 pages, colors on enameled cardboard, Bible verses, pictures, certificates, etc.)—60c doz.

Order the above Promotion Certificates from Pilgrim Press, 14 Beacon St., Boston, Mass. State number wanted for each department, as well as giving above information.

Suitable Gifts—

The Little Children's Bible—$1.00 (pupils entering Junior Dept.).

Prayers for Little Children—10c (pupils entering Primary Dept.).

Old Testament Stories—by Eulalie Grover—$1.00 (pupils entering Junior or Intermediate Dept.).

Bible Pictures and Their Stories—by Susanna Fisher—50c.

Bible—(Pilgrim Press Special Edition with Bible Helps by Sidney Weston)—$1.00 to $2.55 depending upon binding (pupils entering the Intermediate Dept., or older groups).

Order the above from Pilgrim Press, 14 Beacon St., Boston, Mass. The Boad of Christian Education, Elon College, N. C., will furnish free of charge inexpensive copies of the New Testament for gifts on Promotion Day.

MATERIALS FOR RALLY DAY.

Plays—

"The Church and Her Children"—by Ada Rose Demorest. The Guardian Spirit of Childhood and Youth inquires of the Church how the children and young people are being trained. In reply the Church exhibits the work done by various departments. Familiar music. Easily prepared. Sold only in sets of 9 copies. $1.25 per set.

"Marching With the Heroes"—by Lyman R. Bayard. Through the aid of Imagination, a group of Juniors see face to face their heroes from both Biblical and later times, and learn how to keep step with them. Single copy, 25c; 8 or more copies, 20c each.

"Out of the Bible"—by Lyman R. Bayard. A simple pageant in which children impersonate famous Bible boys and girls, wear Oriental costumes, and tell Bible stories in Bible words. Single copy, 35c; 8 or more copies, 30c each.

The above may be secured from Pilgrim Press, 14 Beacon St., Boston, Mass.

Rally Day Programs—

"Pressing Toward the Mark"—A service for all departments of the Sunday school.

"Our Rally Day"—A service for the Sunday school.

"The Messenger of a New Day"—A pageant for Rally Day.

"Forward Steps"—A service for each department of the Sunday school.

"Onward to Victory"—A Rally Day Pageant presenting a strong plea for service.

"Radio Rally Day Service"—Unique service "broadcast" to the audience.

"Standard Rally Day Book"—Containing recitations, songs, short plays for use on Rally Day.

The above may be borrow free of charge from the Board of Christian Education, Elon College, N. C.

SUGGESTIONS FOR RELIGIOUS EDUCATION WEEK.

1. A survey of the community to find those not attending services at any church.

2. A check-up on your church roll to see how many members do not attend Sunday school regularly.

3. An urgent invitation to be given to the abovementioned groups to attend your Rally Day service.

4. A "Church Family Night" program, when the families of your church will have a "pot luck" supper followed by a discussion of the religious education program of your church and its relation to the home.

5. A consecration service for Church School workers, preferably at a church service when the whole congregation can be made to feel its responsibility, too. A splendid service for this type of meeting is found in the September, 1939, issue of the *International Journal of Religious Education*. A copy may be borrowed from the Board of Christian Education, Elon College, N. C. The July, 1939, *International Journal* also contains some very valuable helps for this week.

"A PRACTICING MISSION."

The "Practicing Mission" is not *apart from*, but is definitely *a part of* the new and aggressive United Christian Adult Movement. This movement is one of the most significant aspects of the life and work of the church in America today. Its goal is to take Jesus Christ in earnest and to put his principles into practice in every area of personal and social life in America and throughout the world.

Adult education in the church is coming into its own.

The first quarter of the century brought the child to the center of attention. The past decade has made young people the object of the church's chief concern. Now is the time to give more thought to men and women. And the church shows signs of doing this.

This need not mean less thought and time and consecration for youth or childhood. It should mean more thought and planning and activity for adults. Men and women, it is true, have been most in mind in plans for the Sunday service of worship; aside from that service, however, all too little attention has been given to adult education in the church—opportunities for learning, opportunities for enriching educative experiences.

We propose a real advance by the Congregational and Christian Churches in adult education.

If we could only believe and live out our belief, that we men, in spite of all separating differences, are in our deepest, truest things alike; that all of us lock in our hearts the same hopes and doubts that cheer us and cast us down, we would then be more frank one with the other, and would surely oftener succeed in what we really want to do; that is, lend a helping hand, say a cheering word to our fellow travelers marching, sometimes stumbling, along the high, hard roadway of life."

"You are seeking your own will, my daughter. You are seeking some good other than the law you are bound to obey. But how will you find good? It is not a thing of choice; it is a river that flows from the foot of the Invisible Throne, and flows by the path of obedience. I say again, man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring. But you will go forth, and what will you find, my daughter? Sorrow without duty—bitter herbs, and no bread with them."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP FORMED.

If there had been a doubt in anyone's mind concerning the interest of the young people in Western North Carolina forming a Pilgrim Fellowship for the Conference, it was quickly dispelled by the large group gathered at Pleasant Ridge Christian Church, near Ramseur, last Sunday.

One hundred and forty young people, representing sixteen churches, were there to learn more about young people's work in their local churches and in the Conference. They elected the following officers to direct the work in that area:

Sybrant Pell, president, Pleasant Ridge Church; Juanita Owens, vice-president, Pleasant Hill Church; Thelma Thomas, secretary, Big Oak Church; William Dan White, treasurer, Hank's Chapel.

Departmental Superintendents are as follows:

Marie Humble, Devotionals, Smithwood; Howard Cox, Missions, Park's Cross Roads; Fay King, Publications, Liberty; Lucile Key, Social Action, Brown's Chapel; Sybil Brown, Leadership Training, Ramseur.

Counselors are as follows:

Rev. W. J. Andes, Hank's Chapel; Mrs. Hugh York, Park's Cross Roads; H. J. Cochrane, Ether.

OUR CHINA FRIENDSHIP PROJECT.

By Miss Frances Everett.

The dream of Christian youth everywhere is to achieve Christian personality and to build a world Christian community. This same ideal is the purpose of National Pilgrim Fellowship which binds all Congregational-Christian young people together and links them with the great youth movements of the world. The Southeast Pilgrim Fellowship constitutes one of the ten regional divisions set by the National Council of Pilgrim Fellowship and as such is seeking to make the purposes of the national organization a vital part of the life of Southeast young people.

The state and conference fellowships which make up the Southeast Region have been carrying out programs of their own. Many of these groups have been thinking that they would like to make their work more effective and more expressive of the ideals of Pilgrim Fellowship. But no organization felt strong enough to venture far alone! Then came the meeting of the Southeast Pilgrim Fellowship at Norfolk, Va., in May. The young people there enthusiastically discussed the possibility of working together on a project big enough to challenge the entire Southeast. A representative committee was appointed to contact denominational leaders and young people in the Southeast and consider with them the idea of a project.

The proposal met with an enthusiastic response and the matter of choosing a suitable project claimed the attention of the committee and its advisers. It was learned that the American Board is anxious to provide in Tientsin, China, a Layman's Training Center for young Chinese farmers and farmerettes, and other youth leaders, but there are no funds for it in the regular budget. This seemed to be the ideal project for the Southeast. Something really worth doing. It would give an opportunity for the young people here to express their friendship and good will for the Chinese Christian who are struggling to maintain their ideals in a period of extreme crisis. And the Training Center would be a wonderful tool for service in the hands of our missionaries in the Tientsin area.

The President of the Southeast Pilgrim Fellowship carried on an interesting correspondence with Mr. Robert E. Chandler who has been in Tientsin for a number of years who sails on September 8 to take up his work there again. He painted vivid pictures of the Chinese young people who come to Tientsin for study in short courses in spite of the fact that they have to live in crowded and uncomfortable quarters. He told of the additional work that could be done with the Training Center: Leadership Training School, Vacation Bible Schools, Young People's Conferences and Agricultural Short Courses for a much larger group. Because of this opportunity for real service the Southeast chose as its project the se-

(Continued on page 15.)

WHAT JESUS SAID ABOUT SEEKING GOD'S KINGDOM.

Christian Endeavor Topic for September 24, 1939.

Scripture: Matthew 6:19-34.

Daily Readings—

Mon.—Seek It Primarily—Luke 12: 29-34.

Tues.—Seek It By Learning Its Mysteries—Mark 4: 10-12.

Wed.—Seek It Unencumbered—Matt. 19: 23-26.

Thurs.—Seek It As a Little Child—Mark 10: 13-16.

Fri.—Seek It Through Repentance—Matt. 21: 28-32.

Sat.—Seek It Through Love—Luke 10: 25-28.

Jesus' advice is to seek God's kingdom first and other things will find their proper place in our lives. If we seek the kingdom of God first, we have an attitude to pray "Thy Kingdom Come." This is the spirit in which the disciples were taught to pray.

God's kingdom begins within the individual but it does not stop there. It finds enlargement only as the individual seeks to promote the cause of Christ. In this way we become kingdom builders.

Let someone speak on methods of seeking God's kingdom (refer to daily readings).

Let others discuss Kingdom Building Tasks.

Questions for Discussion—

1. What are the marks and traits of one who truly is a seeker for the Kingdom of God?
2. What is the relationship between the personal and social elements in the Kingdom of God?
3. What evidence do we have that the "kingdom builder" must be whole-souled in his loyalty to God's cause?
4. What are some enterprises in which local Endeavorers can join with other Endeavorers?

For Meditation—

Christian, rise and act thy creed.
Let thy prayer be in thy need;
Seek the right, perform the true,
Raise thy work and life anew.

Let thine alms be hope and joy,
And thy worship God's employ;
Give Him thanks in humble zeal,
Learning all His will to feel.

—Anon.

Suggested Hymns—

"I Love Thy Kingdom, Lord."
"Jesus Shall Reign."
"All Hail the Power of Jesus' Name."

S. E. M.

"To friendship every burden's light."

Sunday School

Rev. H. S. Hardcastle, D. D.

MICAH: A MESSENGER OF SOCIAL JUSTICE.

Lesson XII—September 17, 1939.

Golden Text: *What doth Jehovah require of thee, but to do justly, and to love mercy (kindness), and to walk humbly with thy God?*

Lesson: Micah 3:1-12; 6:6-8.

A Preacher from the Country.

Micah was born and reared in the country. People in the country, as a rule, live closer to God than people who live in cities. Religion is more real. The world owes much in the sphere of religion to men and women who came from the country. Take out of the churches of the average city the people who came from the country, and you would take out some of the best and most fruitful men and women. Take out of the ministry the men who were reared in the country, and there would be great gaps in the ranks. You folks who live in the country, who are members of rural Sunday schools and churches are more important than you think. A decline in religion in the country and small towns would be a disastrous thing for religion in general. And you ministers who are serving rural churches—your work is important, strategic, vital. Be not weary in well-doing. Christ is depending on you.

Hitting Right Out from the Shoulder.

This man, Micah, did not mince words. He saw the hypocrisy, the formality, the futility, and the inadequacy of the religion of the leaders, and of the people in general. He saw what had happened to the people as a result of the luxurious and extravagant policy of the leaders who had oppressed the people with forced labor and heavy taxes, and with tribute to be paid to foreign nations. Avaricious landlords took possession of the lands and houses of the people, the poor, and even widows were ejected from their homes, justice became a mockery, oppression flourished.

Even more sinister things had come to pass. Micah speaks out boldly against them. To list them is to see on what dangerous grounds the nation was resting. In addition to charging them with "abhorring justice, and perverting all equity," he denounces them for "building up Zion with blood"—their palaces and public works had been built with the blood of forced labor; they had built Jerusalem with iniquity—graft and dishonesty flourished. This was bad enough, but worse was yet to come.

"The heads thereof judge for reward"—what hope is there for a nation when judges can be bribed, when they render verdicts for money? "The priests thereof teach for hire"—how much vitality can there be in religion when its leaders become simply professional? "And the prophets thereof divine for money"—what can you expect when those who are supposed to emphasize the spiritual in religion, are concerned only with seeing what they can get out of it, and when they preach only what those who pay, want preached? These three indictments of Micah concern the integrity and the hope of a nation. Alas! for any nation or community where those who administer justice and those who teach and preach, are covetous and corrupt.

Now this plain, country preacher boldly denounced the wickedness in high places. He called a spade a spade, and told the priests and princes that they were sinners, that they cried unto Jehovah in vain. Because they had shut their eyes to the light, they had lost the power to see the light. Because they deliberately disobeyed the truth, they had lost the power to see the truth. Because the leaders of the nation had deserted Jehovah, He was going to suffer the hated foreigners to lay waste their country, and even destroy their sacred city. And this prophecy came true in a literal sense.

Hush Money for Almighty God.

The interesting thing about the situation in Judah was that although the nation was steeped in sin and selfishness, formal religion was at a high peak. The princes and priests were observing the outward forms of religion punctiliously. They thought that they could bribe Jehovah by giving him a multitude of offerings and sacrifices. They thought that the temple itself was a thing to conjure with, as long as it was in their midst, they were safe. They thought that because they were Jehovah's chosen people, they could get away with most anything, so long as they performed their formal rites and ceremonies. Micah bluntly told them that all these things were to no avail. God's favor could not be bought. Burnt offerings and sacrifices could not be used as bribes. There was for Him no substitute for sincerity and right conduct. No amount of sacrifices and formal religious observances could be a substitute for right living. Micah was one of the great voices for what we now call "social action" or the "social gospel." He still has something to say to those who deny through the week by their lives, what they profess with their lips on Sunday. He still has something to say to those who think that because they keep a Bible in their home, or give something to the church, or go to church, or say their prayers, that they can play fast and loose with ethical ideals and spiritual laws.

What Doth Jehovah Require of Us?

If Jehovah is not pleased with "thousands of rams," or with "ten thousands of rivers of oil," if he will not be satisfied even with the offering of one's first-born son, then what in the world does he want? the people might have asked. In reply Micah speaks what Dr. George Adam Smith says "is the greatest saying of the Old Testament" and that is excelled by only one verse in the New Testament. These words are inscribed as a motto of the Alcove of Religions in the reading room of the Congressional Library in Washington, D. C.: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God."

Here is a summary of one's duty toward man and toward God. To do justly, to do unto others as we would have them do unto us, to show the spirit not only of justice, but of mercy, and to walk humbly with one's God; to have a spirit of dependence upon God; to have a teachable spirit; to be willing to put aside all false dignity and to serve others; to be motivated by the right spirit within—this is what Jehovah requires of one, at least that was the highest expression of religion in the Old Testament. Even Micah, who scaled the heights of spiritual religion far beyond his contemporaries, did not come to the summit of spiritual religion as expressed in the words of Jesus. But his words must have come with a strange accent to the people of his day, who put so much emphasis on the forms of religion to the loss of the spirit.

Dr. W. J. Mayo, of the famous Mayo Clinic, says: "Not one in ten of those now drinking is really addicted to alcohol, but the number of those beginning to drink in the years since repeal is enormous; perhaps thirty million people are drinking today." And he believes that at least ten millions of these will be addicts in the years to come.

By Chaplain H. E. Rountree

MONDAY.

"The Dragon Fear."

"Be strong, fear not: behold your God . . . will come and save you."—Isa. 35:4.

Fear everywhere is defeating us all; fear of discharge; fear of failure; fear of sickness; fear to commit one's self; fear of poverty; fear of death; fear of the boss; fear of loss of job; fear . . . fear . . .

After all, fear is quite needless. If we knew how to cast our care upon Him: if we only knew that He would take care of us: if we only believed that He doeth all things well to those that love and serve Him: if we only trusted Him that to "be with us in the sixth trouble and the seventh not to forsake us," and that He will never leave us, we would have no cause to worry.

Let us say "The Lord is my helper, and I will not fear what man shall do to me."

Prayer—"O Master, we would trust Thee more, know Thy love, and thought, and so trust Thee that we may not be dismayed." *Amen.*

TUESDAY.

"Only One Incident."

"And the priest . . . of the Lord stood firm on dry ground . . . until all the people were passed clean over the Jordan."—Joshua 3:17.

Our text is a story of a miracle of the Bible. But moderns call miracles "an incident." A preacher friend, only the other day, undertook to rationalize the Bible to me. He looks upon the prophecies as but foreseeings of wisdom and not as divine prophecy. He also calls the miracles "an incident." We believe the Japanese refer to their savagery in China as "The Chinese incident." What will the Lord do with folks like these?

Miracles are still happening every day. Nothing short of miracles could have made history as it is. Sometimes we wonder where God is, but then we find Him within us, and we find Him in the mighty silent forces for good. When we do, our faith takes a fresh hold, and we believe and trust in God more.

Prayer—Our Father, we are Thy children. Help us to have more faith, and be always found steadfast and free." *Amen.*

WEDNESDAY.

"The Christian's Level."

"The son of man came eating and drinking . . . a friend of publicans and sinners."—Matt. 11:19.

A young Christian was rather dismayed once to find himself the guest in a home where the bedroom had no heat, the weather was cold, the dining-room was a lean-to where the snow penetrated through. Friends sought to have him go elsewhere where he would be more comfortable. But his host had welcomed him, had received his conversation with pleasure, and so he stayed. The outcome was: changed lives in that home. They all joined the church, and a revival took place in that community.

The Apostles found fault with Jesus, but Jesus spent His days in the homes of the lowly, in the streets where the common people were: and they heard Him gladly, and the world was saved thereby. We need the "Upper Room" experiences, indeed, but only for purposes of power. On the level with folks is where we shall still find Him.

Prayer—O Lord, forgive us of our selfishness and neglect, and send us, Lord, to do Thy work in the hearts of men! *Amen.*

THURSDAY.

"I Can."

"I can do all things through Christ which strengthened me."—Phil. 4:13; also read II Tim. 2:17.

A soldier wrote home to mother from the trenches. In this letter he said, "My happiest moments are those spent reading my Bible, and saying over and over that little verse you wrote therein:

So nigh to grandeur is our dust
So near is God to man
When duty whispers "lo, thou must."
The youth replies, "I can."

Men who are joining our Navy these days are a fine lot. We are delighted to know that so many of them cherish the faith of their upbringing. The Ship's Service buys one hundred prayer books each quarter for free distribution. That is not enough. Our men are trying to hold to their faith in God.

Prayer—Our Father, be with us, and help us to undertake great things for Thee. *Amen.*

FRIDAY.

"The Greatest Heroism."

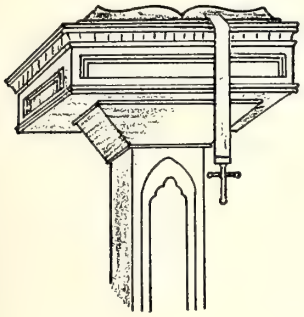
"God gave us not a spirit of fearfulness, but of power and love."—II Tim. 1:7.

"Let us therefore draw near with boldness unto the Throne of Grace, that we may receive mercy . . . and help in time of need."—Heb. 4:16.

An officer in the navy had conferred upon him yesterday the highest honor the United States Navy can bestow, the Distinguished Service Medal. It was conferred for his bravery in the sinking of the *Panay* in the Yangzte River, China.

The world honors men for their bravery in battle and for their courage in facing the enemy. But the most heroic thing one ever did is to stand before a congregation, many of whom are pals, and witness for Christ. When one falls into the hands of friends who would entice them to sin, it takes courage to say no. But what a witness for Christ! Man offers no reward for this kind of heroism, but Christ does—a crown of life.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. AUBREY C. TODD, SANFORD, N. C.

RELIGION IS DYNAMITE.

"How are such dynamic things done through Him?"—Mark 6:2.

In Lloyd Douglas' "Forgive Us Our Trespasses," Julia finds that by forgiving those she has hated she is released of the poison that has made life seem bitter. She writes a letter to her unborn baby, in which she explains how she obtained this power, with the hope that he might also find such a power. Dinny is a grown young man when he finds his mother's letter, and after reading it, he immediately decides to give the plan a trial. He explains his plans to an old country rube by the name of Jason, and Jason ejaculates: "Yer handlin' dynamite, by golly! Julia said 'twas a sort o' a power, 'n' c'd always count on what she spoke. She's put this stuff in yer hands, 'n' told you how t' shoot 't off. Goldarned if yuh hadn't better do 't th' way she says."

Religion is dangerous! Multitudes of blundering fools who did not know how to handle it have blown their brains out. Bloody massacres, unjust inquisitions, merciless programs, and "Holy" Crusades have been advanced in the name of religion. Yet, "thousands who, weary and nameless, the straight, hard pathway trod" have rightly used this power to shake the very foundations of civilization.

Prince Siddartha, the great Buddha, found the source of this power while sitting under the Bodhi tree, and went out, a rebel to Brahmanism, to tell others of the way of salvation. Jesus of Nazareth left his carpenter's shop in order that he might give all of his time in telling others of the way of life. "And to as many as believed in him, gave he the power to become the sons of God," even as he himself was a son. Mohammed, six centuries after Jesus, received from the angel Gabriel this same power, and devoted his life to telling it to others. He was persecuted and reviled, having to flee from his own city, but he lived to see all of Arabia accept the plan of salvation that he had found. Socrates, a rebel to the Greek gods, became a "gadfly" and "buzzed" his way into the hearts and lives of his people. Confucius, a rebel to Taoism, could find no rest until others knew what he knew. Michelangelo translated this power into art. Wagner put it into music. Goodhue built it in stone. And what shall I say of Emerson, Tagore, Einstein, Kagawa, Gandhi, and Schweitzer?

Where did they find this power? Why is it so hard to obtain? Why does the church keep so silent about it? Not only has the church kept silent, but has been responsible to a great extent for the concealing of this source of power. We have wrangled over creeds and doctrines, divided over petty trivialities, and hugged to our bosom the non-essentials while the very essence of this power has escaped. Even in this enlightened twentieth century, it seems as if we are as far from the truth as we have ever been.

The Modernist has done as much to prevent the simple teachings of Jesus and to lead the church astray as any one factor in our present generation. The Modernist is neither modern nor is he Christian. He says that Jesus is not a Person of the Trinity, but, neither will he admit that Jesus is as other men. He says that the Bible is not the infallible word of God, neither is it to be placed on the same level with other great inspired literature. He will not discard the creeds, yet he says them with a "mental reservation" and will not accept them at face value. By trying to reconcile religion and science he has only made the gap more obvious. His middle position is not even clear to himself.

Neither is Fundamentalism Christian! Although it is hard to believe, there are still people in this world who believe that the fundamental tenets of the Christian faith are the Virgin Birth, the Walking on the Sea, the belief in a personal devil, the second coming of the Lord, and the Millenial Reign. Some churches think these are the essential beliefs for one who desires to unite with the Christian Church. Isn't it strange that Jesus never considered important the things that the Fundamentalists say are the main body of the religion called by his name? Doesn't it seem like blasphemy to even think of Jesus asking such questions of one who wanted to follow him?

Jesus was not a miracle-man, nor did he depend on magic to get people to follow him. The power that was in Jesus needed no such proof. It was a power that shone through his very being, wherever he went, and was so powerful in its effect that men were willing to leave all they had to follow him. He never asked, "Do you believe I am the second person of the Trinity and was born of the Blessed Virgin Mary?" He asked, "Did you feed the poor? Did you visit the sick? Did you clothe the naked? Did you love my brothers?" That's the dynamite of religion! It's easy to answer yes to the silly doc-

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—O Father, give us courage to learn of Thee and witness for Thee, our King. Give the unsaved the courage to rise up and follow Thee. *Amen.*

SATURDAY.

"At Your Service."

"Make thy face to shine upon thy servant."—Psalm 119:135.

He was on his vacation, and sleeping on the train. The conductor tapped him on his shoulder seeking his ticket. Though in a stupor, a characteristic smile illuminated his face as he opened his eyes, "What can I do for you?" came the genial question.

There is no provision in God's Word for those who take a vacation from Christian living, or Christian service. Paul said, "be instant in season and out of season." The habit of smiling and offerings one's services serves many an evil situation.

Prayer—Our Father, as the face of Jesus reflected Thy glory, give us grace to reflect always Thy Spirit toward our fellowman, and make us true and humble servants. *Amen.*

SUNDAY.

"Dead but Living."

"This is John the Baptist: he is risen from the dead."—Matt. 14:2.

Yes, Herod succeeded in taking the life of John the Baptist. But he could not kill the influence of the man's life. Happy the lot of the man, woman, or child who so lives that, after his death, one can say: "What an indelible impression he has made on the lives of so many precious souls who go on speaking through other souls when all trace of his name is effaced!"

Prayer—O God, today may we be able to do something, say something for Thee! *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The weather has been very warm and for the past ten days it has given our farms boys a fine opportunity to make hay. They have been working early and late and have about fifty tons cured and in the barn and have about fifty tons more to cut, cure, and get in the barn. If we can have open weather for another ten days and nothing happens, we ought to get it in. One hundred tons of hay is a lot of hay, but when you have fifty head of cattle and four mules to eat hay, it takes a lot of hay during the year. The Christian Orphanage has a splendid herd of cows—Holsteins, Jerseys, and Guernseys. This herd has been built up to fifty cows during the last fifteen years from a herd of seven or eight cows. We are drifting into a herd of purbred Holsteins and hope in a few years to have as fine a herd as can be found in this section.

The Orphanage Singing Class visited Wake Chapel Christian Church last Sunday and put on their program at eleven o'clock in the morning. A fine audience was present to hear them. After the service the good women spread an excellent lunch on a table in the shade of the trees. Bro. W. J. Ballentine furnished cold milk and Bro. C. A. Ballentine plenty of cold ice water and everybody enjoyed it and had a pleasant time. The children enjoyed their visit so much that they hope to go back sometime and give another program. We want to thank each and every one for their special kindnesses to us. We carry this Singing Class to our churches in order that they may get a glimpse, at least, of what we are trying to do for the children in our care. Miss Erie Lane, my assistant, has worked hard to get up a program that will carry a message which will be uplifting to those who hear. It is built around the theme "Doing Our Best."

We hope to get invitations from a number of churches between now and the second Sunday in December. Any church wishing the class to put on their program in the church please write me and if we are not already dated up for that Sunday we will be glad to visit your church. If we are already dated, we will write you the dates we have no appointments so you may select another time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 14, 1939.

Amount brought forward		$9,358.72
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Oak Level	$ 1.00	
Clayton	1.00	
Amelia	1.00	
Wake Chapel	6.97	
		$ 9.97
N. C. & Va. Conference:		
Lebanon	$ 1.22	
Mt. Bethel	1.72	
Greensboro, First	9.39	
Hebron	1.00	
		13.33
Western N. C. Conference:		
Smithwood	$ 2.22	
Pleasant Hill	5.64	
Pleasant Cross	1.64	
Pleasant Union	1.21	
Needham's Grove	1.27	
Flint Hill (M)	.63	
Sophia	3.04	
High Point, First	.83	
Ramseur	7.34	
		23.82
Eastern Va. Conference:		
Rosemont	$ 15.30	
Bethlehem	3.89	
Franklin	10.00	
Oak Grove	1.65	
Holland, July & Aug. ...	11.96	
		42.80
Valley Va. Central Conference:		
Linville	$ 7.10	
Timber Ridge	1.38	
Wood's Chapel	1.17	
Mt. Olivet (G)	2.12	
Bethlehem	1.49	
		13.26
Singing Class.		
N. C. & Va. Conference:		
Greensboro, First		13.30
Special Offerings.		
Mr. May	$ 3.00	
Mrs. Phillips	5.00	
Mrs. Hamilton	36.00	
Mrs. Dalton	6.25	
Jesse Cox	10.00	
		60.25
Total for week		$ 176.73
Grand total		$9,535.45

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph′ē-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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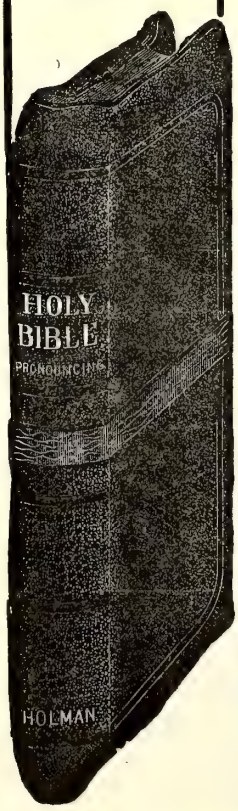

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ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

CARLTON.

Franklin Monroe Carlton of Durham, N. C., passed to his reward on August 8, 1939, at the age of eighty-two years. Funeral services were conducted at his home by Dr. S. C. Harrell and Rev. G. W. Perry. Interment was in O'Kelley's Christian Church cemetery. Mr. Carlton had been in declining health for the past two years and critically ill for one week.

He was born in Chatham County in the O'Kelley's Chapel community. He was the son of Anderson Monroe Carlton and Jane O'Kelley and a direct descendant of James O'Kelley, founder of the Christian Church. At the age of twenty-one he moved to Durham and entered the mercantile business.

He first married Miss Alice Turrentine of Durham, who died in 1910. In February of 1911 he married Miss Martha Dillow of Baltimore, Md., who survives. Also surviving are a large number of nieces, nephews and other relatives. He was the last member of his immediate family.

DUKE.

Mrs. Susie M. Duke, wife of R. Thomas Duke, of Newport News, Va., passed from temporal to spiritual life on August 26, 1939. Mrs. Duke was a native of Nansemond County, but had lived in Newport News for thirty years. She was a member of the First Congregational-Christian Church and a deaconess. She loved her church devotedly and was interested in all its expressions of service.

Of the immediate family she leaves her husband; two sons, Tommie, Jr., and Freddie; a sister, Mrs. J. W. Holland of Suffolk; and one brother, J. B. Hueter of Hampton. She was fifty years of age.

The funeral was conducted from her church on Monday, August 28, at three o'clock. Rev. Robert Lee House, a former pastor, assisted the writer in the service. The floral offerings were beautiful and abundant, attesting to the beauty of the life she lived.

May the mantle of her church responsibilities fall upon another as worthy as she, and may the Father speak His peace and comfort to all the bereaved.

JESSE H. DOLLAR.

WILLIAMS.

On July 19, 1939, God in His infinite wisdom saw fit to remove from her earthly home Mrs. Lula B. Williams, who was a charter member of the Woman's Missionary Society of Mt. Carmel Christian Church.

Therefore, be it resolved:

1. That we, the members, bow in humble submission to God's will, for we know our Heavenly Father doeth all things according to His love and mercy.

2. That we extend to the family our warmest sympathy and earnest prayers that God's promises may fall soothingly upon their sad hearts, and that when life's work is done they may form an unbroken circle around His throne.

3. That a copy of these resolutions be sent to the family, a copy be recorded in our minutes, and a copy sent to "The Christian Sun."

Mrs. LILLIAN UZZELL,
Mrs. ELISHA BRADSHAW,
Mrs. E. W. BEALE,
Committee.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

curing of funds to purchase land and buildings for a Laymen's Training Center in Tientsin, China.

The funds for this project will be an additional gift to missions. They do not conflict with any apportionment young people now have and cannot be counted on the church's regular mission apportionment. The church, however, may receive credit for having made this special gift by reporting it under the head of "other gifts." The offerings are to be entirely voluntary and made because of a desire to share with the Chinese some of the good things young people here enjoy. They are to be an expression of Christian love and friendship and an opportunity for those who give to enjoy a real experience in Christian sharing.

Every young person in the Southeast will want to have some part in the China Friendship Propect. Sharing in this splendid adventure will make for growth in Christian personality and will help to make the world more of a Christian community. Thus the Southeast Pilgrim Fellowship's project will be a step toward realizing the dream of Christian Youth.

SUN'S PULPIT.

(Continued from page 13.)

trinal questions of the Fundamentalist and to submit to the middling position of the Modernist, but one can still do this and know nothing of the power of Jesus. It's a different story when one is asked to take a definite stand for the right, for love and beauty, and to be willing to die that these might triumph. It's quite a different story when one is asked to change his life.

If we could get beneath all the stained glass, liturgy, ritual, creeds and dogmas, and see the simple teachings of the Master, I'm sure there would be dynamite loosed. If we were willing to be crucified that labor were justly rewarded, that the Negro were treated as a god-child, that the Jew were given his rightful place in society, and that beauty were recognized as an attribute of God, I'm sure that some ministers would be "taken for a ride," that some church members would be asked to leave the fellowship of the church; but it's the only way we can live and call ourselves Christian. Follow, ye who dare!

"Prayer is vital, and the true Christian will find that the indwelling Holy Spirit draws the heart to God in prayer. Early in the morning, especially, we should find ourselves alone with God. Do not think, however, that by multiplying prayer meetings you are going to find the sanctifying power of God in your own life. I have found that it is prayer with the open Bible that prevails."

"It is in the relaxation of security; it is in the expansion of prosperity; it is in the hour of dilatation of the heart, and of its softening into festivity and pleasure, that the real character of men is discerned."

The Southern Convention and Its Conferences

The Southern Convention of Congregational and Christian Churches includes five Conferences in Virginia and North Carolina. The Convention has the same relation to the General Council of Congregational and Christian Churches as other state Conferences.

The Southern Convention undertakes to do several definite things. It owns and operates Elon College and the Christian Orphanage at Elon College, N. C. It publishes "The Christian Sun" under the direction of the Board of Publications. It does home missionary work through the Mission Board, which also collects money for foreign missions which it forwards to the American Board. Leadership training, young people's work, and religious education are sponsored by the Board of Christian Education. The support of aged ministers, their widows and orphans, is taken care of by the Board of Superannuation. The work of Promotional Secretary is financed by the Convention, the Mission Board, and the Board of Christian Education.

These services are made possible because the Conferences and their churches are willing to cooperate through the Convention. The Convention asks the Conferences for a few definite things. The figures below indicate the strength of the Conferences and the requests of the Convention:

Valley of Virginia:
22 Churches.
2,422 Members.

225 *Christian Sun* Subscriptions.
$2,750 Apportionment.

Western North Carolina:
40 Churches.
3,638 Members.

325 *Christian Sun* Subscriptions.
$7,500 Apportionment.

Eastern North Carolina:
47 Churches.
5,570 Members.

350 *Christian Sun* Subscritions.
$6,250 Apportionment.

Eastern Virginia:
44 Churches.
9,997 Members.

1,050 *Christian Sun* Subscriptions.
$15,000 Apportionment.

North Carolina and Virginia:
45 Churches.
8,662 Members.

1,050 *Christian Sun* Subscriptions.
$11,500 Apportionment.

Pastors who are honored with leadership in the churches of the Convention are expected to guide their people in supporting the Boards and Institutions of the Conferences and Convention. Without the cooperation of pastors and churches the work cannot go forward, but with their cooperation progress is assured.

The next few weeks will complete the record for this Conference year. Now is the time for a final check-up on the year's activities and to do the necessary things to meet the expectations of the Convention and Conferences. It is better to go above the quota then below, for the world is desperately in need of the services which the Church can render.

Please Raise Your Conference Apportionment in Full

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast

VOLUME XCI. RICHMOND, VA., THURSDAY, SEPTEMBER 21, 1939. NUMBER 38.

Elon College Library 3X

1889 Elon College Golden Anniversary 1939

FOUNDER'S DAY

THEN.
(Left.)
It was in this building that Elon College began in 1889. Offices, class rooms, and the boys' dormitory were all in this building.

NOW.
Above is pictured the present administration building in which are modern offices and class rooms. This is one of the five buildings which were erected after the old building above burned in 1923.

OUR WORK AND WORKERS

The Rev. Floyd M. Price of Hiawatha, Kan., is to preach at the Henderson Christian Church on next Sunday, September 24.

The Promotional Secretary was the guest speaker at the Woman's Missionary Society of the First Christian Church, Burlington, N. C., on last Monday.

Dr. L. E. Smith, Rev. Aubrey C. Todd, and Rev. A. Lanson Granger were among the North Carolina pastors attending the Eastern Virginia Ministerial Association in Suffolk on Monday of this week.

The Rev. Thurman F. Bowers of Greensboro, N. C., is finishing out the Conference year at Apple's Chapel and Hine's Chapel for Rev. C. L. Moody, who is now a student at the Divinity School of Yale University.

Miss Edna Fulcher, who for six years worked in the office of the Board of Christian Education, has accepted work with the Christian Temple, Norfolk, Va., and is now located at 514 South Main Street, Norfolk, Va.

A revival meeting is being held this week at First Christian Church, Portsmouth, Va. The pastor, Rev. Robert Lee House, is being assisted by Dr. H. S. Hardcastle as preacher and Rev. Ernest Emurian, a young Methodist minister in Norfolk, as song leader.

The Rev. J. Everette Neese has recently left Henderson, N. C., and entered Andover Newton Theological Seminary in Massachusetts. Mr. Neese is the acting president of the Eastern North Carolina Conference and expects to return for the Conference session.

Rev. J. Howard Smith, pastor of our church at Lynchburg, Va., recently spoke to the Lynchburg Ministerial Association on "Religion in Mexico." The Church of the Brethren and Cabell Street Interdenominational Church have also heard the Rev Mr. Smith on the same subject. This is the outgrowth of his summer visit to Mexico.

The family of Rev. J. E. McCauley is now located at Route 1, Henderson, N. C., where Mr. McCauley becomes pastor of the Liberty Vance Church on November 1. The children have entered school. On September 30 the Rev. Mr. McCauley completes a pastorate of eight years with the Richmond Church. He is available for ministerial service during the month of October and for one or two Sundays per month during the coming year. Anyone interested in securing his services may reach him at 3206 Grove Avenue, Richmond, Va., until October 1, and after that at Route 1, Henderson, N. C.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of September 24, 1939.

Sun.—A King Prays—II Sam. 7: 18-29.
Mon.—A Father's Counsel—I Chron. 28: 9-10.
Tues.—A King Gives Thanks—I Chron. 29: 10-19.
Wed.—A King Dreams—II Chron. 1: 7-12.
Thurs.—The Glory of the Lord—II Chron. 5: 11-14.
Fri.—A Call to Humility and Prayer—II Chron. 7: 12-16.
Sat.—A Covenant in Righteousness — II Chron. 15: 1-7.

JOIN WITH US IN READING THE BIBLE.

HOMECOMING DAY AT NEW ELAM.

Homecoming Day will be observed at New Elam Congregational-Christian Church in Chatham County on the first Sunday in October. The public is invited to come and bring a basket lunch. All church members, ex-church members, and former pastors of New Elam are especially urged to be present.

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The Woman's Missionary Conference of Eastern Virginia will meet at Richmond Christian Church, 3000 Grove Avenue, Richmond, Va., on Friday, October 20, 1939, at 10:30 in the morning. Attention is called to the fact that the date of the meeting is changed from October 6 to October 20.

MRS. HERBERT HARRELL,
Secretary.

EAST ALABAMA ASSOCIATION.

The East Alabama Association of Congregational - Christian Churches will meet with the Langdale Christian Church on October 11-12. A large attendance is desired and expected. It will make entertainment easier if those planning to attend will notify Mrs. Ila Cole, Langdale, Ala. The entertaining church is anxious to be ready when their friends arrive and requests that cards sent from the church be returned as soon as possible. Rev. J. D. Dollar, Route 3, West Point, Ga., is the pastor of this church.

NORTH CAROLINA WOMAN'S CONFERENCE.

The North Carolina Woman's Missionary Conference will hold its annual session at Ingram Christian Church, Ingram, Va., on Tuesday, October 10, 1939, beginning at ten o'clock in the morning. Representatives from all churches, and especially those having missionary societies, will be appreciated.

We are to have a very great privilege and opportunity in that Miss Ruth Seabury will be our guest speaker, and we want to give her ample time. It is also necessary that we hear the regular reports and conduct the business on which our organization depends.

MRS. J. H. LIGHTBOURNE,
President.

THE MISSION BOARD MEETING.

The Home and Foreign Mission Board of the Southern Convention of Congregational - Christian Churches met at Suffolk, Va., on Wednesday of last week and spent the full day considering the work of our church. The meeting began at nine o'clock and closed at six o'clock. Reports indicated that most of the home mission work being sponsored by the Board is in good condition. The Board voted to continue its support at Ocean View, Richmond, Winston-Salem, Hopewell, Elm Avenue, Portsmouth, our three mountain churches, and in four pastorates in the Valley of Virginia. A new church is being started at Asheboro, N. C., and the Board voted to assist with the pastor's salary there. Rev. A. Lanson Granger is the pastor.

Fitting resolutions were adopted concerning Mrs. E. W. Boshart, a member of the Board who recently passed away. Miss Dorothy Truitt of Greensboro, N. C., was elected to fill the vacancy.

"Some people think that heaven will be partitioned off, and that Baptists, Methodists, Catholics, Presbyterians will have separate quarters. Heaven would be a strange place indeed if it were what some people preach and what some other people practice!"

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

A WORLD AT WAR.

Four hundred million Chinese have been attacked by the Japanese in an undeclared war of two years' duration. The crushing blow of Hitler and his German army against Poland is the beginning of a bloody warfare against all democracies. For years the battle of words has gone on. Into the armed conflict has come socialistic Russia, and indications are that the Balkan states are being persuaded to turn to the aid of the Nazi leadership. With the fall of Poland, which may be before this goes to press, England and France will be faced with the necessity of carrying on what may be a long war with Germany and an undetermined part of the world, or of withholding their armed force until such time as the Fuhrer decides to take some other area of the world. The decision will be no easy one.

With the Russian pressure on Manchukuo released, the Japanese are increasing their torture of China. It is said by some that China could give greater resistance if the Generalissimo and Madame Chiang Kai-Shek were not so genuinely Christian and therefore opposed to war. China has never wanted war and is not prepared for it. America is not yet willing to cut off the war supplies to Japan. (We are said to furnish about 85 per cent of all Japan's necessities for carrying on the war.) With Russia for an ally for Germany and already established in Poland, and with Czechoslovakia and Poland in the hands of Germany, the German army and nation will now be well supplied with raw materials. German influence is already said to be strong in some South American countries. Today there is no part of the earth that can say with assurance that it is at peace. There is no peace, for the world is at war.

WHAT ABOUT AMERICA?

Neutrality is a big word in the United States today. Nearly all Americans would like to stay out of European and Asiatic conflicts. We want peace, and like to have friends. We fought in one European war and have never been quite satisfied about it. In fact, we were frightfully disappointed. The results were not what we expected. We have no heart to enter the arena again, for wild beasts tear up the things we love best.

When the seas were large and traffic slow, neutrality was possible. But that day has gone. Only a few hours intervene between America and the rest of the world. Our people travel everywhere. Business breaks across all national and racial lines. It is easy to say that we should not fight for Standard Oil or the American Tobacco Company, but if business enterprises cannot carry on their trade around the world, business at home will fail and citizens must suffer. This writer can see no possibility of a neutrality which means "stay out of the way" working in a world like ours. There was a time when it might, but that time is gone forever.

If men would recognize that they are brothers and would use the Golden Rule, then nations could be neutral. But mad men do not stop to think of such fine principles of conduct. The teachings of Jesus have no place in the minds of those who are running rough shod over the world today. They cannot be dealt with as thoughtful Christians can deal with each other. Love doesn't make sense for those who are crazy. Force is the only power recognized by certain modern leaders. Goodness, honor, and truth have no place in their philosophy. They are those who are causing the world heartache.

When our statesmen gather in Washington this week to consider our part in the world situation, they will need superior wisdom. There is no easy and complete answer as to what should be done. Suggestions from those who have constructive ideas will certainly be needed and will likely be appreciated. Statesmanship and not partisanship is imperative.

In times of strain like the present, the Church is under obligation to furnish the counsels of brotherhood, for, whatever may seem to indicate the contrary, human beings are all brothers and God is their Father.

IT IS NO TIME TO FAIL.

Closed warehouses make it difficult for tobacco farmers to meet their church obligations. Rising prices of foods unbalance the budget of many a home. The world war and the fear that America may become involved in it tends to make people cautious concerning their expenditures. It sometimes happens that the first reduction in expenses is the contribution to the Church.

We are agreed that what the world needs today is the message of Christ as proclaimed by the Church. This being the case, it is important for the Church to increase its activities rather than diminish them. Our home and foreign missionary work should be greatly strengthened in the immediate future. Our home mission money goes to put new life into old churches and to build new ones. The foreign mission money carries on all types of church work in several areas around the world. The needs of today make it necessary for our Conference Apportionments to be paid in full.

An increase in contributions to Church enterprises will indicate a renewed faith on the part of those who contribute. It may be a little more difficult to contribute now than it was some months ago, but the world needs the reassurance from the Church that its membership is interested in its messages and program. Confused and distressed people around the world are anxiously awaiting the help which can come from a renewed Christian Church.

It is no time to fail. It is a time to increase our efforts and our contributions. It is a time to show new loyalities and enthusiasm. It is a time for new devotion and new service. The way we express these high qualities is largely manifest by (Continued on page 15.)

The Original Faculty of Elon College

By Dr. E. L. Moffitt.

[Address delivered at Elon College on Founder's Day, September 14, 1939.]

When President Smith asked me to appear on this program today, representing the original faculty of this institution, my first reaction was to refuse to do it—in fact, I had a bad case of "inferiority complex." Faced with all these handsome, modern buildings, with the very last word in design and equipment, and conscious of all these experts in administration, M. A.'s, Ph. D.'s, D. D.'s, etc., who are largely responsible for the very high rank which Elon holds among her sister institutions today; and letting my memory carry me back fifty years to this old grove, with its one building for administration, instruction and housing for male students, and it far from completed—walls not plastered, only a few split-bottom chairs for furnishings, no light but oil lamps, no heat but wood stoves, no water but the old college well, only five professors and two department teachers, and seventy-six students; and realizing further that not one out of a hundred of those who would be present on this occasion would even know half of the names of the members of the original faculty, is it any wonder that I should hesitate to be the voice out of that almost forgotten past?

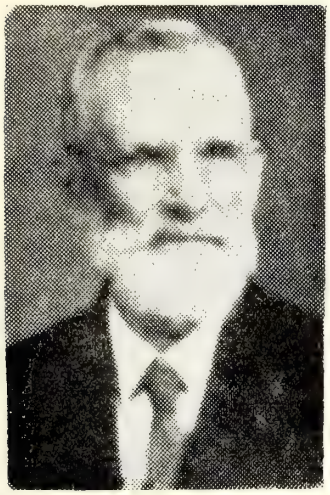
However, in the midst of these reflections there came to my mind a description I read years ago of a picture that hangs on the wall of one of the public libraries in a little New England town. The picture is entitled "The Dawn of Ignorance." "The scene is laid in pre-historic times, when man had not yet emerged from savagery. In the foreground is presented to us a savage man with the rude implements of the Stone Age around him. But it is not of these instruments he is thinking. Far away in the distance he sees a vision of a great city, and he has lifted his forehead to view it. And, as he looks he realizes the rudeness of his surroundings, the brute discomfort of his dismal cave, the crudeness of his tools, the poverty of his life. A divine discontent awakens within him. He sees what he may become; he realizes in this supreme moment of his enlightment what he may achieve, and he knows for the first time the depths of his own ignorance.

"This experience which must have come again and again to pre-historic man, comes to us, his descendants still. The saviors of the world are not the men who are callous or indifferent, nor the men who live in the gloom of hopeless despair, but the men who see visions of what may be, and are not disobedient to the heavenly vision."

I think it must have been a feeling somewhat like this that stirred in the hearts of those men and women of faith and vision in the Christian Church fifty years ago, when led by that great man of almost unbelievable faith, Dr. W. S. Long, Elon's Founder and first president, they decided to build Elon College. And but for the fact that the little band of men and women who stood in the midst of those crude, meagre surroundings, were not thinking of the poverty that hampered them in all their appointments, but kept their eyes on a vision of what they and their successors through the years to come might achieve, but for this continuing faith, this hope, this great institution would still be a dream, and not the reality that we of the past are just as proud of us as you are today.

I realize that, perhaps, there are some here who will take this last statement with a "grain of salt." Some people think that the older generations live in the past, and believe that all old things are best. We may not be quite as liberal in all our views as some of the younger generations, but—believe it or not—we are not quite as averse to change as the good old brother you perhaps heard of who lived when automobiles were not so common as they are now. His pastor was fortunate enough to be able to own a car, and he rode to church in it every Sunday. This good brother stood it as long as he could, then he wrote the pastor an anonymous letter complaining about his riding to church in an automobile. He called his attention to the fact that Christ never rode to church in a car, and he ought not to do it. The next Sunday the parson read the letter in church and announced that, if the good brother who wrote that let-

FOUNDER'S DAY SERVICES AT ELON COLLEGE.



DR. J. U. NEWMAN.

ter would present himself at his gate the next Sunday morning, properly saddled and bridled, he'd be glad to ride to church as the Master rode into Jerusalem on that triumphal day many years ago.

On the contrary, we rejoice at the progress that has been made, the successes that have been achieved by those who have followed us during those fifty years of dark days and bright ones, of days of almost despair followed by days of heartening hope and cheer. Why wouldn't we be proud of the changes that have been wrought under the administrations of those who followed us? Especially of the great building program under the administration of that master builder, Dr. W. A. Harper, and his co-workers, and the wonderful internal expansion program of his distinguished successor, Dr. Leon E. Smith, and his capable and faithful associates. But for the fact that they took up the work where we left off,

MRS. J. M. ROBERTS.

and carried on with ever increasing success throughout the half century that has passed, the work that we did in those hard but ever hopeful years would have come to naught, and even the one out of a hundred who has remembered would have forgotten.

And, come to think of it, Mr. President, your young modern day enthusiasts and university trained specialists haven't got much on us old timers after all. It's true your splendid material equipment, with all these magnificent buildings, laboratories, libraries, gymnasium (and I say that kind of gingerly), Y. W. and Y. M. C. A. halls, sororities, fraternities, and what have you, I say that it's true that all these things, looking back

DR. WILLIAM S. LONG.

from here make our first equipment look, indeed, almost like the implements of the Stone Age. But when you come to take a look at the *mental* and *spiritual* equipment of the college in those gay nineties, I don't know as you have much on us.

Why, just glance at the faculty page of one of our first catalogs, and judge for yourself: Here's Rev. W. S. Long, A. M., D. D., President and Professor of Biblical Instruction and Natural Science, and then there's Rev. J. U. Newman, A. B., M. A., Ph. D., D. D., that wonderful member of that first faculty, who was professor of Greek and Mathematics, and who all these years has remained faithful to the college, through trials and tribulations, days of doubt and sometimes almost despair, but who know, perhaps more than any other one of us can truly say that through all these years he has kept his forehead lifted

MRS. W. J. FARRAR.

to the future, and with the ever widening horizon, he has kept his eyes on the vision that he had in 1890, of what Elon College might be, and he has never been disobedient to that heavenly vision. I felt like I'd just like to pause long enough to pay this little tribute to that one of us who has stayed on the job all these years, and for whose faithfulness, gentleness, and helpfulness there will be hundreds, yea thousands, of young men and women who will always be thankful that they have come under the influence of his teachings and his life.

Then there's Rev. J. O. Atkinson, A. B., A. M., Professor of Latin, Mental and Moral Science; and Emmet L. Moffitt, A. B., A. M., Professor of English, German and Political Science (and I even taught French); and Professor S. A. Holleman, Principal of the Academic Department—

DR. J. O. ATKINSON.

and he taught everything, Reading, Writing, 'Rithmetic, Spelling, Geography, etc., etc.

And then the ladies—Miss Berta Moring (now Mrs. J. W. Roberts), who was listed as Principal of the Art Department, and who was in reality the whole thing.

And finally, Miss Lena Beal (later Mrs. W. G. Farrar), who was head of the Music Department and did all the teaching. And may I pause here a moment to say that, since these exercises were planned, we have had the sad news of Mrs. Farrar's death. She died September 5, and was buried in Suffolk, Va., on September 7. This message came as a shock to us all. I had written her asking her to be with us today—and I'm sure she is in spirit.

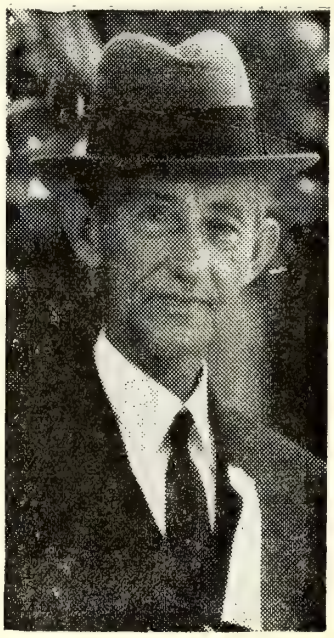
But to get back to my statement a little while ago, that you new Eloners haven't got so much on us old timers —First, *mentally*: How many of you could teach Bible and all the Natural Sciences like Dr. Long did; or Math, Latin, German, French, English Chemistry, Hebrew, Psychology, Astronomy, Greek, and Bible as did Dr. Newman at some time during those years; or Latin, Greek Mental and Moral Sciences, etc., as Dr. Atkinson did; or even all the English, French, German, and Political Science as I did—and get away with it?

The second part of my allegation, that you don't have so much on us *spiritually*, I touch lightly—but if any member of the faculty of the 90's failed to go to Sunday school or church every Sunday morning, Dr. Long wanted to know *why*, and he didn't mean "maybe." And, if we got to tinkering too much with what were then called modern trends of thought in the theological world (think of it, "modern trends of thought" fifty years ago) why, the whole church would be on our necks. So we tried to walk the straight and narrow. But, seriously, after more than half century of experience and observation in public and private life, I trust I may be pardoned if I suggest that I feel sure that a little more of Sunday school and church in our weekly programs would mean much to us all—especially to those of us who have to do with the directing of the lives of the young men and women who crowd our college halls each year in search of the best things of life.

But we have no criticism to make of you young fellows who can't teach as many subjects as we did. You live in an age of specialization, and we've lived long enough to realize that few can do many things well. It's the specialist in administration or instruction who makes himself felt most in the college world today, and who will leave his impress so deeply in the educational world that those of to-

DR. E. L. MOFFITT.

morrow will not forget the work he has done today. Few men can know very much about many subjects, and still fewer can know everything about any one subject, but the man who keeps his eyes on one field of investigation is likely to discover more truths vital to the world than the man who spends his time browsing among



PROF. S. A. HOLLEMAN.

the beauties of many fields. But while we are definitely sold on the idea of specialization, we realize that sometimes even the greatest expert may not be right. Our reverence for the specialist stops just a little short of that which Pat's wife had for her family doctor. Pat had a terrible fall and his wife called her doctor in to see him. The doctor examined him very carefully and with a sad countenance turned to his wife and said: "Madam, I am very sorry to inform you that your husband is dead." Pat opened his eyes and said, "But faith and be Christ, I am *not* dead." But the good wife said, "Oh, shut up, Pat, you know the doctor knows better'n you do." You may make a mistake sometimes, but you're headed in the right direction, and the world will be better off for the truths that you discover in spite of the occasional error.

And, again seriously, Mr. President, we congratulate you on the great work you and your co-workers have done here. Especially are you to be congratulated upon the strength of your faculty—a group of trained specialists who know their subjects, and who know how to share that knowledge with the young men and women who come under the inspiration of their teaching and guidance.

Yes, you are to be congratulated upon the fact that you have the strongest faculty the college has *ever* had, your equipment is equal to the best, and we see no reason why, under your capable guidance, and that of those who may come after you, the Elon College of 1990 should not look to the youth of today as the Elon of today looks to us of the faculty of 1890.

We know you have your problems, just as we had ours, but we have faith to believe you have the ability to solve these problems that confront you now, and then to go on to the solution of others that will follow. Having been connected with Elon as teacher, president, and trustee ever since its opening, I can assure you that there'll never be a time when there *are* no problems, but while this is true we are thankful that there has never yet been one that hasn't been solved—except, of course, the current one, the great problems of freeing the college from debt, a problem to the solution of which you are now committing your every energy and interest. And we are happy to believe you'll find the solution before our fiftieth year is ended.

In conclusion, Mr. President, members of the present faculty, and friends, let me say in behalf of the faculty of 1890, that we are deeply grateful to you and your predecessors for the way in which you have nurtured and developed the little institution which was committed to our care

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is an age when "projects" are the rallying point of emphasis. A "project" is a scheme, design or plan. Church groups attempt to create and hold the interest of their constituency by adopting a "project." Frequently the project pertains to some work outside the regular order of things. One wonders why people who think out plans for projects often overlook the intensive development of their local churches.

There a few projects which might have careful consideration by those who seek to promote the work of the churches within the bounds of the Southern Convention. THE CHRISTIAN SUN has not carried many reports of Missionary Societies organized by the young people in the Southern Societies organized by the young people in the Southern Convention during the past two years. According to the records of the Woman's Conference of Eastern Virginia for 1938, there were 921 young people, including Juniors, enrolled in the Missionary Societies for these two groups. There were sixteen churches not represented by this type of missionary society. Five of these churches were city or town churches and eleven were country churches. Here is a fine field for another project for some promotional agency.

The comparative figures for the woman's missionary work of the Virginia Valley Central Conference and the North Carolina Conference are not available in the *Christian Annual* of 1938. But it is a safe guess that there are a number of churches in these Conferences that might be greatly helped by the organization of missionary societies for the young people and Juniors. And the organization of a young people's missionary society is only a beginning. This should be followed up by a definite project to increase the membership in every missionary society already organized for the young people and the juniors. The membership of these societies could probably be increased fifty per cent in many churches. Here is a project for some careful planning.

A young people's missionary society can be made both interesting and instructive. There is ample room for self-expression and self-determination. The field is the world. The opportunity for service is inviting. The program suggests adventure and appeals to the imagination.

In addition to the great service to be rendered by seeking to promote this type of work, it seems fitting to give greater emphasis to this, because it is directly under the supervision of the Southern Convention, and is sponsored by that body in an official way. It is one of the departments of the Southern Convention. The various woman's missionary Conferences of the Southern Convention should give this matter careful consideration this year. Some promotional agency of the Convention should seek to increase the number of the missionary societies among the young people in a systematic and definite way. Apparently, the Promotional Secretary of the Southern Convention has been too busy to give much attention to this important part of our missionary work. It is a fertile field and needs attention and cultivation. If this work is neglected, it may be sadly said in later years, as one of olden time, "As thy servant was busy here and there, he was gone." I Kings 20:40.) Greater importance should be placed upon the promotion of missionary organizations for our young people.

I. W. JOHNSON.

ELON'S GOLDEN ANNIVERSARY.

Fifty-one years ago Thursday, September 14, the Christian Church of the South assembled in extraordinary session of its Convention in Old Providence Church, Graham, N. C., took definite steps to found a college for the Christians in the South. Fifty years ago this month, Elon College opened its doors for the matriculation of students. One building, not entirely completed, had been erected. A faculty of six members had been secured by the Board of Trustees through the Rev. Dr. W. S. Long, D. D., Ll. D., as president. Dr. Long was killed in an automobile accident August 3, 1924. The remaining members of the faculty lived to see the fiftieth anniversary of the beginning of their work as a faculty at Elon College. Mrs. W. G. Farrar, formerly Miss Lena Beale, died September 5, 1939, the day that Elon College opened its fiftieth session. The remaining members of the faculty are still living. This is an unusual record.

Elon College began the celebration of its fiftieth anniversary Thursday, September 14, 1939, with the inauguration and observance of Founders Day. The principal speaker for the day was the Hon. Clyde R. Hoey, Governor of North Carolina. Other speakers were Dr. William S. Long, Jr., son of the founder of the college; Mr. W. E. MacClenny, church historian; Col. Junius H. Harden who was a member of the Provisional Committee that selected the site for the building of the college; and Dr. E. L. Moffitt, a former president of the college and a member of the Board of Trustees. The services were in honor of the original faculty, and as a memorial to the faculty a magnolia tree was planted on the campus by the members of the original faculty themselves.

Other periods of celebration will be observed February 11, 12, and 13, 1940. The theme will be "The Contribution of the Church-Related College to the Cause of Higher Education." On this occasion prominent educators will appear on the program. The final period of celebration will be May 26-29, 1940, the fiftieth anniversary of the first commencement of the college. Certain goals have been set for the year, chief of which is the payment of the debts of the college. Through cooperation of the church, the alumni, friends, and philanthropists interested in education, this coveted achievement will be realized.

L. E. SMITH.

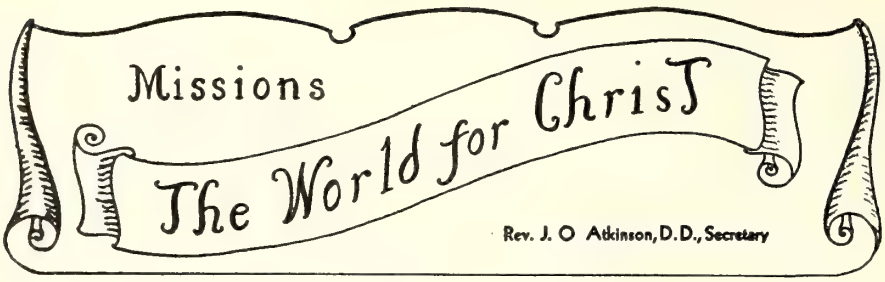
A LETTER FROM BROTHER HUNT.

Dear Brother Editor:

Please permit me, through the columns of THE CHRISTIAN SUN, to express in a feeble way my sincere thanks to my friends and fellow citizens for their kindness shown me in the celebration of my seventieth birthday. Many cards, letters, and words of friends and loved ones have come to me expressing their love and continued confidence. Many nice and useful presents were brought or sent to me in honor of the occasion. My friends from far and near came to Antioch Church last Sunday, September 10, to share the occasion. Our genial senior judge of the Fifth Judicial Circuit of the State of Alabama was the guest speaker. Other speakers were heard and all were enjoyed. At noon lunch was spread on the table in the rear of the old church. I have never seen a more bountiful dinner spread at any country church. Everything was nice, decent, and orderly. I did not know so many nice things could be said about an old unworthy servant.

I have been in the ministry about fifty-three years. I have spent all

(Continued on page 14.)



FOUNDER'S DAY.

From all reports and the very large number of visitors present for the occasion it seems that our Founder's Day for Elon College, September 14, was quite a success and very gratifying to those who promoted the same. On such an occasion one naturally falls into a meditative mood. Seeing the happy throngs of old students and friends, who had not been at the college for years, here once more to share their interest and loyalty to the college, gives one new courage and new hope. One can but wonder what the college will do, achieve, and be fifty years hence. However, it seems the way of institutions and all benevolent movements do cause heartaches, disappointments and even tragedies all along the way. As one looks back over the fifty years now passing one can but regret the mistakes that these years of the institution's growth have produced. From the beginning of things until now we suppose it has ever been that institutions founded for righteousness and peace and progress in the world have produced their disappointments, heartaches and tragedies. It was so with Christianity itself, even Lord Christ Himself came to the glorious resurrection only by way of the Cross. Truly, "The way of the Cross leads home." While there were many present at Elon on Founder's Day rejoicing and glad because of what had been achieved and what is being achieved, and what prospect and promise the future holds out, there were scores, not to say hundreds, who were not here. Memory still held a sting for them over some grievance, or disappointment, which they felt as individuals they did not deserve. They did their best as they saw the best, either as students, members of the faculty, or officials of the college, only to discover that they were not understood, or could not be understood, and that others had misinterpreted their good intentions and their best efforts. As stated already, it is ever so in the building of institutions and the carrying on of enterprises for the righteousness and for God. Whoever gives himself, or herself, with zeal, energy and effort to the cause of righteousness and of God may expect heartaches and disappointments along the way. Our Heavenly Father has this way, we presume, of chastising and correcting His children that He may bring them, even through sorrow and deep regret, to an end of victory and triumph.

One would think, for instance, that the work of missions is all sunshine and gladness and that he who carries the cause of missions on his heart has good cheer, appreciation and cooperation all along the line and from all who are concerned. How very far of the mark all this is. With all the great and good work we are doing at home and abroad through the unselfish and devoted life of our missionaries, there are those, and they are good people, too, who will take part in any of it because they can see somewhere a flaw or defect from their own point of view. They will not urge their churches, or their people, to have a part in the divine task as we of our church undertake it, but choose for themselves some other way, even though that other way be with strangers and with others they know little about, even to the heartache, burden and anxiety of those whom they do know and whose lot has been cast in the line of duty in carrying on the missionary work in our church.

There is no need to single out any institution or enterprise carried on for God and righteousness, thinking that anyone of these escape the condemnation and disapproval of some who see things differently. So the best that one can do, who is charged with the responsibility of these institutions and enterprises, is to seek wisdom from on high, remain humble and faithful in the discharge of duty, and go forward as best one can, knowing amid sorrow and regret that all things work out for good to them who love the Lord. We rejoice indeed that Founder's Day called together so many glad hearts and sounded so many notes of hope and praise, for this will give courage in spite of opposition, to those charged with the responsibility and the duties for carrying on the college and the other enterprises of the church to greater and better things.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 16, 1939.

Sunday Schools.

Elon Community Bible Class, Elon College, N. C.	$ .2.17
Suffolk, Va.	25.00
Wake Chapel, Fuquay Springs, N. C.	4.31
Berea (Norfolk), Norfolk, Va.	5.00
New Elam, New Hill, N. C.	4.80
Class No. 2, Mt. Auburn S. S., Manson, N. C.	2.00
Pleasant Grove, Bennett, N. C.	3.15
Antioch (R), Seagrove, N. C.	1.00
Winchester, Va.	3.22
Waverly, Va.	2.00
Long's Chapel, Mebane, N. C.	2.75
Big Oak, Eagle Springs, N. C.	1.00
Bethel, Elkton, Va.	2.00
Pleasant Ridge, Guilford College, N. C.	2.50
Total	$ 60.90

Individuals and Churches.

Hank's Chapel, Pittsboro, N. C.	$ 4.60
Mt. Auburn, Manson, N. C.	1.50
Total	$ 6.10
Total for week	$ 67.00
Previously acknowledged	63.90
Total since Sept. 1, 1939	$ 130.90

If those who made donations to the above amounts could have known, the demands on our Mission Board in annual session at Suffolk, September 13, they would rejoice that they had a part in helping to do the great work that we are doing through our missionary effort in sharing the gospel of our Lord at home and abroad, and in helping to build new churches in places where they are so much needed. The Mission Board is doing its very best with the funds on hand and the only reason for not doing more is because the funds will not allow. On this account, we earnestly solicit continued interest in the mission work and increased contribution to this wholly divine and unselfish work.

Gratefully yours,
J. O. Atkinson,
Mission Secretary.

MT. CARMEL MISSIONARY SOCIETY.

The Mt. Carmel Woman's Missionary Society has ended its year's work with good results. A great deal of our success is due to the interest taken by our president, Mrs. W. T. Cox. I cannot help but mention the part taken by the members as a whole. We had seventeen members on roll at the beginning of the year. We are very sorry to state we lost one of our faithful few, Mrs. E. W. Ballard, in the beginning of the year. Later we lost Mrs. Lula B. Williams, a charter and honorary member. We have had an average of twelve members for the year.

The society held its open meeting August 13 in the church auditorium. The public was invited. We were very fortunate in having as our guest speaker Mrs. J. F. Morgan from Rosemont Christian Church. She gave a very inspirational talk which was enjoyed by all.

We are trusting our Heavenly Father for guidance through another year, and our prayers are that we may be able to do more for the Master's Kingdom than we have done in the past.

MRS. F. H. JOHNSON,
Secretary.

WOMAN'S MISSIONARY CONFERENCE NOTES.

By MRS. W. M. JAY.

Vacation time is over, school has begun, and everyone has settled down more or less to the regular routine and schedule of the year's work. This is the month of checking up on our work to see what we have accomplished and how near we are to the goal which our Conference and Convention have set up for us. It is also the month when we select our officers for the coming year. What an easy task our nominating committees would have if everyone would take the Lord's work seriously and present their talents to Him in loving service. Why is it so hard to get people to assume responsibility in church societies when all have the responsibility alike to take their share of the load and to help push the work? No one person should be allowed to hold an office so long that others do not have an opportunity to give their service and their originality to the society of which they are members. If only our Christianity could mean a wholehearted, consecrated service to our Master in His service, then we would say, "Yes, with His help, I'll do my best." God has given us talents and what a shame that we refuse to use them when we are asked to be president or some other officer of our societies. Let's make a new resolve and be in the group of "I cans," rather than the "I won'ts."

Let's not forget that news item for THE CHRISTIAN SUN either, and send it in real soon. It helps you and it helps us. Our Conference meetings will soon be here and we all want to have our report in on time and with all points on the standard achieved. Send your report blanks to your district superintendent and to the treasurer of the Conference at once. "See you at Conference" should be our greeting for the next few weeks.

LIBERTY SPRING.

The Junior Missionary Society of the Liberty Spring Christian Church has had a happy and helpful year under the guidance of their superintendent, Mrs. Rosa Duke. They have used the book of Philippians as a basis for their devotionals and their programs of study have been on the two books, "Golden Sparrow" and "Street Corner."

The World Day of Prayer was observed with each child having a part. A special public program was rendered at the church on Easter Sunday night.

During the membership drive nine new members were received, making a total of twenty-four on the roll at present. This society has met all the requirements for the Conference year.

BETHLEHEM.

The young people's society of the Bethlehem Church has had a most successful and outstanding year. Mrs. O. C. Bradshaw was the newly elected superintendent and with the help and cooperation of the members of the society is an honor roll society. Much interest and enthusiasm has been shown and all twelve meetings were well attended and very interesting programs and worship services presented. At the close of each meeting a delightful social hour was enjoyed with lots of fun and eats. Guest speakers have been invited at various times and visitors have been made welcome. They have raised the $100 on apportionment and are going to try to do their part in supporting the Southeast Fellowship project. Several out-door meetings have been held on the lawn of their superintendent, which have added to the interest of the group. Miss Ruby Piland is the chairman of the program committee and much preparation and thought have been given to the work as evidenced in this report.

DENDRON.

The Woman's Missionary Society of the Dendron Christian Church has had one of the most successful years they ever had. The finances were more easily raised, the study books meant more than usual to each member, and the society as a whole took on new life and zeal. The study of India was especially interesting and a touch of interest was added by having on display curios which were sent by a friend who recently toured India. Then, letters from friends in India gave the study a more personal meaning.

This society had four members to represent them at the Woman's Convention at Elon College in April. The district meeting was well attended, also, and many were the favorable comments on the guest speaker, Dr. Brewer Eddy. At this meeting a resolution was passed thus: "That one Sunday each month someone from the missionary society should conduct a worship service with special emphasis on missions." This is a great idea and we are hoping and praying for good results. Mrs. Garland Spratley is the secretary of this woman's society and we are glad to hear of the increased interest and will be expecting more good reports.

NEWPORT NEWS.

The Woman's Auxiliary of the Congregational-Christian Church of Newport News, Va., has enjoyed a most successful year. The organization is divided into four circles of around twenty members each, and the goal of each circle was twenty-five dollars per quarter. Every circle has been successful in raising its quota. Each circle has had a luncheon each month providing funds and a means of closer fellowship. In December a fellowship luncheon was given for the members and a splendid get-together is reported with forty-two present.

A sunrise service on Christmas morning was sponsored by one of the circles and several visiting speakers from time to time have added to the interest of the society. They observed the World Day of Prayer in February, helped a local family until the mother got work, and cooperated with the young people in sending a box to the orphanage at Easter.

Three study books were used during the year. "The Church in the City" was taught by the president of the Auxiliary, and Rev. and Mrs. Joe French presented the book on India. Both of these courses were all-day meetings and were much enjoyed by all who attended. The third, "A Study of Philippians" was used in the devotional periods.

This group had five representatives at the Woman's Convention at Elon College in April. Mrs. C. L. Rountree is the efficient secretary of this splendid society and reports much zeal and interest.

MT. CARMEL.

The Junior Missionary Society of Mt. Carmel Christian Church near Walters, Va., reports a splendid year and renewed determination for more efficient service next year. Five new members were added to the roll

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

YOUNG PEOPLE'S MISSIONARY SOCIETIES.

This month marks the end of the year for our young people's missionary societies—the time when apportionments for the year are to be in, when new officers are elected, and when plans for a new year are begun.

According to the Year Book of the Woman's Missionary Conference there are twenty-eight young people's societies in Eastern Virginia, five in the Valley of Virginia, and seventeen in the North Carolina Conference. These societies have apportionments amounting to $1,315.00. If a society attains the Standard of Excellence, its members must not only send in money in excess of the apportionment, but must study the book of the Bible recommended by the Spiritual Life Superintendent of the Southern Convention, must hold at least eleven monthly meetings and have representatives at district and conference meetings, must observe the World Day of Prayer and have one other service open to the public during the year, must have a campaign for new members at the beginning of the year, and must study one home and one foreign mission study book—and reports must be made quarterly of these activities! We are hearing of societies that have been able to attain all these points this year and they are certainly to be congratulated on the amount of work they have done. The young people in Eastern Virginia have their own missionary conference, where reports are made. This meeting is usually held the last Friday in September in the Suffolk Christian Church. Young people in North Carolina will share with the women in their annual conference at Ingram Church on October 3, with a program starting at 10:00 A. M.

The Pilgrim Fellowship includes all the young people in our churches, and thus the missionary societies are an active part of it. The Eastern Virginia Pilgrim Fellowship issues each year a "Program Guide" which contains suggestions for all types of young people's groups. Your missionary society will find it an invaluable aid, for it reminds you of certain things to be done in each month, if you are to attain the Standard of Excellence (as the time of the "World Day of Prayer" which several groups "let slip" last year until it was too late). The June, 1939, issue of *The Pilgrim Highroad* contains valuable suggestions for missionary study and activity during the coming year.

MISSION STUDY BOOKS.

As evidenced by the call for study books during the last month of the "missionary year," some young people's groups did very little in the way of study all through the year—instead they left it until the last minute. Other young people's societies, like the one in Holland, Va., are in the habit of planning their mission study well in advance and carrying out definite projects along with it. So that you can be among the groups who plan ahead in 1939-1940, we are listing below the new young people's study books on the general theme of "Christ and the World Community."

Right Here at Home by Frank S. Mead. Cloth, $1.00. Paper, 60c. A book in which the various forms of home missionary service are vividly pictured.

A Course for Young People and Seniors on Christian Missions in America by John Irwin. 25c. For leaders of senior and young people's groups, based on the above book and other materials.

Comrades Round the World: Christian Youth in Action by S. Franklin Mack. Cloth, $1.00. Paper, 60c. A book that seeks to introduce Christian youth of many countries to the young people of America.

A Course for Young People and Seniors on the Theme "Christ and the World Community" by Sue Weddell. 25c. A course for leaders of young people and seniors based largely on Mr. Mack's book.

Spanning a Continent by John R. Scotford. 25c. A pictorial book on the work of home missions in its various aspects, with photographs and descriptive text.

One Great Fellowship by Herrick B. Young. 25c. A pictorial book on world missions, with photographs, pictographs, and descriptive text.

These may be ordered through your literature superintendent, directly from the Pilgrim Press, 14 Beacon Street, Boston, Mass., or through the Mission Office or the Board of Christian Education, Elon College, N. C.

COMMITTING OURSELVES TO CHRIST.

Christian Endeavor Topic for October 1, 1939.

Scripture: Romans 12:1-8.

Daily Readings—

Monday—Performing Spiritual Arithmetic—II Peter 1:4-8.

Tuesday—Practicing Self-Denial—Luke 9:23-26.

Wednesday—Putting on "The New Man"—Eph. 4:21-24.

Thursday—Living as Christians—Col. 3:12-16.

Friday—Renouncing the World—I John 1:15-17.

Saturday—Yielding Ourselves to God—Rom. 6:11-13.

Young people the world over are asked to be loyal to some outstanding leader. In China the youth are loyal to Chiang Kai-Shek. In Japan the emperor commands their allegiance. In Germany boys and girls, as soon as they can talk, are taught to "Heil Hitler." Towering high above these earthly leaders is one who stands out as the great personality who has been challenging youth to follow Him. Jesus has always appealed to youth and asked them to follow Him.

Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth
Saying, "Christian, follow me."

Questions for Discussion—

1. Discuss the various commitments by which we regulate our lives. For instance, when we subscribe to a magazine we commit ourselves to pay for it for one year; when we get married we make a commitment to be loyal and true. What commitments do we make as individuals, as citizens, as church members, as children and parents, etc?

2. If we withhold ourselves from all commitments, such as those mentioned above, will life be richer or poorer?

3. There are some sincere people who hesitate to commit themselves to Jesus because they are afraid they cannot live up to the standards and ideals of His teaching. How would you speak to such a person, asking him or her to accept Jesus as Lord and Savior?

4. What commitment is involved in the Christian Endeavor pledge?

Close this meeting with a consecration service.

Suggested Hymns—

"Living for Jesus."
"Fairest Lord Jesus."
"Jesus Calls Us."

S. E. M.

"Friendship is given us by nature, not to favor vice, but to aid virtue."

Sunday School

Rev. H. S. Hardcastle, D. D.

ISAIAH: FORETELLING THE BIRTH OF THE MESSIANIC KING.

Lesson XIII—September 24, 1939.

Golden Text: *His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isaiah 9:6.

Lesson: Isaiah 7:14; 9:1-7; 11:1-5.

A Word of Caution.

When we read prophecy, we must keep in mind the fact that in most cases we are reading it in the light of history. It is easy to fall into error on this account. There are so many ways in which we can read into a passage of Scripture that which we want it to say. Furthermore, we are likely to interpret literally what was originally spoken figuratively. All this does not mean that prophecy is not to be trusted, or that the prophecies of the Bible have not been fulfilled. But it is to call attention to the common mistake which is so often made in interpreting prophecy, and in straining the prophecies to make them fit the facts, or juggling the facts to make them fit the prophecies. It seems to the writer of these Notes that there is a case in point in today's lesson. At the risk of being misunderstood, he dares to mention it.

"Therefore the Lord himself will give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel"—thus reads Isaiah 7:14. Read thus alone it finds it literal fulfillment in the birth of Jesus Christ. But it is hardly fair to the facts to say that Isaiah had this is mind when he uttered these words. One has only to read the context of these words to see that this is true. The king of Israel and the king of Syria had made a league against the king of Judah, who was very much troubled. The Lord bade Isaiah to speak to Ahaz, and to bid him be brave, assuring him that the league of his enemies would come to naught. In order to assure Ahaz that this was true, the Lord asked him to "ask a sign of the Lord thy God; ask it either in the depth, or in the height above." But Ahaz refused to tempt the Lord. Thereupon God said that He would give a sign anyway: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."—Isaiah 7:14-16. There it is in plain English, an exact quotation from the Bible itself. Specifically it is not a prophecy of the coming of Christ; it is a prophecy of the coming of a boy who should be born, and who would not be old enough to know the difference between right and wrong before the king of Syria and the king of Israel had been driven from their thrones.

This does not mean, of course, that there are no prophecies in the Bible that predict the actual coming of Christ. It does not mean that even in this prophecy there is not the germ of the Messianic hope. It does not mean that prophecy can be explained away. But it does mean that one must try to get all the facts in the case, and that one must not try to make the words of prophecy mean what one wants them to mean. That Christ was born of a virgin, that His birth was prophesied, that prophecy is to be trusted—the writer of these Notes believes these things firmly. But with a host of other sincere Christians, he does take issue with those who read into this Scripture what undoubtedly was not originally in it. But enough of what is to no profit, and on to something more constructive.

The One Who Should Come.

The prophecies of Isaiah and of the other prophets dealt primarily with "The One Should Come." There is nothing more inspiring in all literature than the deathless hope that which these men of God looked toward the future, and the firm faith which they had that God would eventually send "His Anointed," "The Christ," or "The Messiah" to redeem His people and to establish His kingdom. This is the point of the Scripture texts which furnish the lesson for today. It must be remembered that they were dark days when Isaiah uttered his prophecies. The nation had fallen on evil days, and in some cases the prophecies come from the period after the nation had been carried away into captivity, and had ceased to be a nation. But always there was the triumphant faith and the sure hope that God would raise a "remnant," that there would come up a "shoot" out of dry ground, that the people who sat in darkness would see a great light, that the nation would again have a joy like unto the joy of a great harvest. It is remarkable, too, how many of the details of the picture they filled in, how much of the character and the ministry of the Christ they saw hundreds of years before He came. Isaiah himself with an insight born of the Holy Spirit illuminating his mind, saw the character and office of the coming Messianic King, the Christ, the One-Who-Should-Come. Some of the Scripture texts for today's lesson reveal this so clearly.

His Character.

"His name shall be called Wonderful Counsellor (many commentators think that these two words belong together), Mighty God, Everlasting Father, Prince of Peace." Thus does Isaiah delineate some of the qualities of character and some of the functions of office of the coming Christ. The writer remembers the essence of a great sermon which he heard at the Massanetta Bible Conference a few years ago from this text. The preacher built his sermon around these words as an outline, and used these easily-remembered words: Wonderful Counsellor—He knows; Mighty God—He can; Everlasting Father—He cares or loves; Prince of Peace—He will or shall.

Furthermore Isaiah states boldly that the government shall be upon His shoulder. How true that prophecy was—the moral government of the world rests upon the shoulders of Jesus Christ. He is the Head over all things. And Isaiah further boldly stated that "of the increase of his government and of peace there shall be no end." There are those who would scoff at this idea. But the facts are against them. In spite of the corruption of governments and the wide areas of life in which Christ does not yet rule, and in spite of the wars and rumors of war that plague our modern world, the sphere and reign of Jesus Christ waxes and increases. John in Revelation was simply saying in another way what Isaiah was saying here when he said that eventually the kingdoms of this world would become the kingdoms of our Lord and of His Christ.

His Office.

Reference has already been made to this. Christ is to rule. The government is upon His shoulders. "He shall judge the poor with righteousness and decide with equity for the meek of the earth. He shall smite the earth with the rod of his mouth and with the breath of his lips will he slay the wicked." It is a figurative way of stating an eternal fact. Christ is to rule, not by physical might but by the power of justice and love and sacrifice. The Cross is the final fulfillment of this prophecy.

By Chaplain H. E. Rountree

MONDAY.

"A Message for You."

"Having ears but hear not."—Mark 8:18.

It takes just as much of the spirit of God to receive a message as it does to prepare and to give it. Telegrams bear a message of death and sorrow as well as of business or love. It is our duty to receive it just the same. When you think of going to church, remember that there is a message there for you. When you go, remember to ask the Lord how you are about to receive His message? What is your state of mind and heart? Stop and say, "Speak, Lord, for Thy servant heareth."

Prayer—O Lord, speak to our souls now, while we wait on Thee. Make us sure of Thee, and useful for Thy cause, ready and prepared for every message. *Amen.*

TUESDAY.

"The Bondage of Money."

"The Lord shall give Thee rest from thy hard bondage."—Isa. 14:3.

No Christian can ever enter into the depth of Christian life nor can he ever become useful for God until he comes to a place of certainty as to his own relationship with God. As long as a man has any doubts as to his own personal salvation he cannot experience the new birth. He is in a bondage of fear and can say nothing beyond the "hope" that he may be saved. Cast all thy care upon Him for he careth for you.

Prayer—Our Father, "we believe, help Thou our unbelief," and make us clay in the potters hand, plastic for the Master's use. *Amen.*

WEDNESDAY.

One Thing "To-Matter."

"For all seek their own and not the things which are Jesus Christ's."—Phil. 2:21.

"Woe to them that are at ease in Zion."—Amos 6:1.

From the printed page we can get the following words, "Comfort is a stealthy thing that enters the house as a guest, and then becomes a boss and then a master. Aye, it becomes a tamer and with hooks and scourge makes puppets of your larger desires."

Comfort and ease is the supreme objective of the majority of people. The struggle for that has produced our national internal disturbances, but little short of war.

This does not mean that Christians may not have soft beds, or delightful pleasures, but it does mean that they must not love them too much. The supreme motive of life is Christian living and Christian brotherhood, and to achieve that may mean hardships. It certainly means much self-denial.

Prayer—Our Father, show us the way out of our troubles. Teach us Thy way and help us to walk therein. *Amen.*

THURSDAY.

"Her Last Words."

"Think on these things."—Phil. 4:8.

The mother of Andrew Jackson when dying at Charleston, S. C., is quoted as saying, "Andrew, if I should not see you again, I wish you to remember and measure up some things I have already said to you. In this world you will have to make your own way, you can make friends by being honest, and you can keep them by being steadfast. You must keep in mind that friends worth having will, in the long run, expect as much from you as they give to you. To forget an obligation or to be ungrateful for a kindness is a base crime—not merely a fault or a sin, but an actual crime, men guilty of it sooner or later must suffer the penalty. In personal conduct be always polite but never obsequious, none will respect you more than you respect yourself."

Prayer—Our Father in heaven, we thank Thee for life and words of Jesus, for holy mothers who have us well and for minds to follow the light. Help us this day in His way. *Amen.*

FRIDAY.

"Hearts."

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

Step up to the looking glass and look at yourself. Expose your heart, your consciousness, your mind, your soul, to the powerful law of the Lord. Then think of what Jesus said of the evil there, "out of the heart proceed evil things, murders, adulteries, fornications, thefts, false witness, blasphemies, these are the things that defile a man," and think of Jeremiah's words, "the heart is deceitful above all things," and think of the Savior's plea, "son give me thy heart."

This we must do if we expect to go to heaven, or if we are to go forth with a firm tread on our way.

Prayer—Our Father, cleanse Thou us from secret faults. Enable us to live rightfully. *Amen.*

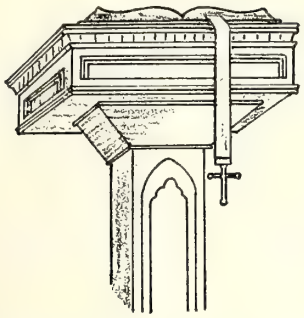
SATURDAY.

"No Substitute."

Judgment is turned away backward and justice standeth afar off, truth is fallen in the street, yea, truth faileth and he that departeth from evil maketh himself a prey."—Isa. 59:13-15.

America has won the distinction of being the most lawless people in the family of nations. The morning's news brings to us accounts of deeds of men, works of iniquity, of feet running to evil, leaving in their path waste and destruction. The man who is good, they scorn.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. R. C. HELFENSTEIN, D. D., MASON CITY, IOWA.

"ON THE MARCH VS. MERELY MARKING TIME."

Many people in every age have been satisfied merely to "mark time"—satisfied to maintain the status quo, satisfied to talk about what ought to be done, but never doing it—satisfied with the language of progress but never translating the words into deeds.

God expects progress from individuals and from churches. "On the march or merely marking time?" is a question that should be of concern to every individual, to every church, and to every group. No church has no reason for existence if it is content merely to "mark time." "Forward all along the line" should be the slogan of every local church.

Not only should every individual be "on the march" to a better character—a better life; not only should every church be "on the march" to better things materially and spiritually; but also every nation should be "on the march" to better things socially, industrially, and economically; to fuller peace and a greater security for all mankind instead of merely "marking time" in occupying the vantage place provided by past generations. A glorious history, no matter how glorious that history may be, will not save any nation. Merely to point with pride to past achievements is only "marking time."

Our nation needs the faith of Abraham of old—it needs to be willing to "go out not knowing whither," but confident that under God's divine guidance we may have a future as a nation far more glorious than ever was our past.

The old order, the old regimes, the old customs, the old shiboleths, the old ideals and ideas, the old practices, the old securities, even the old faith and "the old time religion" will not suffice for the new day which, please God, is ahead. Our nation needs "a new time religion"—as new as man's ever recurring needs and as old as man's never failing Christ. The "old time religion" with its contending creeds and its paucity of deeds has not brought the world far enough on the way of social progress. Christ would have the cities of man to become the cities of God.

Our nation, with all the nations of the world, needs a new baptism of human love, a new baptism of religious love—the kind of love that made Jesus not only willing but glad to take up his Cross for humanity.

It is our confidence that America is ready to march, provided that those who lead will, like Abraham of old, seek the leadership of Jehovah God.

WOMAN'S MISSIONARY CONFERENCE NOTES.

(Continued from page 9.)

during the year and all requirements have been met. Their goal is to be an honor society when Conference meets. Several public meetings have been held with well-prepared programs and a large number of visitors present. Two socials were held and this was a means of interesting the other children of the church in the missionary society. Mrs. Sherman Johnson is the superintendent of this group and Miss Martha Cox is the secretary.

OAKLAND.

The women of the Oakland Christian Church have been busy, too, this year and the secretary, Mrs. L. F. Darden, gives us the following information. On August 24 they presented a public program at the church with Mr. Mills E. Godwin, Jr., as guest speaker. His subject was "I Dare You" and he divided it into three points: First, "I dare you to become good citizens;" second, "I dare you to develop good character;" third, "I dare you to share with others." Mrs. Curtis Griffin and Jimmie Darden rendered two lovely solos accompanied by Mrs. I. W. Johnson. Under the able leadership of their president, Mrs. C. W. Darden, all requirements on the standard of excellence have been met for the year and plans are being made for the new year.

LIBERTY SPRING.

The Liberty Spring Woman's Missionary Society reports a very happy and successful year under the leadership of Mrs. N. W. Byrd, president.

The study of the book of Philippians proved to be most interesting under the direction of their spiritual life superintendent, Mrs. S. H. Rawles.

Twelve regular meetings have been held during the year, with well-prepared programs and good attendance. They have an enrollment of fifty-three members and seven were present at every meeting. At the close of the last meeting a short recognition service was held in honor of these faithful ones, with prayer led by Mrs. I. W. Johnson. Two new members were added to the roll during the year.

In March this society had the privilege of meeting at the church in an all-day session for the purpose of hearing the two mission study books taught. Mrs. Lee Britt of Suffolk, Va., taught the foreign book "The Church Takes Root in India" and Mrs. R. L. Brewer, also of Suffolk, presented the home book "The American Church in the City." Both of these ladies are outstanding leaders in their respective denominations. It was a rare privilege when Christians,

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

Since statistics show that 80 per cent of prisoners are youths of eighteen to twenty, it reflects home training. There is still no substitute for the law of God which says, "train up a child in the way he should go and when he is old he will not depart from it," "As the sapling is bent so the tree grows."

Prayer—O Lord, forbid that we shall let the trashy literature of today take the place of Thy Word in our home. *Amen.*

SUNDAY.

"Broken Hearts."

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

The world is full of wrecked lives, broken hearts and sorrowing spirits. It needs the healing touch of Him who alone can "bind up the broken heart." Christ alone can do this perfectly. How we need His power that we, too, may minister to broken hearts around us. To the heart that trusts God, all things still "Work together for good."

At the close of the Sabbath the multitudes gathered around Christ, and he healed them all, only the Pharasees with their bitter, unbelieving spirits passed by unblessed.

Prayer—Our Father, we look up to Thee through Jesus Christ for light. We trust to Thy divine hand to lead us still, till love that measures all, will lead us into eternity. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer spent a very happy evening with the children in the "Christian Orphanage Building" last Sunday. We have three buildings for children on our campus. They are the "Christian Orphanage Building," known on our campus as the "Old Building" because it was the first building on our campus, then the buildings known as the "Baby Home" and "Johnston Hall."

The children in the "Old Building" had worked up a special program for the evening and invited the writer to make a talk for the occasion. They put on a program in which quite a number of the children had a part. They had worked it up during the week and put it on entirely by themselves except for Miss Hattie Brakefield, my assitant in that building, who played the piano. The program was splendidly rendered and was beautiful and inspiring from beginning to end. The writer was very much impressed with the beautiful spirit of the program. While the children were rendering their program, the writer could not but think of the scripture verse, "A little child shall lead them." The writer has seen programs put on by grown people that did not excel this one put on by these little children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 21, 1939.

Amount brought forward		$9,535.45
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Plymouth	$ 6.68	
Turner's Chapel	2.84	
Christian Light:		
Church	5.90	
Sunday School	1.13	
Mt. Auburn	1.50	
New Elam	4.97	
Wentworth	7.97	
		$ 30.99
N. C. & Va. Conference:		
Pleasant Ridge	$ 3.50	
Union Ridge	4.00	
Happy Home	4.55	
Ingram	3.95	
Mt. Zion	1.95	
Mt. Zion	1.54	
		19.49
Western N. C. Conference:		
Ether	$ 1.81	
Pleasant Ridge	3.60	
		5.41
Eastern Va. Conference:		
Waverly	$ 2.25	
Berea, Norfolk	8.00	
Liberty Spring	7.00	
Cypress Chapel	6.40	
Suffolk	25.00	
		48.65
Valley Va. Central Conference:		
Bethel	$ 2.00	
Mayland	1.00	
		3.00
Ala. Conference:		
Roanoke		1.15
Singing Class.		
Eastern N. C. Conference:		
Wake Chapel		20.06
Special Offerings.		
Mr. Godwin	$ 15.00	
Junior Philathea Class, Suffolk Christian Church	5.00	
Mrs. Delores M. Barnwell	100.00	
Mr. May	3.00	
Alamance County	20.00	
		143.00
Endowment.		
L. S. Holt		150.00
Total for week		$ 421.75
Grand total		$9,957.20

A LETTER FROM BRO. HUNT.

(Continued from page 7.)

these years in the Alabama Christian Conference. I have never been tired of my job, and never have I been tired of my people. I have been serving as pastor all these years and never have I been without a pastorate. I have served Beulah Christian Church thirty-three years; New Hope Church, twenty-four years; Pleasant Grove Church, nearly thirty years; Antioch Church, twenty-four years in succession and nearly thirty years in all. I have served churches in Clay, Randolph, and Chambers Counties in Alabama and several churches in Georgia. I am now pastor of Antioch in Chambers County and Noon Day, Rock Stand and Roanoke First Church in Randolph County. I have traveled many miles in this old state preaching funerals, burying the dead, trying to comfort the sick, "without money and without price," but I thank God for the privilege.

I trust I may be able to show my gratitude for all kindness shown. Brethren, please pray for me. Yours in love,

G. D. HUNT,
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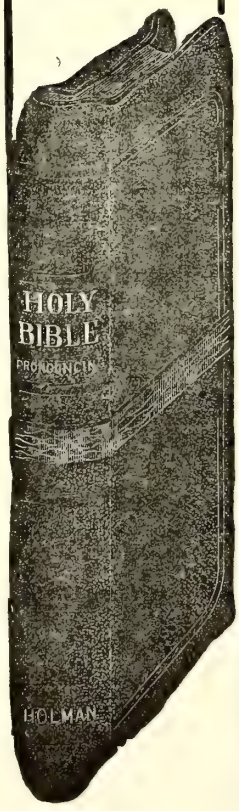

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a]Ĕph'ē-sŭs write; These things saith [b]he that holdeth the seven stars in his right hand, who walketh in the midst of the [c]seven golden candlesticks;

CHAP. 2.
a Acts 19, 1;
b ch. 1. 16;
c Ps. 1. 6.

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

LAWRENCE-ISLEY.

Thursday evening, September 14, at 8 o'clock Miss Thelma Elizabeth Lawrence and Clarence Rudy Isley were united in marriage in a beautiful and impressive ceremony in their new home near Elon College. Dr. G. O. Lankford officiated, using the ring ceremony of the Congregational-Christian Church.

Miss Alner Isley, sister of the groom, was maid of honor. Mr. Harold Lawrence, brother of the bride, was best man.

"O Promise Me" was played softly before the couple entered the reception room where the vows were taken before an improvised altar. The bride wore white chiffon and carried an arm bouquet of white rosebuds, sweet peas, and gladioli. Following the ceremony the fifty relatives and friends present enjoyed an informal reception.

The bride is the daughter of Mr. and Mrs. George C. Lawrence, Greensboro, N. C. The groom is the son of Mr. and Mrs. R. P. Isley, Elon College, N. C.

In Memoriam

FARMER.

On the eighth day of August, 1939, the death Angel bore away from our midst one of our most beloved members, Mrs. W. O. Farmer. She was not only an active member of Pleasant Grove (Virginia) Missionary Society, but gave generously of her time and means to the upbuilding of Christ kingdom.

She was a true friend and a devoted wife and mother. We deeply mourn the loss of this friend and member, but being assured that she has entered into the joys of the blessed, we are humbly resigned to His will.

We commend her example of faith and love for Christ's works to all who knew and loved her.

Therefore, be it resolved:

1. That we have lost a devout member, the community a valued friend, and the family a devoted wife and mother.

2. That we humbly bow to His will, knowing that He doeth all things well.

3. That we extend anew our sympathy to the family.

4. That a copy of these resolutions be sent to the family, a copy placed on the records of the Woman's Missionary Society, and a copy sent to "The Christian Sun" for publication.

Mrs. FANNIE THOMPSON,
Mrs. W. J. PIERCE,
LIZZIE BOYD,
Committee.

JONES.

Brock Darden Jones, Route 1, Holland, Va., died August 18, 1939, aged seventy-three years. The funeral was conducted at Holy Neck by the writer, assisted by Dr. L. E. Smith and Rev. W. H. Corbett. The burial was in the church cemetery. He leaves a widow, nee Selma Rawles, five sons, three daughters, two grandchildren, four brothers, and one sister.

The home has lost a loyal and loving husband and father, the community an industrious and progressive citizen and generous neighbor, and Holy Neck Church one of the most faithful and devoted members it ever had. It was with joy and gladness he entered her courts and joined in the Sabbath worship. As Bethel to Jacob, Holy Neck Church was to Brock Jones, "None other than the house of God and the gate of heaven." May his memory be a rich legacy to his loved ones and the God of all peace their comfort. N. G. NEWMAN.

THE ORIGINAL FACULTY OF ELON COLLEGE.

(Continued from page 6.)

a half century ago. We are not only grateful, but we are proud to have played a small part in the life of an institution like the Elon College of today, and we hope that when you attend the *Centennial* celebration in 1990, Elon College will be so big and strong and beautiful that you'll feel just as humble, but just as proud, as we do today.

In the raising of this Golden Anniversary Fund, we realize that you have set your hand to a great task, but we believe you are equal to that task—and to its accomplishment we pledge our whole-hearted support.

WOMAN'S MISSIONARY CONFERENCE NOTES.

(Continued from page 13.)

Methodists, and Baptists met in one body to study together the cause of Jesus Christ on the earth and its needs.

On the sixteenth of May a Mother's Day program was observed with a large attendance. The altar was banked with lilies, ferns, and daises, the center piece being a huge white cake bearing above it a cross. The theme of the program was "Mary, the Mother of Jesus, Was There." Mrs. E. P. Jones, district superintendent, was present and took part in the program. Her visit gave much enthusiasm and inspiration to the group and she was given a hearty invitation to come again. After the meeting they adjourned to the dining room where the program committee, Mrs. J. W. Story, Mrs. G. W. Morgan, and Mrs. N. W. Byrd, had prepared delicious refreshments of ices and cakes.

The following officers have been installed for the coming year: Mrs. R. E. Parker, president; Mrs. G. W. Morgan, first vice-president; Mrs. I. W. Johnson, second vice-president; Mrs. G. O. O'Berry, secretary; Mrs. J. W. Story, assistant secretary; Mrs. C. E. Byrd, treasurer; Mrs. J. L. Horten, corresponding secretary; Mrs. D. C. Butler, superintendent of Juniors; Mrs. J. E. Oliver, superintendent of crade roll; Mrs. Edward Harrell, spiritual life superintendent.

All requirements on the standard of excellence have been met and thus closes a most helpful and interesting year.

EDITORIAL.

(Continued from page 3.)

the contributions we make for world-wide Christianity.

Your report to Conference will indicate how well your church has responded to the new call in the tragic days in which we live. Do not be content to sit idly by while the world dies with heartbreak. Get into the thick of activities and put into the Church of Jesus Christ every possible dime and dollar, so the work may be pushed vigorously. Your help and the help of your local group is increasingly needed for the activities of your Church.

An American Peace Program

"SIX POINTS"

The National Peace Conference, recognizing the imperative necessity of a clearly defined program in the face of the world crisis, at an emergency meeting on September 6 adopted the following six point program to be recommended to its thirty-nine national member organizations (of which our Council for Social Action is one) and thirty-two community peace councils as the basis for immediate education and action:

1. Keep the United States out of war.
2. Initiate continuous conference of neutral nations to procure a just peace.
3. Work for permanent world government as the basis of peace and security.
4. Prevent exploitation of war for private gain.
5. Recognize and analyze propaganda to prevent warped judgments and unjust animosities.
6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties.

Such education and action will implement the words of President Roosevelt when, in his nation-wide broadcast of September 3, he declared, "I hope the United States will keep out of this war. I believe that it will. And I give you assurances that every effort of your government will be directed toward that end." And further, "And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations."

HISTORICAL SOCIETY. 1956.
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THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, SEPTEMBER 28, 1939. No. 39.

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REV. EDWIN C. GILLETTE, D. D.

After nineteen years of happy and successful work in Congregational and Christian Churches in the Southeast, Dr. Edwin C. Gillette of Jacksonville, Fla., retires. He has been pastor in Jacksonville, Superintendent of Florida, and Superintendent of the District of the Southeast. A Christian gentleman, a civic leader, and a devout churchman, Dr. Gillette has won a large place in the affections of the people with whom he has worked and is retiring with the blessings of the church upon him.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

The famous musician and song leader, Homer Rodeheaver, is to be at the Christian Church of Burlington, N. C., on Monday evening, October 2, 1939. People in that area will certainly want to hear him.

Rev. W. Millard Stevens, pastor of Union Christian Church, near Burlington, N. C., has recently issued a little sixteen-page mimeographed paper telling about the work of that church. Congratulations to "The Union Christian."

The Richmond Church gave a farewell service in honor of their pastor, Rev. J. E. McCauley, on last Sunday afternoon. Several ministers of the city were present. The Promotional Secretary was invited but was unable to be present.

Pastor G. C. Crutchfield says that the children from the Christian Orphanage gave a fine program at Bethlehem (Altamahaw, N. C.), last Sunday morning, and that more people were present than could get into that big church building.

Rev. D. W. Shepherd of LaGrange, Ga., was the preacher for the revival at Holy Neck Christian Church, near Holland, Va., September 4-9. The pastor, Rev. Arnold Slater, reports large attendance, good messages, eight additions, and the church revived. Baptism services were conducted at Norfleet's Pond, Sunday, September 17.

PLEASANT HILL.

The revival meeting began at Pleasant Hill Christian Church, near Liberty, N. C., the first Sunday in September and continued until Friday night. Two services were held each day. Our pastor, Rev. J. Frank Apple, did the preaching until Friday night, when our former pastor, Rev. M. A. Pollard, preached for us.

Mr. Apple and Mr. Pollard preached very enthusiastically and some very uplifting sermons, and we trust the church was greatly revived. Nineteen boys and girls professed faith in Christ and eighteen united with the church at the closing service on Friday night.

MRS. B. D. HARGIS,
Reporter.

BIG TRAINING SCHOOL PLANNED FOR ALAMANCE COUNTY.

A very fine program has been arranged for the Christian Churches in Alamance County, N. C., beginning Sunday evening, October 8, and continuing through the following Sunday. Sessions will be held in the Burlington Christian Church. Courses and faculty are as follows:

For Workers With Children—Mrs. J. L. Foster.

For Workers With Young People—Rev. W. Millard Stevens.

For Church and Sunday School Officers and Teachers—Rev. J. Frank Apple.

In the Bible—"The Pentateuch"—Professor Merton French.

In Problems of Personal Christian Living—Miss Ruth Seabury.

The class work will begin at seven o'clock each evening. At eight o'clock Miss Ruth Isabel Seabury of Boston, Mass., will speak. Miss Seabury will also speak at 10:00 each morning, except Sundays and Tuesday. Her topics for the mornings will be: Monday, "No Longer Foreigners;" Wednesday, "Woe Is Me If I Preach Not the Gospel;" Thursday, "The Christian Witness of the Home;" Friday, "The Missionary and the World Crisis." At the eight o'clock service she will discuss: Monday, "The Test of a Living Church;" Tuesday, "The Heritage of Our World-Wide Fellowship;" Wednesday, "We Need Each Other;" Thursday, "Nothing Less Than a New World;" Friday, "Lord, Revive Thy Church Beginning With Me."

All of the teachers have been busy for months making preparation for this school. A large attendance from all of the churches in Alamance County is expected. Anyone within reach of Burlington is invited to attend and share in this school. There is no admission charge, but those taking courses will be expected to purchase a small book for study.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of October 1, 1939.

Sun.—A Prayer for Forgiveness—II Chron. 6: 12-21.

Mon.—A Prayer for Justification—II Chron. 6: 22-23.

Tues.—A Prayer for Penitence—II Chron. 6: 24-25.

Wed.—A Prayer for Righteousness—II Chron. 6: 26-31.

Thurs.—A Prayer for Hospitality—II Chron. 6: 32-33.

Fri.—A Prayer for the Nation—II Chron. 6: 34-39.

Sat.—A Prayer for the Joy of Salvation—II Chron. 6: 40-42.

JOIN WITH US IN READING THE BIBLE.

SUPERINTENDENT OF SOUTHEAST RETIRES.

On September 16 Dr. Edwin C. Gillette closed his office in Jacksonville, Fla., and went to Claremont, Calif., for a six-month's rest before taking up activities as a retired churchman. For nineteen years Dr. Gillette has served in the Southeast. He was pastor of our church in Jacksonville, then Superintendent of Florida, and since Dr. W. Knighton Bloom's death, in 1934, has been Superintendent of the District of the Southeast. Although born in Ohio and reared and educated in New England, Dr. Gillette has all of the dignity and courtesy of a southern gentleman of the old school. His friendliness has won for him friends wherever he has gone. His consideration of others and clear thinking have brought joy to his comrades in church work.

Dr. Gillette lived in Hartford, Conn., from the time he was two until his college years. There he grew up under the preaching of Graham Taylor who was then pastor of the Fourth Church. He has a B. A. from Williams College and did his theological work at Hartford Seminary, where he graduated in 1897. In 1902 Dr. Gillette married Jennie M. Gardner of Talcotville, Conn., and they have two children, Miss Polly Gillette who holds a position in New York City, and Gardner T., who lives in Jacksonville, where he holds a responsible position.

Dr. Gillette's first pastorate was at New Marlboro, Mass., where he was ordained in 1898. For fifteen years he was pastor of Pilgrim Church, Canaan, Conn. Then he decided to live in the "land of flowers and sunshine" and moved to Jacksonville, Fla., where he was pastor for five years before taking over a larger sphere of work.

While residing in Florida, Dr. Gillette has been noted for his interest in civic affairs. He was the first president of the Social Service Exchange of Jacksonville, which preceded the Community Chest. For fourteen years he was a member of the Executive Committee of the Florida

(Continued on page 14.)

PILGRIM FELLOWSHIP IN THE SOUTHEAST.

In April, 1932, the Southern Christian Convention and the Southeast Convention of Congregational and Christian Churches met in Burlington, N. C., in what proved to be a very important session. It was at that time that the Southern Christian Convention voted to change its name to Southern Convention of Congregational and Christian Churches. It was at this same meeting that the young people presented and the Convention adopted the following resolutions:

> Two years ago this Convention invited young people to a banquet in Raleigh. N. C., and challenged them to organize as a Department of Young People. A hundred young people attended the banquet and accepted the challenge.
>
> A Continuation Committee was elected and authorized to proceed in cooperation with the Board of Christian Education of the Southern Christian Convention and the Extension Workers of the Congregational Churches of the Southeast. Officers were elected and the work begun the night of the banquet. Youth leaders met in a Christmas Holiday Conference at Elon College to map out a program of work. Another Conference was held last Christmas at which time the organization was perfected and more plans made.
>
> Two years ago only the Eastern Virginia Young People were organized. Now there is an organized group at work in Virginia Valley Central, North Carolina and Virginia, Western North Carolina, Eastern North Carolina, Georgia and Alabama Conferences.
>
> It is the wish of the young people throughout the Southeast to share in the work of the church. We are, therefore, asking for admission into the Southeast Convention of Congregational and Christian Churches as the Department of Young People with the name of Youth Fellowship.
>
> For your consideration and, we hope, approval, we are attaching herewith our Constitution.

About fifteen years ago the young people in the Eastern Virginia Conference organized what they called a "Youth Congress." Later the name was changed to Youth Fellowship, and more recently to Pilgrim Fellowship.

In 1934 the National Pilgrim Fellowship was organized with A. Lanson Granger of Norfolk, Va., as the first president. All through the years the young people from the Southern Convention have had their share in the work in the Southeast and in the denomination.

Since the above report was adopted in 1932 the Southeast young people have met with the Southeast Convention in biennial session, and usually they have met annually in Christian conferences to plan for cooperation in all phases of church work. The Southeast includes eight states, while the Southern Convention includes only two.

The actual work of Pilgrim Fellowship is done in local Conferences and churches. Conference Fellowships are composed of all young people in the churches of the Conference, who make definite plans for all types of work to be done by young people in local churches.

There is no desire on the part of Conference Fellowships or denominational leaders that any group within the local church be known as Pilgrim Fellowship. Sunday school classes, missionary societies, Christian Endeavor societies, boys' clubs, and any other groups of young people within the local church rightly belong in the Conference group known as Pilgrim Fellowship. Some local groups—only two now known to this writer—have changed their names to Pilgrim Fellowship. It is the desire of leaders that all local groups work along the lines of personal religious living, missionary action, social action, leadership education, and the promotion of our publications.

Since each Conference within the Southern Convention has its own Pilgrim Fellowship in which plans are made for local churches, and since leaders from the eight states of the Southeast meet annually for fellowship, inspiration, and cooperative planning, it has not seemed wise to the young people to organize a Fellowship for the Southern Convention.

A Missionary Project.

One phase of work undertaken by young people is missionary action, or world friendship. They work through the local organizations and contribute through the local church, Sunday school class, missionary society, Christian Endeavor, or whatever group may be doing this work.

When representatives of the Southeast met in Norfolk, Va., last spring they decided that the time had come when the young people of the Southeast could, and therefore should, increase their missionary giving. They wanted something that would be of interest to, and could be shared in by young people all over the Southeast. A committee was appointed to consider the matter, and was given the power to act. The committee decided on the raising of $1,200.00 for the purchasing of a lot and building in Tientsin, China, to be used in connection with our church there as a Layman's Training Center. The young people believe that they, the youth of eight Southern states, can give that much to the young people of China as a token of friendship in the time of China's need. They have no idea that this project will take one cent from any other work of the church. If they can have the cooperation of older leaders through the area, they will not only reach the desired amount but will gain valuable experience and will become much more enthusiastic about church work in general. If they must work against opposition, no one can prophesy the result.

The Promotional Secretary of the Southern Convention has worked with the young people in their Congress, Youth Fellowship, and Pilgrim Fellowship since the first organization began in Eastern Virginia. He believes thoroughly in the (Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

It was our happy privilege to attend the protracted meeting held at Antioch last week. Rev. H. E. Crutchfield is the pastor. Rev. J. F. Morgan assisted the pastor by his spiritual sermons and devotional singing. The time of our visit was Friday afternoon. The congregation was attentive and responsive. There were a large number of re-consecrations. On Thursday night six new members were received into the fellowship of the church.

This church has a great history. In the early '70's the membership was over six hundred. It served a territory in Isle of Wight County now being served by Windsor M. E., Baptist and Christian Churches, Isle of Wight Christian Church, Central Hill Baptist Church, Mt. Carmel Christian Church, Zuni Presbyterian Church, and Colosse Baptist Church. The membership of Antioch at this time is less than two hundred. During the past thirty years it has passed through some very discouraging experiences. Doctrinal disputes and theological differences divided some of the most active members into disorganized and discouraged groups. Under the wise leadership of the present pastor a better day has dawned and the congregations are larger and more united. A spirit of harmony is growing and the future is brighter and more promising.

It was an inspiration to sit again in this old historic church and reflect upon its glorious past. Among the outstanding former pastors the names of Dr. W. B. Wellons, J. Pressley Barrett, H. H. Butler and W. D. Harward may be mentioned. The church building is unique in that the place of the pulpit has been changed from the east end to the west end of the church. That change was probably made because it was confusing to have people coming into the the building through the side doors near the pulpit during a service, though the location of the church made it more convenient to enter the church from that position.

But the memories of other days and years seemed to crowd into that Friday afternoon service. One recalled the great congregations of the old days. So many faces, once familiar, are absent. Their seats are either vacant or occupied by others. Only one of the strong Barrett brothers is left in the community. The Barrett family was large and quite active in the leadership of this church two or three decades ago. Deacon Robert H. Barrett, the only surviving brother of the late Dr. J. Pressley Barrett, was present and enjoyed the meeting. The majority of the younger generation of the Barrett family have moved to towns and cities and attend churches elsewhere. The same thing is true of a number of other large and prominent families of the church and community. These changes break the ties of the community spirit and a new foundation must be laid for future growth.

The greatness of the past and the traditions of our fore-fathers should serve as an incentive to closer unity and loyal cooperation. The Gays, Clements, Bradshaws, Uzzells, Munfords, Eleys, Beatons, Butlers, Roberts, Whitleys, Pierces, Watkins, Grays, and many other families were also prominent in other days. It is an honor to belong to such a church. It is inspiring to be alive and have a part in trying to carry on the work so well begun by others. It would be fitting if a movement were started to put stained glass memorial windows in the church. New oak pews could also be placed in the auditorium, adding much comfort to the congregation. And some of these days Sunday school rooms will be added, and the young people will rejoice in the greater efficiency made possible by private classrooms. Antioch will grow in the future. Cooperation will make that possible.

I. W. JOHNSON.

DR. I. W. JOHNSON.

By Louise Byrd Rawles.

Introducing to you a man,
To do justice to whom I never can;
Still I wish that I might be
As patient, as loyal, as kind as he.

Dr. I. W. Johnson is his name,
And fishing is his favorite game;
If you by chance wish him to meet,
You will find his home on Saratoga Street.

He keeps a boat out on the lake
And goes fishing often, for pleasure's sake;
As a fisherman he rules supreme,
Say fishing to him and his eyes will gleam.

Out to the lake he often goes,
Out to the lake to forget his woes,
Only the sound of the motor is heard
For now the boat has passed the curve.

He is the pastor of churches three
And we hope will continue for ages to be;
Oakland, Berea and Liberty Spring,
He carefully keeps like chicks under his wing.

Dr. Johnson sings well in a male quartet,
But as a soloist he is better yet;
An excellent leader for the choir is he,
No better one could there ever be.

He is often called the marrying man,
For he marries more couples than any man in this land;
You pick up a paper and you'll see,
Where he has married couples numbering one-two-three.

This is by no means a complete story,
For there are millions of good deeds to add to his glory;
Still at present I'll have to say,
Farewell until another day.

CONFERENCE APPORTIONMENTS.

With the exception of the Virginia Valley Central Conference, all other conferences constituting the Southern Convention will meet in annual sessions during the fall. There is always a business side to these annual gatherings. Pastors make reports indicating the extent of their fields of labor and the success of their efforts. Churches submit reports indicating achievements and the present status of the church. It is impossible to include in a report the finer things accomplished by a local church. The facts put to record, however, are indicative of efforts and successes. These reports usually include a comparison between last year's membership roll and this year's membership roll, also the amount of work done and the amount of money raised by different departments constituting the local church organization. There are other matters that have to do with conference, convention, and world-wide undertakings. Money is required for the proper conduct of the affairs of the church locally. Money is also required of every local church for the efficient operation of the programs that have to do with the work of the church in the larger sense. The local church within its own councils determines the amount of money for its own program. The convention through conferences suggests participation by every local church in the larger program of the kingdom and apportions to every church through the conferences amounts required for all the functions of the church at large. Convention requirements are just as necessary for the success of the local church as are local requirements. The local church cannot live successfully when it fails to do either.

In this time of bewilderment, distress, and need, it is the prayer of those who are in responsible positions in the church that every local church and every individual member may be conscious of his responsibility and

(Continued on page 14.)

The Provisional Committee

By Junius H. Harden.

[Address given on Founder's Day at Elon College, September 14, 1939.]

"Christian minister, Christian educator, Christian statesmen, Christian gentlemen, a man great in faith, wholehearted in consecration, constantly energetic, possessed of rare personal charm and grace, founder and first president of Elon College. With a good physique; prepossessing appearance; easy address; genial disposition; a strong mind, clear and comprehensive; only forty-seven years of age, in the full vigor of physical and mental activity; surrounded by a large and increasing circle of influential friends and admirers — the whole church looked to him for the presidency of the new college."

The above is a word portrait of William Samuel Long, the Chairman of the Provisional Committee, and the first President of Elon College by one who painted well.

"Minister, Religious Journalist, and Author. As a man, pious and devout; as an editor, a staunch defender of the truth; as an author, concerned only for the highest ideals; as a minister, loyal to the Gospel and to Jesus Christ; a trustee of Elon College from the beginning, and an unwavering friend. As editor of The Christian Sun he created the sentiment that made the founding of Elon College possible."

Rev. John Pressley Barrett, the Secretary of the Provisional Committee, described in another well-executed word painting.

"Merchant, Bank Director, Cotton Broker, Member of the Board of Trade for the City of Raleigh. One of the trustees for the Raleigh Christian Church. Enterprises of great pith and moment were of simple solution to him. He was chosen, with four other prominent citizens of Raleigh, to organize a corporation for and build the first cotton mill in Raleigh. He was slow and sonorous of speech when at ease, but when challenged to debate he responded with force, energy, and irresistible power. He was the son of a statesman. He had a brother who weilded great power in the State Senate, and he was himself a member of the House of Representatives, where he ranked among the most powerful."

Thus the biographer wrote about Hon. Frank O'Kelly Moring, the third member of the Provisional Committee, whose middle name is an unmistakable key to the religious moorings of his family.

Christian gentleman, devoted husband and father, Doctor of Medicine, true friend, capable business man and safe adviser. He was the personification of the gentle, assuring, sympathetic family doctor, whose ministrations were in the same sacred classification of those of the Minister of the Gospel, and in many instances it was his duty to perform the functions of both. It is through such ministrations as this, by men such as this one whom I now describe, that the glory of Christianity may be traced to the Man of Galilee.

It is a pleasure and a privilege to pay this tribute to the fourth member of the Provisional Committee, Dr. George Saunders Watson.

There must be said this about this Provisional Committee as a whole. After a conclusion had been reached by a majority thereof, there was no receding from that purpose. There was no perplexity because of moral abstractions or mental subtleties. It possessed that assemblage of qualities which make success in practical affairs inevitable. That the way might be long and the going hard had no terror for this group of men. They were stalwart, determined, and unafraid.

This concludes references to all the members of the Provisional Committee except the speaker, who was the fifth member. At the time the committee was thoroughly engrossed in the many and major problems of the college development he happened to be drafted for the reconstruction of a cotton mill of substantial proportions which had been destroyed by fire. Only a lad in this broad field of endeavor, he had his tonnage, to use the language of the street, in his duties to the corporation undertaking this major task. About all that can be said of him as a member of the Committee is that he was frequently absent and little worthwhile as a member. Speaking for himself, he can say truthfully and appreciatively, that in following the precepts of an ancient and pagan philosopher and statesman, "If you would be wise, you must live in the counsels of the wise and associate with men of wisdom," he accomplished more for himself than he was worth either to the Committee or to the college.

"Watchman, what of the night?" is an inquiry which has reverberated through all the ages. The response to this inquiry, first recorded in Holy Writ, was "the morning cometh." Your Committee was frequently in the night of perplexity, but when the challenge came to them out of this night—whether from weary overburdened minister, from tired financially embarrassed church member, or from discouraged financially weak church—the reply was always the same from this courageous, purposeful, invincible group of men "The morning cometh"—and we knew that somewhere in the morning we would see the college.

Now let's see something of the density of the shadow of this night. The Christian Church was the first of the American organized Protestant Churches. All of the other American Protestant Churches had their origins in Europe. And this heritage was a vantage and more or less of an asset. We have a continuous history of the Christian Church from 1792 until the present time. In its efforts for liberty and individualism, in the exercise of moral and religious conscience, for more than a century and a half its accomplishments have been marvelous in consideration of the fact that it was born in the latter part of the eighteenth century, and its childhood was in the first quarter of the nineteenth century. It has been wonderfully said of this particular period in our history by L. W. Bacon in "American Church History":

"The closing years of the eighteenth century show the lowest low-mark of the lowest ebb-tide of spiritual life in the history of the American Church. The demoralization of army life, the fury of political factions, the catch-penny materialist morality of Franklin, the philosophic deism of men like Jefferson, and the popular ribaldry of Tom Paine, who wrought, together with other untoward influences, to bring about a condition of things which to the eye of little faith seemed almost desperate.

Handicapped by this low tide of spiritual and moral drift, it took the courage of crusaders in O'Kelly, Rainey, Thomas, Beale, Holt, and the two Wellons, with other compatriots, many of whom are enshrined forever in the unwritten history of the church, sacredly preserved in the hearts of the membership of each individual church, and handed down by hearthstone story and sacred song from generation to generation until time shall be no more. Crowns of roses fade, crowns of thorns endure. The triumphs of might are transient. They pass and are forgotten. The sufferings of right are graven deepest upon the chronicles of nations. Father

(Continued on page 6.)

Elon College Golden Anniversary

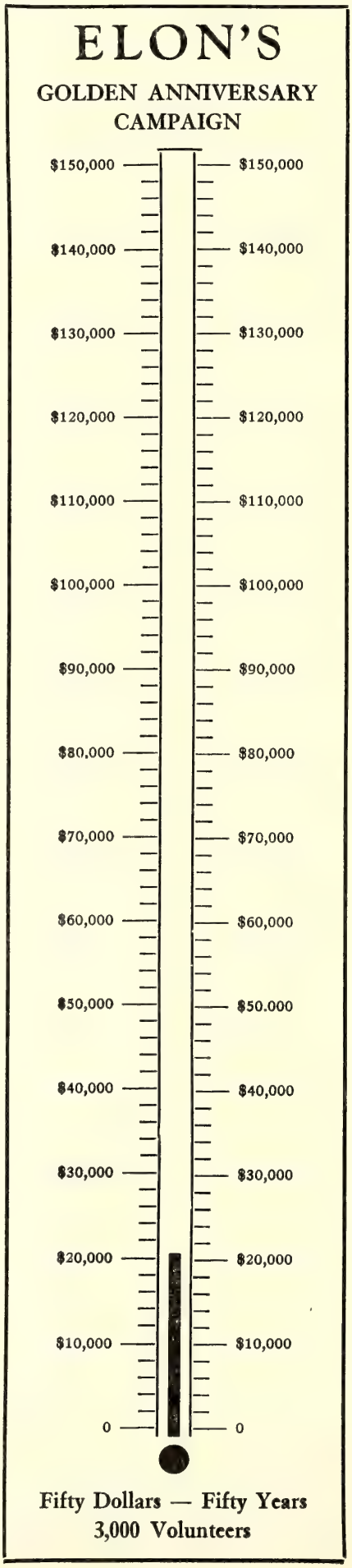
Again the Golden Anniversary thermometer makes its appearance. We do not have a very long list of members to report this week, but we are encouraged with the ones that came in voluntarily during the week. We know that you are interested in this campaign and that you expect to do your share. There could not be a more auspicuous time for the assurances of your cooperation evidenced by your pledge than now. The days come and go. The weeks and months pass swiftly. This is to urge every individual who will to cooperate by forwarding his pledge or contribution immediately.

Since our last report another payment of $1,000 has been made on our debt, reducing the amount now owing to $134,000. We are making progress but not fast enough. This is one instance where numbers count and increase the speed of the race that we are running. Add your contributions to the loyal ones already on the Golden Anniversary membership roll.

The following is the report:

	Pledged	Paid
Mrs. Cora L. Anthony, 317 N. Edgeworth St., Greensboro, N. C. ..	$ 50.00	$ 50.00
Ladies' Bible Class, Old Zion Church, Norfolk, Va.	50.00	
L. E. Fesmire, Greensboro, N. C. ..	50.00	
Rev. B. H. Watkins, Wakefield, Va.	50.00	
Totals	$ 200.00	$ 50.00
Previously reported		20,600.00
Grand total		$20,800.00

L. E. Smith.



MRS. LENA FARRAR.

News of the death of Mrs. Lena Farrar reached Elon College on September 5. Mrs. Farrar was a member of the original faculty of Elon College. She lived to the day of the fiftieth anniversary of the opening of Elon College and the beginning of her work as a teacher in the college.

September 14 was observed as Founder's Day. The exercises of the day were planned in honor of the original faculty. When plans for the day were made, it was the hope and expectation of the administration of the college that every member of the original faculty would be present. At that time all seemed to be in reasonable health. Mrs. Farrar's death not only was a loss to her immediate family, relatives and friends, but was a very distinct loss to Elon College. She had observed the growth and widening influence of the college through these fifty years.

The members of the original faculty present expressed their regrets and offer their sympathy to the family and friends. The college is most appreciative of Mrs. Farrar's connection with the institution in its early days and of the faithful and efficient services rendered as a member of its faculty. It wishes also to extend sympathy to the family and relatives in this loss and sorrow.

L. E. Smith.

PROVISIONAL COMMITTEE.

(Continued from page 5.)

Ryan, the Poet Laureate of the Southern Army, well wrote of this:

Yes, give me a land where the ruins are spread,
Where the living tread light around the graves of the dead.
Yes, give me the land where the battle's red blast
Has flashed to the future the fame of the past.
Yes, give me a land with a grave in each spot
And with names in those graves that will not be forgot.
Yes, give me the land of the wreck and the tomb;
There is grandeur in graves, there is glory in gloom;
For out of the gloom future brightness is born,
As after the night comes the sunlight of morn.
And each single wreck in the warpath of might
Shall yet be a rock in the temple of right.

The way of your Provisional Committee was literally jammed with impediments of all kinds. It was argued that the denomination was too small to support a college if it had one. With resourcefulness of the highest order this objection was check-mated by an arrangement with the Methodist Church, which provided that their group would be a field from which students might come. "Poverty, poverty, poverty" was the continuous refrain. It was provided that anything which could be produced on the farm could be contributed to the support of the college. The farm could produce an extra bale of cotton for the college. The children on the farm could raise eggs, poultry, vegetables, a pig, a calf, a bushel of wheat or other cereal. Your courageous committee kept everlastingly at it until the job was accomplished. And now we have the college, the best school that I know *without money*.

There are watchmen on the ad-

(Continued on page 15.)

FOR THE CHILDREN

TELL ME A STORY—LITTLE DEEDS OF KINDNESS.

By Philippa Lindemann.

"Whew!" puffed Granny Duffy, as she drew her little plaid shawl tighter around her thin shoulders. "This wind is a real hurricane." She struggled to close the shutters to protect her stock of red, juicy apples. But Granny was not quick enough. The wind had already sent the apples rolling over the pavement and down into the gutter.

Poor Granny! She was too lame to stoop. What was she to do? She looked up the street and down, but there was no kind policeman to help her. Suddenly from every direction, there came a swarm of newsboys. "Hi, Granny!" they cried; "we'll help you." And all together they picked up the apples and put them back into the boxes.

Then something happened to Granny. She sat down in her old chair and dropped her gray head into her wrinkled hands.

"What's the matter, Granny?" asked Tim Murphy, a freckled, red-headed newsboy who had just finished wiping the last apple.

"I'm afraid I'm sick, boys. I'll have to go home." For a moment nobody spoke; then the boys drew together in a little group. Their faces grew sad. They looked at each other, then at the bundles of papers which they had to sell before they could go home to supper.

"You sit still, Granny. We'll close the stall and I'll take you home," said Tom.

"An' so will I," agreed Skinny Jones. And so the boys settled it.

Granny knew these boys and loved them. Their extra pennies often found their way into her cash box, but when they had none, Granny trusted them. She was kind to all the newsboys, and they, in turn, repaid her. Sometimes they helped her across the busy street, and occasionally, if it was very stormy, they helped her all the way home.

So today Tom and Skinny took Granny home. It was not very much of a home—just an old shanty. The wind whistled through the cracks and rattled the windows. But it was all that Granny Duffy could afford.

Tom made a quick fire in the old stove and soon he had the teakettle singing. He was glad his mother had taught him how to make tea. "Here, Granny," he laughed; "drink this tea. It will do you good. Tea always helps my mother."

"You are dear boys," smiled Granny Duffy. "Take down the brown jar from the shelf and help yourselves."

That was what the boys liked to hear, for Granny's cookies, they said, "touched the right spot."

"We'll have to go now," whispered Skinny, "or we'll never sell our papers."

Tim nodded. "You run over and ask the woman next door to stay with Granny. We can't leave her alone."

The woman was glad to come, and the boys were soon out of sight.

OLD FRIENDS.

By Clarence Edwin Flynn.

Old friends are like the sunshine
Of autumn on the grain.
The springtime tints have vanished,
But all the worths remain.

Old friends are like the moments
Approaching eventide.
Gone is the dew of the morning,
But blue skies still abide.

Old friends are like the gleaming
Of coals upon the stone.
Gone is the leaping firelight,
But the warm glow lives on.

Old friends are like the ripeness
Of fruit upon the tree.
They are life's bounty, mellowed
Into maturity.

—The Better Home.

The next day all the newsboys went to the apple stall, but they did not find their old friend, Granny. Instead, there was a fat, good-natured man who told them Granny was in the hospital.

The boys looked very sad; then Skinny lifted his head. There was a happy smile on his face now. "Fellers, meet me on the lot tonight as soon as your papers are sold. Somethin' important."

"Okeh," answered the boys, as they scattered in every direction.

"Those boys are surely up to something," said the old man at the stall.

Early the next morning there was a great deal of noise around Granny's house. All the boys were there—Skinny, Tom, Charley Neuman, Sam Cohn and many others. And what a racket they did make! Soon the neighbors were aroused, and one woman called through her open window, "What are you boys up to over there?" Her voice sounded harsh, so Tim jumped over the fence, and, while he was talking to her, the boys saw her face with a smile.

Just as the boys were making the most noise a heavy voice came from the corner of Granny's house. "Make yourselves scarce, fellers! What are you doing here?"

The boys were startled this time, for there stood a policeman. The noise stopped. Tim, being the oldest, walked over to the officer and said, "You see, sir, it's this way;" then he lowered his voice and no one except the policeman heard what he said. The policeman went away smiling. For several days the racket continued.

Then came the day when the nurse told Granny she might go home. Of course, Granny wanted to go, but she wished her shanty were not so old and shaky. She had been so snug and warm in the hospital. But, oh, what a surprise was waiting for Granny!

When she reached home she could not believe her eyes. Something was wrong. Granny blinked and looked again. Her shanty was gone! In its place there stood a dear little house painted white with green trim. What could it mean? Had she lost her home while she was in the hospital? Granny turned sadly away. Where could she go? Just then the front door flew open and all the newsboys came running out. "Granny, Granny!" they cried. "Don't you like it? We tried to make it nice."

Slowly Granny turned back. It was hard for her to understand. "Why," she faltered, "you don't tell me you boys did this for me?"

"Sure!" They laughed and helped Granny into the house. She was too overjoyed to help herself. Then they all slipped out of the back door.

Granny was rocking in her little rocker. There was a happy smile on her face. Then came a knock on the door. Granny was surprised to see a policeman standing on the threshold. "Mrs. Duffy," he said pleasantly, "I have a message for you from the force. You've been a big help to us in keepin' the newsboys in our district out of mischief, so we've made up a little purse for you, and we've paid that little mortgage you had on the house, so you can live in comfort now."

Granny tried to thank him, but she couldn't find words. All she could say was a verse her mother had taught her many years before, when she was a little girl:

"Little deeds of kindness,
Little words of love,
Make this world an Eden
Like the heaven above."

—*Junior Life.*

PATIENT.

From of old according to the Old Testament and the New, God our Father has always been very patient with mankind. He was patient with Moses and with preparing the children of Israel to lead them out of Egypt, the land of the Pharaohs. He was patient and began with one man in founding the family of the faithful, Abraham. He was patient in waiting for His chosen through Abraham, Isaac and Jacob, choosing the seed of Jacob to build up His kingdom on earth. He was patient with the children of Israel, the decendants of Jacob. He was patient in bringing to the rulership of Judah, King David, in mercy giving them a king when God Himself had shown that He was Himself a sufficient King. In spite of evil and wicked kings, God was patient in sending His prophets and priests to call the people back from their apostasy to the way of righteousness. That same patience with erring, self-willed and sinning man is being manifest to this good day. Soviet Russia has openly declared itself a godless nation and Adolph Hitler, dictator of Germany, has done little less! However, there are hundreds and thousands we are told in Soviet Russia and in Germany who have not bowed their knee to the worship of Baal, and like the saints of old still worship the true and living God. Someone recently remarked that it began to look as if this is to be a religious war, a war of those who believe in the Prince of Peace and the promise of God the Father that He should be called Wonderful, Counsellor, the Mighty God, and of His government there shall be no end, and those who believe no such things.

This may be a slow process that the church is pursuing and sending out missionaries to convert people from idol worship to the worship of the true and living God, but it is the patient process that our Lord Himself has chosen. In following that way we cannot go wrong. The prayers of all Christian people everywhere should be with our missionaries, who at the risk of their lives are living, teaching and preaching the gospel of the Son of God. Through the missionary effort and endeavor of the church the world is finally to be won to Lord Christ. As stated this is the way that God has chosen and man can only follow that way. We need to offer the petition that David offered in Psalm 25; "Show me Thy ways O Lord; teach me Thy paths. Lead me in Thy truth, and teach me: For Thou art the God of my salvation; on Thee do I wait all the day."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 23, 1939.

Sunday Schools.

Belew Creek, N. C.	$	2.11
Elm Avenue, Portsmouth, Va.		3.43
Rosemont, Norfolk, Va.		15.76
Damascus, Chapel Hill, N. C.		1.67
Durham, N. C.		5.76
South Norolk, Va.		5.00
Oak Level, Youngsville, N. C.		1.00
Berea (Nans.), Portsmouth, Va.		3.60
Total	$	38.33

Individuals and Churches.

Mt. Carmel, Walters, Va.	$	1.30
Mt. Olivet (G), March, Va.		3.82
Pleasant Cross, Asheboro, N. C.		1.00
New Elam, New Hill, N. C.		8.45
Total	$	14.57

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.		3.00
Total for week	$	55.90
Previously acknowledged		130.90
Total since Sept. 1, 1939	$	186.80

As will be seen from the above there are Sunday schools and churches that remain faithful in their desire to share the love and life of our Lord with others less favored than ourselves. It is gratifying indeed that individuals and churches through thick and thin will make their offerings to the wholly divine and unselfish task of missions. However benevolent a state or a country may be none of these make contributions to missions, the only hope and source of income to missions is from the church and the professed followers of our Lord. On this account, though our offerings are small, we are grateful indeed. May the Lord bless everyone who had a part therein.

Gratefully,
J. O. Atkinson,
Mission Secretary.

MISS SEABURY TO SPEAK.

Miss Ruth Isabel Seabury, Educational Secretary of the American Board of Commissioners for Foreign Missions, Boston, has been called "an internationalist by instinct." Widely known as a vivid and stimulating speaker on Christianity at home and abroad, Miss Seabury spends the major part of her time addressing churches, women's organizations and young people's groups, schools and colleges throughout America. She will speak at the Elon College Chapel on Friday, October 6, at the North Carolina Woman's Conference at Ingram, Va., on Tuesday, October 10, and at Burlington Christian Church daily from October 8 to 15.

A graduate of Smith College, Miss Seabury has several times been abroad since taking up her work with the American Board. In an extended world tour she visited seventeen countries, often going far off the beaten track of the tourist to interior villages, and observing the work of her own and other boards.

Miss Seabury was selected a delegate to the great International Missionary Council meeting in Madras, India, last winter and visited the Board's fields in the Near East and India in the three months preceding. A few years ago she was invited to spend the summer as friendly visitor and speaker to the summer conferences in England and Scotland as representing the Mission Boards in the United States under the Missionary Education Movement. She was at that time a guest of Miss Muriel Lester at Kingsley Hall, London.

Miss Seabury has been a member of the famous National Preaching Mission and is the author of a series of Mission Study Books. She is an adult member of the United Christian Youth Movement.

The public is cordially invited to hear Miss Seabury, and our church people will certainly want to be among those present to hear her whenever she speaks. The schedule of addresses at Burlington will be found elsewhere in this paper.

"The human weakness of exaggerating difficulties often warps our judgment regarding what can be done in the service of God. Our fear of men exceeds our confidence in God."

PROGRAM OF WOMAN'S MISSIONARY SOCIETIES OF NORTH CAROLINA CONFERENCE.

The following is the program of the Twenty-Seventh Annual Session of the Woman's Missionary Societies of North Carolina Conferences of Congregational - Christian Churches, which is to be held at Ingram Church, Ingram, Va., October 10, 1939:

PROGRAM.

THEME:

A Vision: That they may all be one!
A Task: Even so sent I them into the world.

—John 17.

Ten o'Clock Session.

Hymn: "Are Ye Able"—Tune, "Challenge."
Invocation—Rev. B. J. Earp.
District Reports:
Alamance—Mrs. J. D. Strader.
Durham-Wake—Mrs. C. M. Cannon.
Randolph—Mrs. Hugh York.
Chatham-Lee-Moore—Mrs. R. L. Ross.
Guilford—Mrs. W. F. Worsham.
Vance-Warren—Mrs. E. M. Carter.
Halifax—Mrs. B. J. Earp.
Recognition of Ministers and Visitors—Mr. F. C. Lester, Promotional Secretary of Southern Convention.
Report of Superintendent of Literature—Mrs. Stanley C. Harrell.
Recognition of Former Presidents: Mrs. W. H. Carroll (deecased), Mrs. L. L. Vaughan, Mrs. C. H. Rowland, Mrs. Stanley Harrell, and Mrs. O. H. Paris.
Recognition of Societies Achieving Standard of Excellence—Mrs. Paul D. Rudd.
Appointment of Committees.
Announcements.
Report of Treasurer—Mrs. Charles H. Stephenson.
Report of Superintendent of Spiritual Life and the Morning Devotion—Mrs. W. R. Sellars.
Address—Miss Ruth Isabel Seabury, Home Department Secretary, American Board of Commissioners for Foreign Missions.
Offering.
Offertory Solo: "The Good Shepherd"—Mrs. W. N. Huff.
Prayer of Dismissal and Grace for Table—Rev. C. E. Newman.
Adjournment.

Two o'Clock Session.

Hymn: "Let There Be Light, Lord God of Hosts."
Prayer—Rev. J. Howard Smith.
Address: "One Leader, One People"—Dr. J. O. Atkinson, Mission Secretary of Southern Convention.
Northfield—Mrs. W. E. Wisseman.
Reports:
Superintendent of Cradle Roll—Mrs. M. W. Hook.
Superintendent of Life Memberships and Memorials—Miss Margaret Alston.
Superintendent of Young People's Department—Mrs. W. E. Wisseman.
Reports of Committees:
Resolutions—Mrs. H. W. Elder.
Recommendations—Mrs. C. H. Rowland.
Finance—Mrs. C. H. Stephenson.
Nominations—Mrs. W. M. Jay.
Place—Mrs. R. J. Kernodle.
Minutes—Mrs. H. D. Lambeth, Secretary.
Memorial Service—Miss Margaret Alston.
Benediction—Rev. M. T. Sorrell.

WOMAN'S MISSION BOARD.

Mrs. J. H. Lightbourne, President, Burlington, N. C.
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INVITATION TO NORTH CAROLINA WOMEN.

The Ingram Church is looking forward to having the North Carolina Woman's Missionary Conference to meet with her on October 10, 1939.

We hope that all churches in the state, whether they have missionary societies or not, will be represented. Ingram Church is on Route 360 twenty miles from Danville toward Richmond. We are delighted to know that Miss Ruth Seabury is to be with us and are expecting a great day.

We invite all of you to come and enjoy the day with us.

INGRAM MISSIONARY SOCIETY,
MRS. C. V. DUNN,
Honorary President.
MRS. KENNETH SATTERFIELD,
Acting President.

FOURTH QUARTERLY REPORT.

The following is the fourth quarterly report of the Eastern Virginia Woman's Home and Foreign Mission Board of the Southern Christian Convention from June 30, 1939 to September 15, 1939:

Women's Societies.

Antioch	$ 7.50	
Berea, Nansemond	19.00	
Berea, Norfolk	31.00	
Bethlehem	34.00	
Chritsian Temple	120.00	
Cypress Chapel	41.00	
Damascus	2.00	
Dendron	15.75	
Eure	10.00	
First, Norfolk	21.50	
First, Portsmouth	38.65	
Franklin	53.00	
Holland	80.00	
Holy Neck	46.00	
Hopewell	1.55	
Isle of Wight	7.22	
Liberty Spring	51.00	
Mt. Carmel	8.20	
Newport News	20.00	
Oakland	13.00	
Rosemont	72.00	
Suffolk	130.00	
W. W. Staley	91.20	
South Norfolk	7.00	
Union, Southampton	5.05	
Wakefield	22.00	
Waverly	15.94	
Windsor	28.85	
		$ 992.41

Young People's Societies.

Berea, Nansemond	$ 9.00	
Bethlehem	25.00	
Christian Temple	13.50	
Cypress Chapel	15.75	
First, Portsmouth	7.98	
Franklin	19.75	
Holland P. F.	5.00	
Holy Neck	11.00	
Liberty Spring	15.50	
Mt. Carmel	7.40	
Newport News C. E.	10.50	
Oakland	9.00	
Rosemont	22.75	
Suffolk	25.00	
Spring Hill	3.00	
Waverly	3.00	
Windsor	8.22	
		211.35

Junior Societies.

Antioch	$ 2.50	
Berea, Nansemond	10.05	
Bethlehem	6.50	
Cypress Chapel	13.35	
Eure	1.00	
First, Portsmouth	1.55	
Franklin	8.50	
Holland	9.00	
Holy Neck	15.50	
Liberty Spring	6.50	
Mt. Carmel	5.45	
Oakland	1.25	
Rosemont	5.00	
Suffolk	7.00	
Waverly C. E.	3.00	
Windsor	4.15	
		100.30

Cradle Roll.

Berea, Nansemond	$ 2.00	
Bethlehem	5.00	
Christian Temple	8.00	
Cypress Chapel	2.00	
Eure	1.00	
First, Portsmouth	2.25	
Franklin	2.75	
Holland	4.68	
Holy Neck	5.00	
Liberty Spring	3.00	
Mt. Carmel	1.07	
Rosemont	.80	
Suffolk	7.00	
Waverly	.27	
		47.12
Brought forward third quarter		134.35
Life Memberships and Memorials		60.00
Total		$1,545.53

Disbursements.

Stamps for Treasurer	$ 2.00	
Memberships and Memorials	60.00	
Mrs. Hardcastle, Treasurer C. C. C.	1,351.18	
		$1,413.18
Cash on hand		$ 132.35

MRS. E. R. BRYANT, JR.,
Treasurer.

"This I dare affirm in the knowledge of nature, that a natural philosophy, and the first entrance into it, doth dispose the opinion to atheism; but on the other side, much natural philosophy, and wading deep into it, will bring about men's minds to religion."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MATERIALS FOR YOUNG PEOPLE'S SOCIETY.

It seems that today no young people's society need suffer for lack of materials. With all the wealth of program suggestions, books and pamphlets on various subjects of interest to young people, and interesting and helpful plays available, no group should be without the necessary materials. Of course, the problem is how to secure the right material at the very time you want to use it. Remember that the Young People's Department, under the direction of Miss Lucy Eldredge, at Dayton, Ohio, or the Board of Christian Education, Elon College, N. C., will be glad to help you at any time.

Your own society can do a great deal toward having materials to use, too. Some groups keep a scrapbook of worship materials and have a committee responsible for keeping this book up to date. All the members of the society are urged to save poems, new hymns, quotations, or copies of whole worship services they find in various magazines and papers and give them to the committee for the benefit of the whole group. Imagine how nice it would be if you were the one who was to plan a worship service around the subject of "Giving" and your society had a scrapbook filled with material where you could pick out the things appropriate to your topic! Well, why not start now to "build" such a supply for your group?

One society in the Valley of Virginia has been taking the *Pilgrim Highroad* for a year. In that time they have come to realize that each copy contains valuable material which might be used in special programs throughout the year. So they have worked out a loose leaf notebook with headings such as "Alcohol," "Recreation," "Stewardship," and have gone through their file of *Highroads* and listed each article under the proper heading. Now each month someone has as his job the classifying of the articles in the current number. As the programs for the year are worked out, this is found to be an invaluable aid. Try this in your group and you will find it so, too.

PREPARATION! ORGANIZATION! COOPERATION! INSPIRATION!

Young people, start your preparation now to attend the Eastern Virginia Young People's Missionary Conference which will be held Friday night, October 6, at the South Norfolk Christian Church.

Remember that you are a part of this worthy organization.

Show your cooperation to the Conference by being present yourself and bringing someone else with you.

Receive much inspiration from the well-planned program which will be centered around the theme "Christ for the World."

LOWRINE HALSTEAD,
President.

EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE.

The annual meeting of the Eastern Virginia Young People's Missionary Conference will be held Friday night, October 6, at 8 o'clock, in the South Norfolk Christian Church. The church is located on the corner of Jackson and Guerriere Streets in South Norfolk.

This year the president, Miss Lowrine Halstead, has sent a letter to each society, urging a larger attendance than last year. She asks that all young people in the church come, whether or not they are a part of an active missionary society.

The program is to be as follows:

PROGRAM.

THEME: *Christ for the World.*

Prelude—Miss Gladys Hanbury.
Call to Worship—Miss Lowrine Halstead.
Hymn—"We've a Story to Tell to the Nations"—Congregation.
Invocation—Rev. O. D. Poythress.
Business Session—President Presiding.
Presentation of Literature—Mrs. J. F. Morgan.
"World Fellowship—Our Great Need"—Rev. F. C. Lester.
Offertory—James Wesley Parker, Violinist.
Worship Service—Franklin Young People.
Vocal Solo—Mrs. Dorothy Gallup.
Introduction of Speaker—Mrs. J. Monroe Harris.
Address—Speaker to be announced.
Hymn—"In Christ There Is No East Nor West"—Congregation.
Benediction—Dr. C. Rexford Raymond.

INFLUENCING OTHERS FOR CHRIST.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 8, 1939.

SCRIPTURE: John 1:35-45.

Daily Readings—

Monday—Contact With Christ — Acts 4:13, 14.
Tuesday—Condescension for Christ—I Cor. 9:19-23.
Wednesday—Confessing or Denying?—Matt. 10:32, 33.
Thursday—Converting the Sinner—Jas. 5:19, 20.
Friday—Compelling Them to Come—Luke 14:16-24.
Saturday—Constellation of Honor—Dan. 12:2, 3.

The word evangel means "good news," then evangelism is simply an act or art of telling or sharing the good news of Jesus. We tell others about our best friends because we love them. The same is true if we love and know Jesus. We want others to know Him, too. A Christian cannot lightly ignore the Great Commission. William E. Gladstone used to say, "There is only one great problem in all the world, and that is how to get the gospel of Jesus into the hearts of people."

Problems for Discussion—

A girl once said, "Evangelism is such a complicated process. There is so much of spiritual affairs I cannot understand. It frightens me to say anything to anybody about accepting Christ."

A business man put it, "I don't feel competent to dabble with religion. That is the preacher's business." What is lacking in these experiences? How may such feelings be overcome? Is evangelism like a special dessert on the menu? Or is it like salt which gives savor to the whole meal? Does the evangelistic program of your society lead young people to face the spiritual issues of their lives and to make definite decisions?

Why do not more people accept their personal responsibilities as evangelists? Is it indifference, or timidity, or spiritual indolence, or what?

Does your society have a prospect list of unchurched and non-Christian people in the community? How can such a list be secured, kept up to date, and used?

Should a decision service be held in the society as a part of its evangelistic program?

Get your pastor to speak to the society on winning others to Christ.

Those present may tell of their experiences of winning others to Christ.

Suggested Hymns—

"Savior, Like a Shepherd."
"Lord, Speak to Me That I May Speak."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE INFANCY OF JESUS.

Lesson I—October 1, 1939.

Golden Text: *And they shall call his name Immanuel; which is, being interpreted, God with us.*—Matthew 1:23.

Lesson: Matthew 1 and 2.

Introductory.

We begin this week a series of studies in the gospel according to Matthew. Inasmuch as it is one of the most complete gospels, we shall have a splendid opportunity to learn a great deal of what Jesus did and said. For although some scholars raise the question as to whether Matthew the publican who became a disciple of Jesus wrote the gospel which bears his name in its entirety, it is quite certain that the book as it stands contains a great deal of first-hand reports of what Jesus did and said. Hence we come close to the events and the incidents, and hence we can come close to the Master himself. An honest and sustained study of the lessons for this quarter will help to furnish us unto good works.

The Limitations of Heredity.

It is quite common to blame many things on heredity. And the influence of heredity cannot be laughed away. But it is interesting to note that heredity is not all-determinative. There were some unlikely people in the line of ancestors through whom Jesus came. Tamar, who conceived by her father-in-law, Rahab the harlot, Ruth a Moabitess, and Bathsheba all appear in the genealogical table in Matthew. This fact in itself shows that Christ's sinlessness was not due to a sinless ancestry—you cannot account for him by studying his ancestry. Perhaps it is an indication also of God's purpose through grace to save even the foulest sinners. And it perhaps served as a reminder to the Jews of their own weaknesses and failures. Heredity does help or hurt. But a man is master of his own soul, or may be by the help of Christ.

Born of a Virgin.

The Scriptures state that Jesus was conceived by the Holy Spirit and born of a virgin. It is a mysterious, and perhaps an inexplicable fact. But when one considers Jesus Christ in the light of who he was and what he did, it is not difficult to reason back from that to the fact that He was born of a virgin. He was unique in so many ways, why should it be thought a thing incredible that He should be unique in this way also?

Matthew gives us simply one brief statement "And Joseph knew her not until she had brought forth her first-born son; and he called his name Jesus." It is Luke who gives the idyllic account of the birth of Jesus. It is interesting to note that Matthew states that it was Joseph who named Jesus—and "he called his name Jesus."

God With Us.

He was to be called Immanuel which meant "God with us." This is the meaning and the miracle of the Incarnation, which simply means that God became clothed in flesh and blood and came down and lived among men. Jesus was the image of the invisible God. In him we see what God is like in character, and in his attitude toward his children. Jesus himself said "He that hath seen me, hath seen the Father." And what was true in the days of his flesh is true now. God is not away off; God is with us. In the person of his Holy Spirit he dwells among and in men.

Followers of the Gleam.

The visit of the Magi is full of mystery. Who were they? From whence did they come? How did they know that a "king of the Jews" had been born? Was it a special star that guided them? And so on. But in all this mystery there is solid truth. Here is the story who followed such light as they had, and hence came to have more light. Here is the story of men who did the best they knew, and came to know better. He that doeth the truth cometh to the light. Blessed are they that hunger and thirst after righteousness. If any man will to do, he shall know.

And perhaps here we have the vanguard of that great host of Gentiles, who sitting in great darkness, saw a light. They were outside the pale of the covenant, but they were not outside of God's great love.

Having Eyes, They See Not.

In strange contrast to the Magi who came from afar to see this strange thing that had come to pass, the chief priests and the scribes gave no heed to the most significant event in the world's history. They knew the Scriptures by heart, but they never clothed them with flesh and blood. They knew where the Christ should be born, but they were not at all concerned that he had been born. They had eyes, but they saw not the beauty or the meaning of the event that was taking place before their very eyes. There are none so blind as those who will not see. If the light that be is in darkness, how great indeed is that darkness!

Divine Warning—Human Vigilance.

God warned Jospeh in a dream about Herod's diabolical scheme. But He did not pick up the infant Jesus and carry Him away to Egypt. Joseph and Mary had to take him down to Egypt themselves. God does not do for us what we can do for ourselves. He warns, and he offers help, but we must put forth an effort ourselves. Jesus said "Watch and pray." Be on the lookout for danger, and get help from God in time of danger. God warns men of their danger, he does not allow them to go into sin unwarned. He sets up "danger signals" all along the way.

The Slaughter of the Innocents.

It seems almost unthinkable that any man would deliberately set about to slay all babies two years old and under. But here is seen in a dramatic historic incident an eternal fact. The malignant forces of evil are seeking always to destroy every thing that gives promise of brighter and fairer things, whether it be personal values or social ideals. Organized evil, and for that matter personalized evil, today seeks to assassinate good wherever it finds it. We have evidence today of this spirit on a large scale in what Germany and Russia have done to Poland.

A Triumph Over Environment.

Reference has already been made to the limitations of heredity, and the failure of heredity to account for Jesus. The same thing is true of environment. Jesus lived and grew up in Nazareth. Unless we grossly misunderstood Nathaniel's remark, Nazareth was not the most inspiring or cultured place in the world. "Can any good thing come out of Nazareth?" he exclaimed when told that Jesus had come from Nazareth. Environment counts, but it is not all-powerful. A Salvation Army lassie can go into any environment and keep pure and unspotted. It is not so much a question of where a man is, but what he has in him. Christ's spirit makes men conquerors over environment.

"The habit of reading is the only enjoyment I know in which there is no alloy. It lasts when all other pleasures fade. It will be there to support you when all other resources are gone. It will be present to you when the energies of your body have fallen away from you. It will last you until your death. It will make your hours pleasant to you as long as you live."

By Chaplain H. E. Rountree

MONDAY.

"Let Us Give Thanks."

"Behold, God is my salvation."—Isa. 12:2.

"Everyday will I bless Thee, and I will praise Thy name forever and ever."—Psalm 145:2.

Those of us who are well and happy this morning, let us repeat His Word, "thou will keep him in perfect peace whose mind is staged on Thee."

Prayer—O Lord, we are feeling so well this morning! We have prayed for this and we bow our heads and humble our souls in gratitude to Thee for this blessing. Keep us humbler, and keep us steadfast in prayer, and may Thy Spirit dedicate our lives to Thee continually. Glory to God in the highest! *Amen.*

TUESDAY.

"Let the Sick and the Unfortunate Give Thanks."

"Though He slay me yet will I trust Him."

"All things work together for good to them that love God."

"Blessed is the man whose strength is in Thee, . . . who passing through the valley of Baca (weeping, sorrow) make it a well . . . everyone of them appeareth before God . . . they will still be praising Thee."—Psalm 84:5-7, 4.

As the cold biting winter winds toughen and strengthen the forest trees, so sickness and misfortune challenges to the courage of faith, strengthens endurance and steadfastness of purpose, and serve as a foothold to spiritual victory.

Prayer—Our Father, though our prayers for health and freedom from misfortune are not answered, make us steadfast in faith. We may be selfish—O Thou Lord of all, give us peace and contentment. We will still be praising Thee. *Amen.*

WEDNESDAY.

"Why Do Christians Suffer?"

"I will show him how great things he must suffer for my name sake."—Jesus to Saul.—Acts 9:15, 16.

Here is revealed the paramount reason for Paul's suffering. In it is Paul's commission to preach Jesus to the world. Realizing that commission, Paul counted not his life dear to himself, that he might live his life true to Christ, deliver his message well, and finish his course with joy, all "For His sake."

Suffering "For His sake," has a threefold purpose: (1) Correction, "Despise not the chastening of the Lord." In this He is seeking to make us like the Son of His love. The Psalmist said, "Before I was afflicted I went astray, but now have I kept the Word." (2) Subjection: This refers to obedience to Him. Peter said, "He that hath suffered in the flesh hath ceased from sin." It means, "Not my will, but Thine be done." (3) Perfection: This means going through experiences like Christ in order to be like Him. If we are to be like Him we must have a "fellowship of His sufferings."

Knowing all this let us not shrink from it, but humbly and truthfully commit our souls to Him that He may refine our natures till the image of Christ is repeated in us.

Prayer—Pray as you feel, and say the Lord's Prayer.

THURSDAY.

"Efficacy of Suffering."
(Continued.)

"If . . . we suffer with Him . . . we may also be glorified together."—Rom. 8:17.

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain,
But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

"He healeth the broken in heart, and bindeth up their wounds."—Psalm 147:3.

Jesus told the good mother who sought place in the Kingdom for her two sons, that "place" is given to those "for whom it is prepared," by which He means also that it is given for those who are prepared for it. There is an appointed pathway to glory.

Prayer—O Lord, our Lord, Thy glory is in the rain as well as in the sunshine, grant us to see clear through, let come what will. *Amen.*

FRIDAY.

"Inspiration."

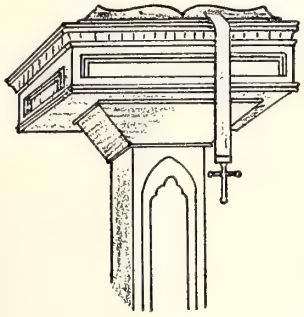
"And I will come down and talk with Thee there."—Num. 11:17.

"I heard behind me a great voice."—Rev. 1:10.

The most treasured experience of a Christian is his hours of inspiration. By "inspiration" we mean that extraordinary divine impulse which fills one as he reads God's Word, as he reads concerning God's Word, as he beholds the glory of nature, God's handiwork; and as from these he receives from somewhere divine visions of God's truth, beauty and power. It is the revelation of His presence; His personality and His spirit, in which he received God's glory as others do not, and by which he trusts Him.

Prayer—O God, Thy Spirit moves mightily upon us and we are glad. May Thy Word weigh heavily upon our hearts. May the Sacred Fires burn within. O God help us to be true and honest, and with Jesus as our center, rise to heights of glory. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS STANLEY C. HARRELL, D. D., DURHAM, N. C.

MAN'S RELATIONSHIP TO GOD.

"The Lord is my shepherd, I shall not want."—Psalm 23 : 1.

The 23rd Psalm is, perhaps, the best known passage in the Old Testament. It contains a promise which is of priceless assurance to mankind. So aptly does it set forth God's relationship to man that Jesus used the figure frequently in his teachings. But it not only sets forth God's relationship to man; it also sets forth man's relationship to God.

It should be remembered that the Lord is a shepherd. He is not a nurse caring for helpless and witless babes. He is not a driver who uses sticks and stones and barking dogs to force the sheep along. He does not spoon-feed them. He leads them in green pastures and beside the still waters, where they must do their own grazing and drinking.

It also must needs be remembered that those poetic words are alter all a figure of speech. Men are not sheep whose most notable characteristic is the instinct to herd together and whose only defense is to run away from danger. Men are creatures with an intellect capable of learning the secrets of the universe and directing the forces of nature so as to serve man's ends and purposes. Man has emotions capable of experiencing the tenderest and most abiding love. Man has a will capable of directing not only his own life but the course of human destiny. All of these are expected to be exercised in bringing us into closest fellowship with our Heavenly Father.

The tragedy of modern Christianity is that so many Christians expect their spiritual development to move steadily forward without any conscious interest or activity on their part. Paul enjoined Timothy to study to show himself approved unto God, a workman that needed not to be ashamed. Every Christian should dedicate his best intellectual efforts to the task of being a Christian. The farmer should seek to learn the course of spiritual development even as he seeks to know the nature of his soil and the peculiar needs of the plants which he cultivates. The merchant should know the relationships of the spiritual realm even as he knows that which concerns the welfare of his financial venture. The doctor ought to know that there are principles of spiritual health which can no more be violated with impunity than the laws of physical health. Every individual Christian life is a laboratory of Christian experience.

The Bible makes it perfectly plain that the essence of all true Christianity is love. When Jesus was questioned as to the first and greatest commandment, he answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And he added, "Thou shalt love thy neighbor as thyself." Christian love is no mere spontaneous appreciation. It is the fruit of understanding. It is the product of experience. It is rooted deep in one's standard of the highest values. One can truly love God only when one has come to know something of the glory of his Eternal Spirit. One can truly love God only when one has learned that the deepest needs of the soul are met by fellowship with the God that is a God of love. Christian love is the most beautiful flower in the garden of life.

It is no easy task to live a Christian life. Most of us are prone to underestimate the difficulties. To begin we have to deal with that curious mixture of contradictions which is human nature. There can be no doubt but that humanity responds to that which is true and noble and good. But also responds all too often to that which is base and ignoble. And there has to be a fight to the finish between these conflicting elements of our nature.

We have to live out our lives in the midst of a world that is not attuned to spiritual realities. Our world glorifies the material and makes the material an end within itself. It is the Christian's task to master the material and make it serve spiritual ends. But all too often in our effort to master the material we are gradually diverted from our course and awake to find that we are serving ourselves rather than God and humanity.

As Christians we are challenged to mold our human spirits after the pattern of the divine. It is a difficult task; but it is not an impossible task. In the effort we are helped by all the resources of heaven which Christ has brought to bear upon human life. But it can be accomplished only by the exercise of our wills to the very limit of their strength. We make mistakes; but we must never let a mistake stop us. There may come times when it seems that we are making no progress. Then we must reso-

(Continued on page 14.)

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

"Suffering Again."

"And he humbled thee and suffered thee to hunger—that He might make thee to know that men doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live."—Deut. 8 : 3.

Nothing is more wonderful than the serenity of soul midst the travails of life. Universal righteousness and peace comes from such serenity. Endurance for His sake kindles a sublime enthusiasm that proceeds to the fulfillment of certain destiny. And he who has so long waited for the formation of gold in the earth will surely wait with much long-suffering for the perfecting of our souls.

Grant us, O Lord, that patience and that faith.

Hope's patience till the long drawn shadows flee,
Love's patience unresentful to all schathe,
Verily we need patience breath by breath;
Patience while faith holds up her glass to see,
While hope toils yoked in fears compartnery,
And love goes softly on the way to death.

—Thomas Erskine.

SUNDAY.

"Christian Suffering."

"What things are gain to me, those I counted loss for Christ, that I may know him, and the power of his resurrection and the fellowship of his suffering, being made conformable unto his death."

These words of Paul affect our hearts greatly. When sufferings come without Christian understanding, we are impatient; when they come as chastisement we murmur; when too exclusively as personal cleansing, we become boastful. But if we can accept sufferings as going along with Christ that the virtues of His life may pass through us, then we are happy and others are benefitted. Such an understanding is powerful to still all rebellious thoughts. Such souls radiate sympathies, dispel fears, restore faith, brighten hopes, calm the troubled, heal the broken hearts. It is worth it to suffer the will of God that may be done.

Prayer—O Lord, grant unto us a consecration that glories only in Jesus in our everyday life. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

A pleasant hour was spent with the little folks last Sunday evening. The smaller children live in the building known as the "Baby Home" at the Christian Orphanage. Miss Eunice Long has the children in charge. They get up an interesting program for each Sunday night and all the little tots have a part which makes it very interesting. They always build the program around some beautiful religious theme. One of the larger girls who lives in this building has charge of the program for the evening.

Last Sunday evening they had for their theme, "God's care." The writer was invited to be present and have a part in the service. It is really touching to see all the little tots gather in the reception room and take their seats on the drugget while the service is conducted.

The beauty of the service is the fact that each child, little and big, recites a Bible verse. The larger girls had readings bearing on the subject. Some recited poems or told short stories all relating to the care of God. The simplicity of the service always impresses those who are present. The little fellows are as quiet as lambs during the entire service and not even a whisper is heard. The Bible verses they learn for each Sunday evening will linger in their hearts as long as they live. The writer was very happy to have a part in the little children's service.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 28, 1939.

Amount brought forward		$ 9,957.20
Sunday School Monthly Offerings.		
Carolina	$ 2.75	
Belew Creek	3.86	
Community Bible Class, Elon College	2.17	
		$ 8.78
Western N. C. Conference:		
Pleasant Grove	$ 3.05	
Zion	3.53	
Pleasant Hill	5.27	
Randleman	6.23	
		18.08
Eastern Va. Conference:		
Union, Surry	$ 12.00	
South Norfolk	5.00	
Berea, Nansemond	5.00	
Elm Avenue	3.39	
		25.39
Valley Va. Central Conference:		
Winchester	$ 4.62	
Newport	2.79	
Antioch	3.72	
Woods Chapel	.76	
		11.89
Ala. Conference:		
Bethany		1.34
Ga. & Ala. Conference:		
Vanceville		1.00
Special Offerings.		
Cash	$ 2.00	
Mr. Stout	20.00	
Mr. May	3.00	
Mrs. Dalton	12.50	
		37.50
Total for week		$ 103.98
Grand total		$10,061.18

SUPERINTENDENT RETIRES.

(Continued from page 2.)

Tuberculosis and Health Association, serving as Secretary and Vice-President. He is a charter member and past president of the Jacksonville Lions Club and served as president of the Jacksonville Ministerial Alliance.

Dr. Gillette is a trustee of Elon College, Elon College, N. C. He is also a Trustee of Piedmont College, Demorest, Ga., from which institution he received the honorary degree of Doctor of Divinity. He is an active member of the Board of Control of Franklinton College and has done much to aid our Negro churches in the Southeast. At the last session of the Florida State Conference he was made Superintendent Emeritus of that body by a unanimous vote.

Dr. Gillette will be missed by our church people throughout the Southeast as he relinquishes the responsibilities of leadership which have been his. He is not resigning the work because of ill health or because of lack of interest, but because he has reached the retirement age set by the Home Boards. No one will be appointed in his place, but the general responsibility will be assumed by Dr. Ernest M. Halliday of New York, General Secretary of the Extension Division of the Board of Home Missions. However, the work in the various states will continue to be under the direction of the following men: Dr. F. P. Ensminger, Alabama, Tennessee, and West Florida; Rev. W. T. Scott, Florida and Georgia; Rev. H. S. Barnwell, Negro churches in the Southeast.

THE CHRISTIAN SUN family wishes for Dr. and Mrs. Gillette a pleasant trip to Pilgrim Place, Calif., and a safe return to their home—the Southeast.

EDITORIAL.

(Continued from page 3.)

young people and the work they are doing. Never at any time have they sought to impede the progress of any other organization or any phase of the church program. Always they have sought to strengthen the churches by making better members of the young people. Their first real work that calls for much money is this China Friendship Project. It would seem that missionary leaders in the churches would be delighted to have this additional help from the young people.

The Promotional Secretary has worked with missionary societies during the past year, has aided in making possible new organizations, and expected to continue to do so. He will be glad to aid in organizing a young people's society wherever one is needed. So will the Pilgrim Fellowship.

The missionary project of our young people is not only a test for the young people but is also a test of the adult leadership. If we can assist them in reaching their goal, we may expect them to aid us in whatever may be undertaken through the years to come.

CONFERENCE APPORTIONMENTS.

(Continued from page 4.)

anxious to do his share that the church may not be hindered in its larger program of service. It is to be hoped that every local church may raise its conference apportionments in full that the larger work of the church may not be seriously hindered but may be free and enabled to make its contribution in a most telling way. Through counsel and cooperation our programs have been made, our needs have been indicated. No church is required to contribute beyond its ability. Oftentimes we find ourselves unwilling, but honestly we can hardly question our ability. As we have been blessed in the past, so we shall be blessed in the future, provided our efforts and sacrifices merit divine recognition. To the faithful the reward is promised, and His promises shall not fail.

L. E. SMITH.

SUN'S PULPIT.

(Continued from page 13.)

lutely keep our faces toward the goal; and pray for courage and strength to continue the struggle.

If Christ had the truth, no other way but the Christian way is worthy of the best that is in man. If Christ were right, there is no other way in which it is safe for man to walk. Twenty centuries of Christian history have proved the truth and rightness of Christ's message. The world is not yet ready to commit itself to Christ's way of love. But it has been given to you and me to see that it is the right way. It behooves us to dedicate mind, and heart, and will to follow where He leads.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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PROVISIONAL COMMITTEE.

(Continued from page 6.)

vanced posts of the college now of whom we are inquiring, "Watchman, what of the night?" The response is "The morning cometh." Between us and the morning are the shadows of the night. The deepest one of these shadows is the $150,000 debt. The watchmen reporting this are the President, other officers, and the faculty of the college, appealing to us to lift this shadow. They are not only appealing to us, but they are out with the vanguard on the battle front, working day and night to lift this shadow. Elon is not their college. It is our college. It is your college and my college. Each of us should gather from the enthusiasm and sacrificial contributions of these leaders an inspiration that would at once make the "Golden Anniversary" drive against this cloud of debt a successfully accomplished fact already. It is not the duty of the President and faculty to raise this money. It is our duty. It is the duty of the ministers and churches of the Congregational-Christian denomination. It is further our duty, and when I say "our" I mean all the elements of church, as well as those already enumerated, to provide the college with a dairy farm so that the dairy products, poultry, and meats for the college may be produced by patrons of the college. There are tenant farmers all over North Carolina who have the training to make such an enterprise a success, who would be glad of the opportunity to move to a properly equipped farm of this sort, and have the advantage of educating their families here. I have been advised that this is impractical. My reply to this is that if there had been no such farm at New Garden School in the years long gone by there would be no Guilford College of today.

There are other industries which would fit in admirably with this scheme, providing employment for people otherwise unable to attend college. There are fifty-eight high schools within a radius of thirty-five miles of where we are now, graduating 2,142 students this school year. Of these 915 were boys. The majority of them cannot go to college and have nothing to do to earn a competency with which to go to college. An enterprise could be formed that would employ these boys for part time at a sufficiently high hourly wage that they could get a collegiate education here. Further, a line of busses could be operated daily to transport students to the college from within this thirty-five-mile radius, employing boys to operate them, which would enable these boys to live at home and make the round trip to the college every day at far less cost than they could have board and room here. At the same time they could earn enough money in industry, by part-time employment, to more than pay their expenses. The college could operate busses for much less than it can furnish dormitories.

I am challenging you now to a social security that will be permanent.

I am challenging you now to the employment of the thrift, energy, and economy that your Provisional Committee knew about when it founded this institution.

I am challenging you now to adopt the policies that laid the foundation for this Congregational-Christian denomination—its 150 years of successful growth, and paved the way for its fifty years of progress with Elon College.

I am challenging you now to know that there is no social security which is unearned. And I am warning you now of the fate of the barren fig tree. If that inanimate creation was destroyed on account of its fruitlessness, how may we who are created in His own image expect to escape if we are fruitless and then are guilty of the crime of teaching those who follow us that they may be fruitless and survive?

There has never been such opportunity for service as now. The reward for service has never been so lavish as now. Look at Elon seven years ago. Measure her by the Elon of today. The difference is the measure of compensation to your president and your faculty for effective service. They have borne fruit to success.

With this example before us, let us all gird ourselves for the endeavor to make Elon what she should be, *the best school we know "with money."* Let each of us select his method, as God has given him the right to see his duty, and make Elon the pride of the denomination, the glory of Alamance County and a credit to our great state.

Make Elon College an inexhaustible reservoir from which shall come, year by year, increasing numbers of well-rounded Christian men and women. Women too proud to smoke and too chaste and refined to drink cocktails at a bridge party, or anywhere else. Men, yes I said men, men who may stride into the avenues of the professions, the trades, the various fields of avocation, with the demeanor of plumed knights, demanding recognition and carrying in their souls the teachings and the precepts of the Lord Jesus Christ, along with the consciousness of fitness, as a result of proper application here, and demand of the world and society due recognition and compensation. Men who would resent the intimation that they were to be provided with any kind of unearned social security.

The Southeast Regional Committee is in session this week at Taladega College (Alabama) considering plans for promoting our work in the southeast. Leaders from the Southern Convention were invited, but none were present. THE CHRISTIAN SUN wishes for the group good success.

The Church Year

By AUBREY C. TODD.

Half a Dozen Things for October.

1. Stress Peace.

The first Sunday in October, the eighteenth Sunday after Pentecost, is known in the Church Calendar as Peace Sunday, from the opening words of the Introit, "Give peace, O Lord, to them that wait for Thee." In the midst of the present world crisis, when nerves are tense and propaganda strong, it is well that our churches keep the people well informed and thinking seriously about the problems of war. War aims directly at the heart of Christianity, the sacredness of personality, and the Church cannot keep silent in regard to this crime against humanity. Sermons, forums, and discussions in both adult and young people's groups might well find a place for this timely subject. The editors of "Time," the newsmagazine, have sent a series of articles entitled "Background for War" to the clergy of this country and are anxious to send copies to groups that will use them in discussions.

2. Rally Day.

The first Sunday in October will be observed in all the church schools of the Southern Convention as Rally Day. Such a day cannot be a success unless it has been well-planned. Our Sunday schools have not advanced as they should, and this is a grand opportunity to do something about it. Check over the membership of the church and see if there are families represented that are not in attendance at Sunday school. Make a survey of the parish and see if there are those who are not attending services at any church. Such a check-up usually reveals that there are many children and adults that can be brought into the Sunday school and the church. If your church has an outstanding program on Rally Day or unusual success in getting new members, write an article for "The Christian Sun," so that other churches may be profited and inspired by your example.

3. Conferences.

Conferences will be meeting this month and next. See that all Conference Apportionments are raised in full. If you have not been keeping up with your apportionments throughout the year, and suddenly discover that you are behind, get busy immediately and do something about it. Have your reports complete and ready on time. Elect delegates well in advance to represent your church.

4. Revivals.

Take advantage of the harvest season to stress the ingathering of members into the Church. Go into the "highways and byways" seeking those who should be sharing the fellowship of the church. Some churches will have revivals this month, but a revival is not absolutely essential in order to get new members into the church. There are people all around us who are only waiting for the invitation. Consider seriously the breadth of your church program. Does it appeal to only one class of people; or do all classes find a place in it? Check on the duties of the members and appoint special committees. Don't over-work a few members and over-look the others.

5. Visiting.

Perhaps a great deal of visiting has been necessary this fall, making the fall survey, raising the budget, catching up on Conference Apportionments, and getting new members for Rally Day or the revival meeting. Wouldn't it be refreshing to visit just for the sake of visiting? Such a program has reviving power that is unusual and cannot be found in other programs. In such a campaign, the members should be notified in advance that a committee will call on them at a certain time and that they are to discuss matters pertaining to religion and the church. The committees appointed to do the visiting will report later at a meeting with the pastor. It is surprising the things that will come out of such a meeting. Of course, the committees that do the visiting will receive the greatest benefit, but the members also will enjoy a visit in which money and pledges aren't sought.

6. Memorial Services.

All Saints Day will come on Wednesday this year, and many churches that have mid-week services will take advantage of this opportunity. This day has been observed by the church since the year 731 as a memorial to those who have lived religiously significant lives. Some churches may wish to use this theme on the Sunday preceding All Saints Day. If this is done, there will have to be a decision as to what shall be done with the Feast of the Kinship of Our Lord, which is a very important day, and is always celebrated on the last Sunday in October. Regardless of when the memorial service is observed, it is a service that should not be neglected. The heroes of our country have been those who have been great fighters or statesmen who have gotten our country into war. It is high time that the greatness of our humanitarians, artists, musicians, and great ministers be celebrated. Let us now praise famous men!

Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, OCTOBER 5 No. 40.

Elon College Library

Copy 2

MISS RUTH ISABEL SEABURY.

Home Secretary of American Board of Commissioners for Foreign Missions. Hear her at Elon College Chapel, October 6; Ingram Christian Church, October 11; Burlington Leadership Training, October 8-15.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Rev. J. Calvin Felton and his family of Irvington, N. J., recently visited Newport News, Va., where the Rev. Mr. Felton was pastor in 1921.

All young people in Eastern Virginia are wanted at the annual Missionary Conference at South Norfolk Christian Church on Friday night of this week at eight o'clock.

A ten-day revival meeting has just closed at Turner's Chapel Christian Church, near Sanford, N. C. The pastor, Rev. R. T. Grissom, was assisted by Rev. S. E. Madren.

On Friday night of last week the Promotional Secretary had the pleasure of addressing the newly organized Missionary Society of Happy Home Christian Church, near Reidsville, N. C.

Rev. A. Lanson Granger, pastor of our church-to-be in Asheboro, N. C., will be the preacher at the morning service at Elon College on next Sunday. He recently spoke at a chapel service there.

Miss Pattie Lee Coghill, extension worker in Georgia and Florida for the Home Boards, is spending the month of October in New England, speaking before women's organizations and young people's groups.

Suffolk Christian Church, Dr. John G. Truitt, pastor, begins a revival on October 8, with Dr. H. S. Hardcastle, the only living former pastor, doing the preaching. Services will begin at 7:30 each night during the week.

"Shine On, CHRISTIAN SUN!" by Mrs. H. E. Robertson, president of the Woman's Missionary Society of Happy Home Christian Church, is dedicated by her to the editorial staff and the many friends of this paper.

Rev. S. E. Madren moves on Friday of this week from the Liberty (Vance) parsonage to the parsonage at Franklin, N. C. Rev. J. E. McCauley moves from Richmond, Va., to the Liberty parsonage on the same day.

Rev. O. D. Poythress of South Norfolk, assisted Rev. S. E. Madren of Liberty (Vance) Christian Church in a revival the week of September 17. Fourteen members were received into the church upon profession of faith.

A large crowd is expected at Ingram, Va., on Tuesday of next week for the annual meeting of the North Carolina Woman's Missionary Conference. Miss Ruth Isabel Seabury will be the principal speaker, which is attraction enough for any conference.

Ministers of North Carolina should be on the look-out for a notice relative to their meeting on October 9. It has been suggested that the meeting place be changed from Elon College to Burlington, in order that the ministers may hear Miss Seabury in her morning address.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of October 8, 1939.
"A Week of Whatsoevers."

Sun.—Whatsoever Things—Mark 11: 20-26.
Mon.—Whatsoever Acts—John 14: 8-14.
Tues.—Whatsoever Joy—John 16: 17-24.
Wed.—Whatsoever Commandments—I John 3: 14-24.
Thurs.—Whatsoever Confidence—I John 5: 1-15.
Fri.—Whatsoever Abiding—John 15: 1-17.
Sat.—Whatsoever Faith—John 11: 18-27.

JOIN WITH US IN READING THE BIBLE.

"ALL OFF FOR BURLINGTON."

Miss Seabury, Mrs. Foster, Dr. French, Rev. J. F. Apple, and Rev. W. M. Stevens lead the procession that heads toward Burlington, N. C., each evening during the coming week. They will be ready to begin work at seven o'clock Sunday evening and at the same hour each evening for eight days.

Pastors, church officials, Sunday school superintendents, officers and teachers, young people, and all who are interested in learning how to live the Christian life and render Christian service are invited to be in the throng that gathers in the Burlington Christian Church for this annual school of leadership education. The Upper Alamance Fellowship and the Board of Christian Education are sponsoring the school and anyone within reach of Burlington is invited to attend.

The schedule of classes and addresses was listed in last week's CHRISTIAN SUN. The important thing is to be present when the school opens and to be there each evening during the week. Tell your friends that we are "all off for Burlington."

CHURCH REPORTS TO CONFERENCE.

It is assumed that every secretary, and every pastor of the churches in the Eastern Virginia Conference will see this notice in THE CHRISTIAN SUN. As your new secretary of the Eastern Virginia Conference (Dr. I. W. Johnson having served so efficiently as secretary for twenty-nine years resigned last year on account of his health) I shall need your same loyal cooperation in making out your reports to Conference. Before you have read this article your blanks for reporting the work of your church for the year will be laying on the secretary's desk. Just answer each question the very best you can, and mail your report to me *not later than October 23*, in order that I may make a report of all churches for the Conference sessions. If your report is mailed later than October 23 it will be impossible to include your church on the chart. By October 23 four Sundays of October will have passed and your reports only cover up to September 30. So please mail your church letter, your annual report to Conference in other words, to me *not later than October 23.*

While I have the floor let me also request the pastors to be just as prompt in sending in their reports to Conference. Blanks have been mailed you for that purpose. Please do not be left out of the conference secretary's reports, and charts, which are compiled and made previous to the sessions of the Conference. The Eastern Virginia Conference meets this November 1-3, Wednesday, Thursday and Friday, with the South Norfolk Christian Church, Rev. O. D. Poythress, pastor. The program will appear in next week's issue of THE CHRISTIAN SUN. See that your local church, or churches, makes its report to Conference *not later than October 23.* The church may send its check along with the report for its Conference Apportionments — spelled with capital letters because so important, and needed and wanted *in full!* Put your church in the *"Paid-Apportionments-In-Full"* class. Many of you have never been out of that class. Let us make this a great session of our Conference.

JOHN G. TRUITT, *Sec'y,*
Eastern Va. Conference.

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

THOSE WE LOST.

Tucked away in the meditative musings of our beloved Mission Secretary two weeks ago was an idea that should give leaders of the church cause for serious thought. The good Doctor was remembering not only those who have labored long for the college and the church, but he was also thinking of many who have fallen by the way because of broken hearts. For fifty years Dr. Atkinson has watched the progress of our church. He has been a teacher, preacher, editor, and mission secretary. He has gone in and out among the people. He has been on the inner circle of those who are the church. He knows whereof he speaks.

In all organizations there are differences of opinion. This is as it should be, and makes growth of personality possible. When differences of opinion lead to cruel criticisms, humiliating innuendoes, and personal hatred, then tragedy occurs. If it happens in the church, those who share in it have denied the faith once delivered to the saints by Jesus of Nazareth. It was love, understanding, and sympathy that Jesus taught and practiced.

When people want to leave our churches, the time has arrived for a very careful analysis of what is happening. There are some churches that have lost more members to other churches than they have retained. On many church rolls is a long list of names of those who never attend a service of the church and never contribute to the program of the church. These may be symptoms that the leaders have not always shown a spirit of brotherly love and Christian democracy.

It takes no prophet to say that if our church in the Southern Convention is to grow and render the service that it should, the bonds of brotherhood must be strengthened. The currents that divide must be closed. Channels of understanding and friendship must be opened. Those who are responsible for leadership must find a way to attack evils rather than each other, or the church is doomed.

While we may be proud of certain successes, we must be keenly aware of slow progress, and sometimes failures. The list of those who have dropped out of our churches is almost as long as that of those who are now enthusiastically at work. Surely there is a way to correct this dangerous evil. The needs of the present world demand that we find that way. We need to give thought to those we have lost—and those we are about to lose. A revival of kindness and consideration for others will put new spirit in our churches and the Convention.

THE CHURCH WE LOVE.

The church we love is the one that lifts our spirits. Whether it be by kindly greeting, excellent music, beautiful symbolism, ancient ritual, or thoughtful preaching makes little difference. We enter the church with low spirits after the week's conflicts and expect it to be the "holy of holies" that will lift our spirits into the presence of God. If the church fails us, we cannot love it. If it blesses us, we give it our affection.

The church we love is the one that lifts our desires. Human desires sometimes grovel in the dust, but something within the human yearns for perfection. We may rebel against the church becoming "other worldly," but all the while we crave that courage that will enable us to desire the high and holy things that will last through the ages. If the church can lift our desires above the sorded, then the church can have our heart's love.

The church we love is the one that takes us into the fellowship of service. We join the church to be with other people and to work with them in Christian service. If we miss the fellowship or the service, the membership means little and we lose interest, but if the fellowship is sweet and strong and the service is abundant, then the church ties us to it with hoops of steel that endure forever.

NOW IS THE TIME FOR THE CHURCH TO GROW.

Eleven thousand Christian German refugees are in this country. Many thousand native tenant farmers, migrant workers, and common laborers live below the level of comfort, and several million people find no work. German and Russia have joined hands in a military alliance that may mean further pressure on religion. Japan still slaughters Chinese by the thousands while we sell her the most of her weapons of war. It is in this dark world that the church should bring the radiance that shone from the face of the Master.

This is not the time for the church to retreat. If it becomes necessary for local churches to curtail local expenses or missionary giving, the crying needs of a tortured world should help the church to decide what to do. A bit of sacrifice on the part of the churches will bless a bleeding world today.

SHALL "THE SUN" SHINE?

For nearly a hundred years "The Christian Sun" has shed light into the homes of Christian people in the Southland and in the lesser degree (or fewer homes) in far-away places. The writer of the poem on the back page insists that the "Sun" continue to shine. Editor, publisher, and Convention officials work incessantly in order that the paper may continue. At present they are faced with a very serious problem. It will be necessary for the subscribers, the pastors, and the church leaders to come to the aid of the church paper. Many subscribers are behind in their payments. The subscription list is far too short. This condition makes it impossible to pay for publishing the paper.

A fine list of renewals from Portsmouth, Va., last week gave the workers hope that other such lists will come in shortly. If all the churches will really try hard to obtain the number of subscriptions the Conferences ask, then "The Sun" can continue to shine.

CONTRIBUTIONS

SUFFOLK LETTER.

A few years ago the song, "When the Roll Is Called Up Yonder," was frequently sung, especially in revival meetings. The theme of the song was fitting for preaching concerning the future life. Heaven and hell were frequently referred to by the ministers of those days. In the drift towards a "humanistic religion" the emphasis was transferred to the needs and desires of the present day. We are living in the back-wash of this demand for present pleasure and reward.

It is amazing how far-reaching these trends of thought are in the field of religion. And it is astounding to realize how religious teachers are responding to the demands of philosophy and present-day psychology. Christianity is being influenced by the paganism of popular writers and shallow teachers who use catchy phrases and make astonishing claims of scholarship. These conditions have put many preachers in a hard place. But history should teach alert minds that Christianity should always be aggressive and not on the defensive. The great doctrines of the Bible do not need defensive support. There is no occasion for any teacher or preacher to apologize for supporting the Bible aggressively, or for proclaiming the unsearchable riches of the doctrines of the Scriptures.

Christianity is a religion for the present. But it does not end its work with this present generation. It has a great program. It comes up out of a sunrise that had its first dawn in the impenetrable mists of eternity. And its rays of penetrating light will not fall recumbent upon some fleeting cloud, in the western sky, but will leap beyond sunset and evening star, piercing the endless ages of the future. Its message is only half told when limited to this age. It attempts to answer the question, "What is man?" And it asks and answers the question, "Whence came man?" Then it completes its cycle by giving the only plausible answer to the question, "Whither is man bound?" "Whence?" "What?" "Whither?" These are great questions. And a religion that does not fearlessly and courageously offer some answer to these questions is not worthy of our consideration or support.

It is just as important to preach about heaven and hell as to preach about social injustice and political expediency. Sanitation, good housing, share cropping, tenant systems, capitalism, racial justice, political economy, peace—all have a place in human life. But these subjects are also related to man's future—both in this life and in eternity. The moral and spiritual quality of this life will be carried over into life beyond the grave. It is cowardly to avoid the eventualities and to evade the responsibilities of teaching all we can learn from investigation and revelation concerning the future life. This present life is governed by inexorable law and order. "Whatsoever a man soweth that shall he also reap." No ethical system can revoke, revise or recant that law. Reward is certain and punishment is inevitable. The stars may change their courses but the word of God abideth forever.

It is morally and spiritually legitimate for Christians to sing, "When the Roll Is Called Up Yonder I'll Be There." And it is just as important for them to sing a response, "I'll Be There," when the call is sounded for service and sacrifice in the church militant on this earth. We should build some houses and mansions on the earth, while we are preparing for entrance into the heavenly mansions. We should fight some battles for right, peace and love, while we are wearing the armour of God. We should shoulder a cross when waiting for a crown. We should respond to the call of our Master.

I. W. Johnson.

DR. MARTIN SUMMERBELL.

Students, faculty members, and patrons of Elon College of two decades ago will remember vividly and pleasantly the genial friend and supporter of Elon College and of all interests of our church, North and South, Dr. Martin Summerbell. Dr. Summerbell died Tuesday, September 12, at Lakemont, N. Y., where he had made his home since accepting the presidency of Palmer Institute-Starkey Seminary, in 1898. He retired in 1935 after seventy-three years of active service in church and educational work.

When I came to Elon College in an official capacity in 1931, Dr. Summerbell was on the list of visiting lectures. He made annual visits to the college, delivering a series of lectures on educational, religious, and current topics. He had a brilliant mind, well trained, a genial spirit, a happy disposition, and was a rare personality. Through his cooperation and efforts, the college received a substantial support from the Frances Asbury Palmer Fund and his personal friends. He worked with Dr. Harper in interesting the late W. F. Corwith in Elon College to the extent that the college became the recipient of large gifts from Mr. Corwith. In recent years the college has lost many of its friends and substantial supporters—losses which will be difficult indeed to replace.

In the spring of 1932 Dr. Summerbell made his accustomed trip to Elon and delivered three lectures to students, faculty and townspeople. He expressed his continued interest in Elon College and his earnest concern for its present difficulties and future service. On account of the depression the Palmer Fund was not in a position to give further financial support at that time. Dr. Summerbell, however, on his return to New York, gave further evidence of his interest in and devotion for Elon College by sending his personal check for $200. He kept in touch with the college and often wrote of his interest and gratification for the college's advancement.

In addition to serving as President of Starkey Seminary for so many years, Dr. Summerbell was an active minister of the gospel, serving many influential churches in New York and Massachusetts. He was favorably and influentially connected with educational societies and institutions, influential in fraternal organizations, and helpful in all fields for the betterment of mankind. The Congregational-Christian Church at large suffers an irreparable loss in the death of Dr. Summerbell and will genuinely mourn his going.

The writer wishes to assure the family and friends of his personal esteem for Dr. Summerbell, his sense of loss in his going, and sincere sympathy to those who shall miss him.

L. E. Smith.

REIDSVILLE'S SILVER ANNIVERSARY.

The Christian Church in Reidsville, N. C., will celebrate its twenty-fifth anniversary on Sunday, October 8, with a special service at the eleven o'clock hour. A silver offering will be received to pay off the remaining debt on the parsonage. The church will also celebrate by beginning a two-weeks' revival meeting with the Rev. O. D. Poythress of South Norfolk, Va., assisting the pastor, Rev. J. L. Neese, in the services.

The College Is Founded

By Dr. Will S. Long.

[Address given on Founder's Day at Elon College, September 14, 1939.]

My dear friends, especially those of fifty years ago, it is with a great deal of pleasure mingled with sadness that I address you here today. This is the first time I have appeared on an Elon platform. I am somewhat overjoyed. I shall relate the many things that happened during the construction of the first buildings of Elon College.

On December 20, 1888, the location for Elon College was chosen and the college was chartered March 11, 1889. You see, the Graham College existed under the management of the Christian Church for two years before the college moved to Elon.

One day Dr. J. U. Newman came out of a committee room and said to me, "Will, save all the oak trees as we have named the college ELON from a Hebrew village in Palestine noted for its massive oaks and pretty women." (Genesis 21:26.) The name "Elon" was suggested by Professor P. J. Kernodle. I was placed here on the grounds when a boy to see that the trees were not destroyed. I lived in a shanty next to the one occupied by John W. Long, the contractor of the buildings. He was very kind to me. The people who lived around Elon were also very kind to me—they furnished me with fruits and anything they had to make me feel at home.

Mr. Tom Bradshaw of Graham prepared the foundation and I looked after removing the dirt and trash. We are the only ones that I can remember who are living today that were here at that time. The first brick was laid in April of 1889 by Lizzie Jane Long, young child of Dr. Long (now Mrs. Albert Franklin of Richmond, Va.).

Pardon me if I refer to my father in what I have to say, for he was the president and founder of the college, and I was what you might call his private secretary. I was timekeeper for the laborers on the grounds and also paymaster. The arrangement to pay the laborers was through Mr. Walter Smith, who ran a little store on the corner. Money was sent up every Saturday on the eleven o'clock train from the Morehead Bank of Durham. Mr. Smith deposited the money in his little safe. I paid off by check and he cashed them. The first pay day I had a goods box for a table and wrote a check for a very humble old Negro man named Frank Gant. On receiving this check, Frank scratched the top of his head with one hand and took the check with the other trembling hand and said, "No yo'all see what education gwine to do; this white man set and write on dis little piece of paper and dat is money and dis Negro had to work a whole week for it. Thank you, Massa." This watch I place upon the altar was my time piece then, and today as I have only twenty minutes I shall let it time me. (An Elgin watch fifty-five years old and still keeping time.)

Captain James Williamson built the first house, just across the railroad south of the campus. Mr. Walter Smith built one southwest of the railroad station. We called it the hotel. Reverend Henry Hines built one southeast, where Dr. J. U. Newman now resides. Mr. Sam Tate, a Presbyterian who lived in the Cross Roads section, built a good house across the road, now opposite the public school. Mr. Jerry Whitesell built a six-room house northeast of the campus. This was occupied by boys as a club house. The Cable brothers built some cottages in the corporate limits. These houses were built here by men who had faith in my father's undertakings.

Father met with many reverses. Many of the members of the Christian Church did not think the church able to undertake this great work, consequently they were slow to donate for its cause. One instance that he told me of was when he visited a church and stopped with a substantial member who turned him down flat, saying that any money put into such an undertaking would be thrown away and so he would only give a dime. Out at that church an old widow came forward and gave him the only dime she had and thus encouraged him. This is like the story in the Bible of the "Widow's Mite." He used this example with good effect.

After the building was half completed we had our first celebration. On July 18, 1889, the corner-stone was laid. This was done by the Masonic Order. Many friends gathered here on this occasion. Honorable John M. Moring, a former speaker of the House of Representatives of the State of North Carolina, delivered the address. He was accompanied from Pittsboro, N. C., his home, by his accomplished daughter, Miss Alberta Moring, who later became one of the first members of the faculty. There was a niche left in the corner of the building, where the corner stone was to be placed. When this was done by the Masons, they declared not one thing was wrong with the fitting, as the contractor, John W. Long, had prepared this niche so perfectly that the corner stone was pushed into place without a particle of change. Of course, the day was hot and leaves and trash were all over the grounds and the foot of woman had likely not trodden here before. The ticks and red bugs were here in abundance and those ladies who were on the grounds that day will never forget them, but it was a blessing to me that those insects found a better grade of flesh than mine and did not trouble me any more.

The work had to be rushed, but a reverse came. One day when the eleven-o'clock train arrived, which brought the mail from the bank in Durham where my father did his banking (Alamance County had no banks then), he received a letter from the bank stating that unless certain persons signed certain notes the bank could not allow any more money. It became necessary to do something at once. Father called me at 11:30 A. M. on an awfully hot day and said, "Will, go get old Bob and the cart." (Old Bob was a famous old horse that my father rode thousands of miles to raise funds to erect Elon College. He was the most famous horse I ever knew.) I got old Bob and the cart and these instructions, "Go to see Dr. George H. Watson beyond Union Ridge, fourteen miles away, and have him sign this paper and tell him that if he does not sign it the work on Elon College will be stopped." I made the trip and found Dr. Watson just after dinner. He ordered old Bob fed and he told his wife to get me something for my dinner. He signed the paper and I returned as quickly as possible, in order to keep the workers from scattering and leaving the work unfinished. We pushed on until we came to another difficulty. My father sold his house and farm, two miles east of Graham, to his brother, Daniel Albright Long, in order to keep the farm in the family. He used this money to bridge that gap. The amount was $4,500.00.

The brick for the college was made in the southeast corner of the village south of the railroad. The brick were first contracted by W. H. Trollinger and Peter Hughes. Mr. Hughes pulled out later and Captain Trollinger fulfilled the contract. These were busy days hauling brick to the building, as things had to be rushed. I only know of two parties now who were in that mad business of hauling,

Mr. Buck Gerringer and Mr. Bud May.

My father and mother lived in a three-room cottage during the construction of the building. They slept in one room, cooked in one, and fed the carpenters in the other. My dear mother made many sacrifices to help her husband accomplish the great work he had set out to do. This was the beginning of Elon College. We could not say Alma Mater, for this was our first year, but the student body all came together as one family and loved each other and encouraged every possible effort to make *"Our College"* a success. We called it *"Our College."* I shall always be grateful to the friends in Virginia for their loyal support of the college with their finance and patronage. They never insisted on building the college in Virginia, but when they came to Elon they always called it *"Our College,"* too.

Thus the doors of the college were opened on September 14, 1890, but the buildings were not complete. When the students arrived they were greatly disappointed, as most of them had seen pictures of colleges and college grounds and expected something similar—but lo and behold! the windows in the third story were not in and many doors in the main building were not hung. Carpenters were still at work rushing to finish the building. The girls were placed in the numerous little houses in the village. Most of the boys camped in the third story of the main building. Of course, home-sickness was plentiful, and as I had a weakness for music I organized a little string band with the depot agent, a small village merchant, and some carpenters, to go around at night and serenade the girls and drive their cares away. This I enjoyed greatly and I think they did.

Pardon me for saying this here, but I desire to pay my respects to one of the best men and most beloved men that ever graduated from Elon College, Dr. J. E. Rawls. I shall always regret his untimely passing. He was inspired by a commencement address delivered by the noted Dr. Tom Dixon, in which Dr. Dixon said: "When leaving New York City on an ocean vessel going to Europe, we were overtaken by a terrible storm as we were coming out of the harbor. The vessel was cast out and likely to be dashed to pieces on the rocks. The captain lowered the anchor; still the great vessel was lashed around by the storm and all expected to be lost at any moment. I approached the captain and asked him if he thought there was any hope of being saved. The captain said, 'Look at that great chain that holds the anchor. If that chain parts we will all be lost, but if it does not we will be saved.' I went back to my room and prayed and thanked God for the lowly blacksmith who welded those links together." The blacksmith did his part well, although his picture will never be in magazines and newspapers. He did his part well and that is where honor lies. Dr. Rawls used this as his motto and I will say the same thing about him. He did his part well.

I am sorry my time is up as I have only twenty minutes to talk to you. In parting I wish to say to you all, especially those friends of fifty years ago, that we are not likely to gather again on earth, but let us live so that when we walk down the dark valley of the shadow and fear no evil, when we reach that shining river where we lay all our burdens down and receive a robe and crown, when we cross that shining river onto the beautiful and shining shore which God has prepared for all his people, where all our loved ones have gone on before, we may all meet and enjoy the blessings of life everlasting.

ROSEMONT.

Evangelistic services will begin at Rosemont Christian Church (Norfolk, Va.) on October 8 and continue for a week or ten days. Rev. John H. Knight, pastor of the First Christian Church, Berkley, will assist Rev. J. Frank Morgan in these services. The Rev. Mr. Morgan has just completed his fourteenth year as pastor of Rosemont Church and was the guest of honor at the annual business meeting and supper conference recently. During his ministry a handsome modern church and parsonage have been erected and the membership of the church has materially increased.

HOME-COMING AT WAVERLY.

An all-day Home-Coming and Rally Day service will be held at the Waverly (Va.) Christian Church on Sunday, October 15, beginning at 10:00 A. M. Rev. J. L. Foster of Elon College, the minister who has held the longest pastorate at Waverly, will be the principal speaker.

All members of the church and Sunday school, all former pastors and former members are invited to be present. Dinner will be served by the ladies of the church.

T. Fred Wright.

PROGRAM

39th Annual Session of Alabama Christian Conference and 7th Annual Session of East Alabama Association of Congregational-Christian Churches.

LANGDALE CHRISTIAN CHURCH,
LANGDALE, ALABAMA,
OCTOBER 11-12, 1939.

Wednesday—Morning Session.

10:00 Devotional Service—Rev. Peter Doherty.
10:15 Roll Call of Ministers and Churches.
10:45 Filling vacancies on Standing Committees and appointment of Special Committees.
10:50 Reception of Fraternal Visitors.
11:00 Conference Sermon—Rev. G. D. Hunt.
12:00 Lunch.

Wednesday—Afternoon Session.

1:30 Call to Order by President, Rev. G. D. Hunt.
Devotional—Rev. Ross Ensminger.
1:45 Report of Executive Committee—Rev. G. D. Hunt, Chairman.
2:00 Report of Committee on Christian Education—Rev. L. L. Stanley, Chairman.
2:10 Report on Religious Literature—Rev. H. M. Gray, Chairman.
2:25 Miscellaneous Business, Report of Nomination Committee and Election of Officers.
4:00 Adjournment.

Wednesday—Evening Session.

6:00 Picnic Supper at church.
7:00 Young People's meeting. Miss Marguerite Davison in charge.

Thursday—Morning Session.

9:00 Conference Called to Order by President.
Devotional—Rev. J. P. Dean.
Report of Apportionments—Rev. J. W. Payne, Chairman.
Report of Committee on Moral Reforms—Rev. Peter Doherty, Chairman.
Report of Home Missions Board—Rev. G. D. Hunt, Chairman.
Report on Superannuation—Rev. J. D. Dollar, Chairman.
Communion Service—Rev. Olin Shepherd and Rev. Roy Walker.
12:00 Adjournment for Lunch.

Thursday—Afternoon Session.

1:30 Call to Order by newly elected President.
Miscellaneous Business.
Memorial Service led by Rev. H. M. Gray and Mrs. V. E. Kitchens.
Fellowship Meeting led by Dr. F. P. Ensminger.
Adjournment.

Rev. Carl R. Key of Torrington, Conn., was a recent visitor in North Carolina and Virginia. He returned home to see his mother, who has been ill for some time. He was a welcome caller at The Christian Sun office, at Elon College. On his way back to Connecticut he took from Holland, Va., Miss Frances Everett, who has entered the School of Religion at Hartford, and Rev. Emmanuel Hedgebeth, who is to be a student at Yale Divinity School, New Haven.

Elon College Golden Anniversary

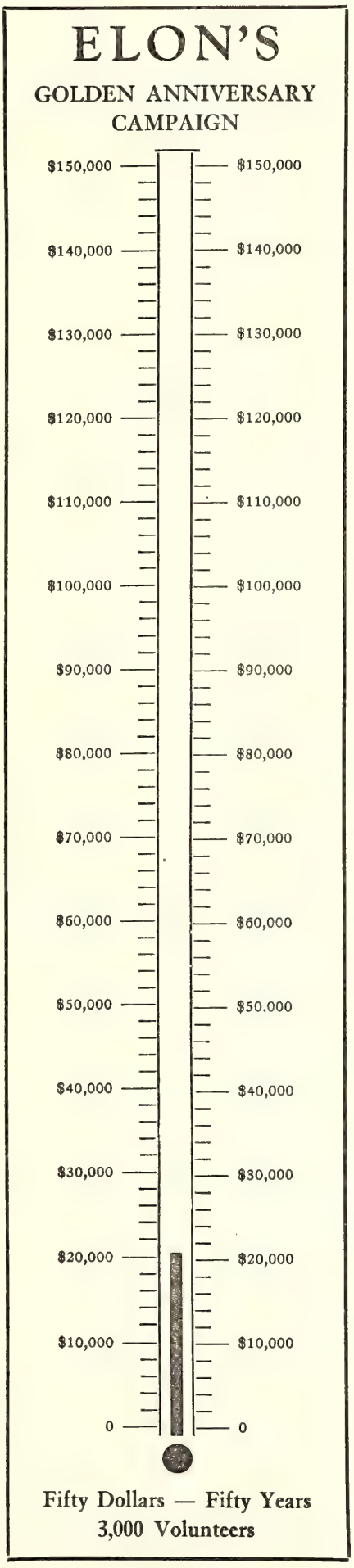
The effects of a war are treacherous and tragic. People become excited even at the threat of war. There isn't any wonder. Nothing could be more terrible it seems than for our people to be brought into another conflict. It is to be hoped that the Congress of the United States will have a safe judgment as it grapples with this momentous question.

For the time being there is no occasion for our people to become at all panicky. Let's not credit too many things to the war before the war comes. Let's be grateful that our country is still at peace with itself and with the world and that the Congress of the United States is doing its utmost to steer this great country of ours in the ways of peace and of helpfulness to the rest of the world. We should be grateful for the prosperity and apparent tranquillity that we enjoy. The church and her institutions have been a mighty factor for the betterment of mankind. They need and deserve your generous and whole-hearted support. The Congregational - Christian Church in the South and the friends of Elon College have a magnificent opportunity to come to the assistance of their institution of higher learning. Elon College is unselfifish in its service and thus is dependent upon the generosity of the church and her friends for the support necessary for the continuance of her program of helpfulness.

The Golden Anniversary Club is moving slowly but surely. Would you like to see the thermometer rise faster? You and you alone can make it rise faster. If you happen to be behind on your pledge, a payment would help. If you have not made your pledge, a card from you at this time would greatly encourage.

Following is a report for the week:

Miss Olive A. Gould, Albion, Me.	$ 50.00
Mr. John Wagoner, Asheboro, N. C.	50.00
Mr. Marvin Sexton, Denton, N. C.	50.00
Total for week	$ 150.00
Previously reported	20,800.00
Grand total	$20,950.00



OFFERINGS FOR THE COLLEGE.

The annual session of the Virginia Valley Central Conference has already been held. The annual sessions of the other conferences constituting the Southern Convention will be held during October and November.

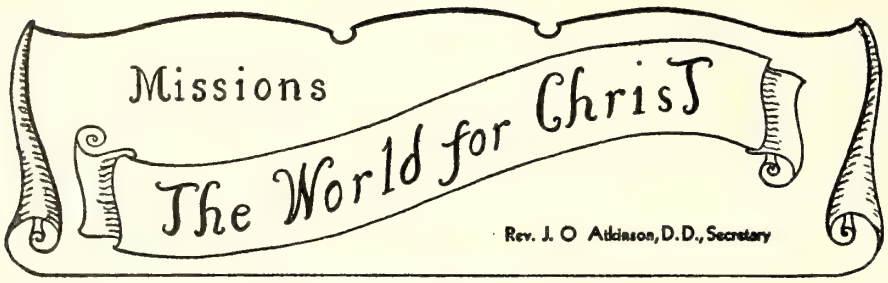
It is our plan to support institutions of our church by apportionments to the churches through the local conferences. It is the wish of the Convention and the conferences that these apportionments be paid quarterly if possible. If not, that they be paid in full not later than the sitting of the annual conference to which the local church belongs. The Convention provides for partial support of Elon College through conference apportionments. A number of our churches and Sunday schools have responded generously through the year. We are grateful. Others have not responded so generously. We are hopeful. Within the next few weeks your church will be expected to complete its report for your annual conference. We all realize, as I am sure you do, that if the churches respond fully to the requests of conference, all institutions of the church will receive what, in the mind of the Convention, is adequate support. If your church does not respond fully then your institutions will suffer.

Elon College wishes to express its great appreciation for every bit of support that it has received from the church. It hereby makes a most earnest appeal to every Sunday school and church constituting the Convention please to do its share in the support of their institution located at Elon College. The administration has done its best, given its best counsel, its best effort. It can do no more.

The following churches according to our records have paid their apportionments for the college in full to date: Albemarle, Mt. Zion, Winston-Salem, Holy Neck, Newport News, and Franklin. Every church has been notified of the amounts paid and the amount due. This is to add to all former appeals a most earnest appeal to all to pay their conference apportionments in full that those enterprises established by the Convention may continue to be of service to man and to God.

The following amounts have been received since the last report:

Churches.	
Eastern Va. Conference:	
Holy Neck	$ 8.98
Sunday Schools.	
Eastern Va. Conference:	
Berea	5.00
Suffolk	18.21
Dendron	1.80
Eastern N. C. Conference:	
Youngsville	1.00
Western N. C. Conference:	
Antioch (R)	.75
Va. Valley Central Conference:	
Bethel	5.00
Total	$ 40.74
Previously reported	2,933.37
Grand total	$2,974.11



NO PROPHESYING.

The writer had a very delightful visit one evening last week from a German Jew refugee and his good wife. Although, allowed to leave Germany with only $60.00 and no jewelry of any kind except possibly a wedding ring, he and his good wife were happy enough to be out of that land of persecution and in this free country of ours. He had many interesting things to say, the chief of which was that no one could prophesy with any degree of certainty as to what is to be the upshot of the present war. He said that six months ago he could and did prophesy about the prospect and the outcome, but all such prophesy had gone to naught and his opinion was that no living mortal could tell what would come of the present conflict. With this view many of us are ready to agree. It is indeed a strange sort of conflict in which none of us hope to participate, but into which many of us fear our country along with others will be dragged into before the end. It is going to require the wisdom and the very sanest judgment of our law-makers to keep us out of the conflict. Rev. S. M. Zwemer writing in *The Missionary Review of the World* concludes a timely article with these words, "The missionary enterprise does not rest on opportunism. It is *always* supremely urgent. When our Savior foretold the days of darkness that would precede His return He said "And the gospel must first be preached unto all the nations" (Mark 13:10). That is the law of priority; now is the hour for us to apply it to our meditations, our prayer-life and our sacrificial giving. Then we shall sing the forty-sixth Psalm until Christ "maketh wars to cease unto the end of the earth." In every period of conflict and clouded horizon, let us follow the word of God spoken through the Psalmist: "Be still and know that I am God. I will be exalted among the nations."

If mankind would act with true wisdom, zeal and understanding and would give one-tenth as much to saving life as it does to destroying it with armies and navies we would have no more war. Jesus our Savior and Redeemer is the Prince of Peace and when the world comes to know Him aright it will cease its wars and will follow His teachings and commands. He is the world's only hope. Now is the time, if ever, for all our churches, Sunday schools and individuals to make their offerings to the cause of missions that through missions those less favored than ourselves shall know Him and shall worship idols no more.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 30, 1939.

Sunday Schools.

Suffolk, Va.	$ 50.00
Lebanon, Semora, N. C.	1.00
Turner's Chapel, Sanford, N. C.	3.05
Pleasant Ridge, Ramseur, N. C.	4.50
New Lebanon, Summerfield, N. C.	5.00
Ether, N. C.	1.81
Dendron, Va.	4.40
Happy Home, Ruffin, N. C.	4.10
Bethlehem, Timberville, Va.	1.62
Mt. Herman, Garner, N. C.	4.00
Mt. Pleasant, Cameron, N. C.	2.88
Timber Ridge, High View, W. Va.	1.26
Ingram, Va.	5.25
First, Portsmouth, Va.	5.55
Ramseur, N. C.	10.00
Mt. Olivet (R), Elkton, Va.	3.00
Total	$ 107.42

Individuals and Churches.

Antioch, Windsor, Va.	$ 2.00
Auburn, Raleigh, N. C.	3.96
Wentworth, Raleigh, N. C.	4.98
Total	$ 10.94
Total for week	$ 118.36
Previously acknowledged	186.80
Total since Sept. 1, 1939	$ 305.16

It really seems that all Sunday schools and churches should and would make contributions now to our mission cause, since all must realize that the only hope of the world is the triumph of the missionary cause and the missionary message. Our Lord Christ said, "And I if I be lifted up will draw all men unto me." If the eyes of the world were upon Him today, uplifted as He is, men would quit killing one another in war and would do their best to exalt the name of the Prince of Peace and share His love and life with the world. The world will study and learn war no more only when the words of our Lord are taken seriously and are applied to every-day conditions. We appreciate every dime and dollar coming in to missions, for our missionaries are doing their best in war torn world to exalt the Christ and are not deserting Him, nor His cause, even at the threat of airplanes and big guns and war-maddened people.

Gratefully,

J. O. Atkinson,
Mission Secretary.

ANNUAL REPORT.

The following is the Annual Report of the Treasurer of the Women's Missionary Conference of Virginia Valley Central Conference, from July, 1938 to July, 1939, inclusive:

RECEIPTS.

Brought forward from last year		$ 5.35
Missionary Conference Offering		6.00
Mid-Year Conference Offering		11.84
Rockingham Rally at Beulah		6.86
Women's Societies.		
Bethel	$ 23.78	
Dry Run	11.56	
Leaksville	54.11	
Linville	63.19	
Newport	19.61	
New Hope	16.66	
Winchester	87.00	
Mt. Olivet (R)	2.35	
		278.26
Young People's Societies.		
Antioch	$ 65.23	
Linville	11.71	
New Hope	2.55	
Timber Ridge	41.00	
Mt. Olivet (R)	1.50	
Winchester	5.00	
		126.99
Cradle Rolls.		
Antioch	$ 1.97	
Leaksville	.30	
Linville	6.10	
Winchester	2.50	
		10.87
Total Receipts		$ 446.17

DISBURSEMENTS.

Sept. 8 — Mrs. Hardcastle for Mrs. Sale's Life Membership	$ 10.00	
Oct. 11 — Mrs. Hardcastle for 1st Quarter	62.70	
Nov.—Burk and Price, for Bond	2.50	
Nov. 23—Mrs. Carl R. Key, for Literature	15.50	
Nov.—Mrs. B. F. Frank, Postage	.36	
Jan. 12—Mrs. Hardcastle, 2nd Quarter	75.19	
Mar. 30—Mrs. Hardcastle, 3rd Quarter	64.88	
July 12—Mrs. Hardcastle, 4th Quarter	205.49	
		$ 436.62
July, 1939—Balance in Treasury		$ 9.55

Verdie C. Showalter,
Treasurer.

R. 4, Harrisonburg, Va.

"Make yourself necessary to somebody."

PROGRAM OF NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

TWENTY-SEVENTH ANNUAL SESSION, INGRAM CHURCH, INGRAM, VA., OCTOBER 10, 1939.

THEME:

A Vision: "That they may all be one."
A Task: "Even so sent I them into the world." —John 17.

Ten o'Clock Session.

Hymn: "Are Ye Able"—Tune, "Challenge."

Invocation—Rev. B. J. Earp.

District Reports:
Alamance—Mrs. J. D. Strader.
Durham-Wake—Mrs. C. M. Cannon.
Randolph—Mrs. Hugh York.
Chatham-Lee-Moore—Mrs. R. L. Ross.
Guilford—Miss Frankye Marshall.
Vance-Warren—Mrs. E. M. Carter.
Halifax—Mrs. B. J. Earp.

Recognition of Ministers and Visitors—Mr. F. C. Lester, Promotional Secretary of Southern Convention.

Report of Superintendent of Literature—Mrs. Stanley C. Harrell.

Recognition of Former Presidents: Mrs. W. H. Carroll (deceased), Mrs. L. L. Vaughan, Mrs. C. H. Rowland, Mrs. Stanley Harrell, and Mrs. O. H. Paris.

Recognition of Societies Achieving Standard of Excellence—Mrs. Paul D. Rudd.

Appointment of Committees.

Announcements.

Report of Treasurer—Mrs. Charles H. Stephenson.

Report of Superintendent of Spiritual Life and the Morning Devotion—Mrs. W. R. Sellars.

Address—Miss Ruth Isabel Seabury, Home Department Secretary, American Board of Commissioners for Foreign Missions.

Offering.

Offertory Solo: "The Good Shepherd"—Mrs. W. N. Huff.

Prayer of Dismissal and Grace for Table—Rev. C. E. Newman.

Adjournment.

Two o'Clock Session.

Hymn: "Let There Be Light, Lord God of Hosts."

Prayer—Rev. J. Howard Smith.

Address: "One Leader, One People"—Dr. J. O. Atkinson, Mission Secretary of Southern Convention.

Northfield—Mrs. W. E. Wisseman.

Reports:
Superintendent of Cradle Roll—Mrs. M. W. Hook.
Superintendent of Life Memberships and Memorials—Miss Margaret Alston.
Superintendent of Young People's Department—Mrs. W. E. Wisseman.

Reports of Committees:
Resolutions—Mrs. H. W. Elder.
Recommendations—Mrs. C. H. Rowland.
Finance—Mrs. C. H. Stephenson.
Nominations—Mrs. W. M. Jay.
Place—Mrs. R. J. Kernodle.

Minutes—Mrs. H. D. Lambeth, Secretary.

Memorial Service—Miss Margaret Alston.

Benediction—Rev. M. T. Sorrell.

WOMAN'S MISSION BOARD.

Mrs. J. H. Lightbourne, President, Burlington, N. C.

Miss Margaret Alston, First Vice-President, Henderson, N. C.

Mrs. J. E. Neese, Second Vice-President, Henderson, N. C.

Mrs. H. D. Lambeth, Secretary, Elon College, N. C.

Mrs. C. H. Stephenson, Treasurer, Raleigh, N. C.

Mrs. W. E. Wisseman, Superintendent of Young People, Greensboro, N. C.

Mrs. M. W. Hook, Superintendent of Cradle Roll, Elon College, N. C.

Mrs. W. R. Sellars, Superintendent of Spiritual Life, Burlington, N. C.

Mrs. Stanley C. Harrell, Superintendent of Literature, Durham, N. C.

DARK CLOUDS OVER THE WORLD.

The thoughtful reader of the book of Job will have noticed, in the speech of Elihu, repeated references to the gathering clouds and darkness that preceded a thunderstorm. And then we read that the Lord answered Job in the midst of his tragic perplexity "out of the whirlwind," and said: "Who is this that darkeneth counsel by words without knowledge?"

OPEN HEAVEN'S WINDOWS.

Open Heaven's windows
Flood my being, Lord;
Feed me with the manna
Of thy precious word.

Let me feel thy presence
In my soul today;
Give to me a message
While I watch and pray.

Open heaven's windows
Banish fear and gloom;
Flood with light resplendent
Every darkened room.

—Vivien M. Ogden.

Today the darkness deepens over Europe and Asia. There are wars and rumors of new war. The radio and the press carry into every home the latest news about the conflicts. In Asia the undeclared war against China continues with all its horrors. The Man-gods of Nationalism, Fascism and Communism continue to set themselves against the God-man, Jesus Christ. Meanwhile the rules of nations take counsel together to break asunder the bands of Christian ideals and cut the cords of human brotherhood. Hitler's disregard for his treaties and promises and his declaration on the invasion of Poland were typical of the man himself and of the collapse of moral sanctions and regard for humanity in modern warfare. There was not a note of regret, not a hint of personal pain in such decision to invade Polish territory, with the consequent destruction of life, liberty and property.

In his book (just published), *Democracy Today and Tomorrow,* Dr. Edward Benes of Czechoslovakia—himself the victim with his people of totalitarian aggression—states that all Europe is in a state of profound disintegration—morally, socially and politically. The long struggle for political democracy, beginning in feudal and monarchic days, and passing through the era of the American and the French Revolutions, the changes rung by the nineteenth century and the liberalism of the twentieth, have developed into what he calls "The struggle for a kind of social and economic democracy," with totalitarianism of various sorts (and power-politics of the oldest kind) harrying it on all sides. And the result has been persecution of the Church. Except in France, Switzerland, Holland and Italy the Protestant Churches of Europe are suffering from poverty and oppression. Many church buildings have been confiscated and evangelical theological schools have been starved into submission. The war now waging will not make it easier for Jew or Christian to live and work in Central Europe.

But Christians should not lose heart nor faith nor courage. Ours is an undiscourageable hope. We know that the darkest hours come before dawn; that God creates the rainbow out the clouds; that He guided his people by a cloud through the wilderness. "Clouds and darkness are round about Him, but justice and judgment are the habitation of His throne." In these days it may seem to us, as to Jeremiah, that God has covered himself as with a cloud so that no prayer can pass through (Lam. 3:44) yet at the end of his lamentations the prophet knew better, for he exclaimed: "Thou, O Jehovah, abidest forever. Thy throne is from generation to generation." Under God's shadow we can live among the nations and carry out His great commission. The Gospel of the Kingdom knows no race-barrier and no political frontier. In the darkest hour the true Light still shines. The end of the world is not yet, and the last chapter of European history will not be written by a self-glorifying ex-corporal.

Amid the confusion of present-day events and the Babel of tongues, amid the darkening of counsel by words without knowledge, we may hear the voice that came from the cloud on the Holy Mount: "This is my beloved Son in whom I am well pleased—hear Him." The darkest hour may reveal God's love to broken hearts. "The night also is Thine," for then we can see the stars.—*Missionary Review of the World.*"

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

SOUTHEAST PILGRIM VOICE.

The first issue of the *Southeast Pilgrim Voice* has just been sent out to key workers in our local churches, ministers, and interested adults. This eight-page bulletin is a result of the executive committee meeting of the Southeast Pilgrim Fellowship officers held recently at Altamont, N. C. Miss Frances Foster, 614 Arlington St., Greensboro, N. C., president of the Southeast group, is responsible for this fine issue. If you would like to have a copy of the *Voice* you may secure one by writing to her.

Key workers in local groups—Sunday school classes, missionary societies, Christian Endeavor societies, or what not—are asked to share their copy with the group. Eeither see that it is passed around and each member gets a chance to read it, or have a program when information from it is given to the group. The Southeast officers are depending on you to do this.

MT. OLIVET (G) YOUNG PEOPLE.

(Valley of Virginia.)

Have we had vacations? Oh, yes, but in spite of that our Young People's Auxiliary has been an active one. Besides the parties and picnics that we have enjoyed together, we have met in the homes for our business sessions.

Our last meeting was on September 12 in the home of two of our members, Hazel and Orvin Shifflett, who live about five miles from our church. The distance didn't seem to bother our young people for we had nearly every member living within reach of the church present. At this session we re-organized, electing the following officers: Galen Morris, president; Frances Shifflett, vice-president; Irene Snow, secretary; Eugenia Snow, assistant secretary; Naomi Snow, treasurer. Chairmen of committees are: Thelma Morris, program; Ruby Morris, social; Elphis Morris, membership; Winona Morris, publicity.

These chairmen are to have a meeting, at which time they will select other members as their helpers. Every member of the society will hold an office or serve on a committee. At our last meeting we were glad to receive two new members, Juanita Parrish and Robert Marshall. Following the meeting, we enjoyed singing, playing games, and eating delicious watermelon.

During the summer months we have helped to finance a bus, making it possible for children and parents from a section where there is no Sunday school to attend ours. We are now working on the Mission Project of the Southeast Fellowship. Our key worker reports favorable results.

Three of our members helped with the Daily Vacation Church School held the latter part of June. We feel our time was spent to a great advantage.

The fourth Sunday night in October we have planned to visit two or three "Shut-Ins" and worship with them, as we did last winter and spring.

Two of our Auxiliary members have gone to college—Morris Collier to Elon and Ruth Snow to Bridgewater.

We have enjoyed using the new Pilgrim Hymnals purchased in the spring. We feel that they have meant much to the enrichment of our services. Should anyone be interested in using our plan in soliciting for them we shall be glad to tell you about it, for we feel it was a successful one.

We have an active organization, and with our new officers we hope to do greater things.

Winona Morris.

THE COMING CRISIS.

By Rev. S. Q. Helfenstein, D. D.

When time has run its earthly span,
When has come the Son of man,
Who before Him then will stand
In the Judgment, awful, grand?
Who will hear His "Come ye blessed,"
Who His dreaded "Depart ye cursed?"
Who on His right hand will be placed,
Who on His left hand will be traced?
Who to the heavenly Home will go?
Who to the awful depths below?
Who will sing Redemption's song,
With the glad, angelic throng?
Who a three-fold crown will wear,
Who with Christ His throne will share?
Who will eat of life's fair tree,
And forevermore be free?
Those whose robes are clean and white
Will live forever in the Light.

WHAT SHALL WE DO WHEN TROUBLE COMES?

Christian Endeavor Topic for October 15, 1939.

Scripture: John 14:1; I Peter 5:6-11.

Daily Readings—

Monday—Flee to God—Ps. 46:1-3.
Tuesday—Resort to Prayer—James 5:13-16.
Wednesday—Trust in the Good Shepherd—Ps. 23.
Thursday—Accept Christ's Invitation—Matt. 11:23-30.
Friday—Take It to Jesus—Mark 6:29-31.
Saturday—Seek God's Will—Luke 22:39-44.

Trouble is a burden which is borne by millions of people. There are many who do not know what to do under its burden. Some say that God does not care or He would not allow us to be troubled. Others say trouble comes as a result of sin.

Let a period be devoted to the discussion of "What causes most of the troubles of the world?" To these suggestions add your own ideas. Many troubles arise because of foolish adventures. Prejudices cause trouble. Other common causes are selfishness, unforgiving spirit, physical weakness, laziness, procrastination, inability to follow orders, inability to get along with other people, etc.

Let various persons tell how God by various means has given them strength and courage to meet life's troubles.

Topics for Talks—

1. Realize trouble is normal.
2. Prepare for troubles.
3. Seek expert advice.

We seldom hear of the tragedy in the life of Henry Wadsworth Longfellow. One day Mrs. Longfellow accidentally set her dress on fire. All efforts to extinguish the flames were futile. She died. This broken-hearted man sat down in his poor motherless home to fill up the sad, vacant hours. His immortal translation of Dante is the result.

Study the ways different men meet unexpected trouble: some take the way of suicide which solves nothing, but rather increases the burden and trouble of their family; some curse God because they have been in little touch with Him; others are too broken to do anything. Still others refuse to let disaster discourage. Christians have the example of Christ who lived in the midst of trouble constantly but was unafraid.

Suggested Hymns—

"Onward, Christian Soldiers."
"A Mighty Fortress Is Our God."
"O Jesus, I Have Promised."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE FORERUNNER OF THE KING.

Lesson II—October 8, 1939.

Golden Text: *Make ye ready the way of the Lord, make his paths straight.*—Matt. 3:3.

Lesson: Matthew 3.

A Promised Man.

God had promised that he would send one who would prepare the way for the coming of his Son. Long centuries before Isaiah had said, "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." And God always keeps his promises. Thus it was that in the fullness of time God sent not only his Son, as Paul says, but he sent John the Baptist to prepare the way for his Son. There are given to us in the Scriptures exceeding great and precious promises. God is able and is eager to fulfill his promises if through faith we claim them, and through obedience we put ourselves in position to receive them. There was a man sent from God whose name was John.

A Prepared Man.

John was a prepared man. For years he had been living in the out-of-the-way places, a wild rugged section of Judea bordering on the Dead Sea. He lived close to nature, and as a son of nature he lived close to nature's God. Out of times of silence and meditation he came to a fuller understanding of the character and purpose of God. Like Moses, like Paul, and like Jesus himself, John went to school with God in the school of solitude and silence. There is still point in the words of the inspired writer, "Be still, and know that I am God." John came prepared to tell men about God, because John himself had had first hand experience of God. Ministers, Sunday school teachers, and all Christian workers can not give that which they do not have. Our primary need is to know God, whom to know aright, as Jesus said, is life eternal.

A Plain Living Man.

Matthew says that John "had his raiment of camel's hair and a leathern girdle about his loins; and his meat was locusts and wild honey." It is just another way of saying that John lived a sane and simple life. He had a rugged constitution and this rugged constitution was due to his sensible way of living. Plain food, fresh air, wholesome exercise and plenty of sleep were factors that helped to make him strong—it gave him a strong body and steady nerves. There have been those who have accomplished great things in the world in spite of poor health, but every sensible man ought to live a sane and simple life, both for the sake of his efficiency and because his body is a temple of God. Plain living may be just as much of a man's religion as prolonged prayers.

A Plain Spoken Man.

In the fullness of time John began his ministry. He appears on the scene from the first as a preacher of power. Because he had seen the face of God he was not afraid of the face of man. The simple theme of his preaching was repentance—a change of mind, a change of thought, a change of purpose. The basis of this repentance was the fact that all men were sinners, that the kingdom of heaven was at hand, and that men were not prepared to enter into that kingdom until they had repented of their sins, and through faith had entered into that kingdom. The word kingdom, of course, emphasized a sovereign. The word heaven emphasizes the spiritual aspect of that new order. John did not come proclaiming a material or political kingdom that would be a rival to the Roman government, but he did come proclaiming that God was going to set up a kingdom based upon love, spiritual allegiance to God, a realm of life in which God's will was to be done on earth as it was in heaven.

John said that repentance must find expression in conduct. If the thing were genuine within it would have visible results without. "Bring forth therefore fruits meet for repentance." John insisted that what a man believes should find expression in action. He put in other words what Jesus meant when he said, "By their fruits shall ye know them."

This man John did not trim down his message. When the Pharisees and Sadducees, who represented the most religious minded and the most politically powerful groups of his day, came to him, he rather bluntly referred to them as "a generation of vipers" and inferred that they had come to him because they were scared of the judgment to come. He had the same message for them that he had for the poor and influential people—repent. He bluntly told them that it was folly for them to depend upon their religious inheritance. The fact that they were the descendants of Abraham was of no avail unless they had Abraham's faith and Abraham's character. God was laying the axe to the root of the trees. Trees that were unfruitful would be cut down and cast away. One wonders if the world today does not need more of this type of preaching. We need a message that will pierce through the veneer of our pride and self-righteousness and make us feel very keenly a sense of sin and the inadequacy of our own lives.

The Herald of a King.

John thought of himself as a herald of a king. Just as the kings of that day sent forth their heralds to proclaim by trumpet and by voice that royalty was about to appear just so did John, with a voice that sounded like a trumpet, announce to Israel that the long expected king was about to come. He helped to create the atmosphere in which Jesus began his public ministry.

The One Who Baptized.

We call him John the Baptist. The Greek word means, the one who came baptizing. Water has always been a symbol of cleansing. The Jews used it in their ceremonies. John therefore adopted it and made it a characteristic of his ministry. The act itself had no merit in itself, but it was an outward symbol of inward grace. The man who professed to be cleansed from within submitted to this rite and thus bore witness to his faith. Today as then this beautiful act is a symbol and a sacrament. Nothing can be more impressive if the rite is administered to those in whose lives the inner experience has become real.

An Humble Man.

John looms up a majestic figure in history's role of heroes. Jesus himself said that he was a great man. But like every other great man he was a humble man. Indeed his humility is inspiring. He himself bore witness that he was not worthy to bear the shoes of his Master or to unloose the latchet of the shoes, and on one occasion he said, "He must increase and I must decrease." In proportion, as we see the beauty and the dignity of Christ, will we feel the sense of our own limitations and feel a sense of true humility.

"Conformity to Christ is also the one thing which will make us useful to Him here. Should we not covet it more—seek it more—and by the grace of His Spirit attain it more? In its fulness, it will be the final inheritance of all those who love God, who are called according to His purpose. In evergrowing measure, it *can* be ours, here and now."

By Chaplain H. E. Rountree

MONDAY.

"God's Simple Rule."

"And what doth the Lord require of thee but to do justly, love mercy, and walk humbly with the Lord."—Micah 6:6.

This rule, this plumbline, this level of character is thought of as applying to individuals. Actually it applies to statesmen and the course of governments as well. We would be far better off if it were applied to all human relations.

Prayer—Our Father in heaven, we pray for peace and pass on. Make us more in earnest. Give us a passion for righteousness and justice everywhere. Thy will be done in us." *Amen.*

TUESDAY.

"The Christian's Solace."

"All things work together for good to them that love God."—Rom. 8:28.

The Christian, above all others, may find real solace when misfortune comes. Others go down under it. True they cannot always see the reason for some things. But it is sufficient to him to know that there is a reason and that undoubtedly it is for the best.

For instance, you think lots of your dog. He has a habit of running after autos. You whip him every time he does. He may not understand why you whip him. But you know something he does not, that death is on the road and that his safety is in staying away. If he could know your purpose he would know that the whipping was through your love.

Prayer—Our Father, we pray Thee for more faith and more trust in Thy certainty to make everything well. *Amen.*

WEDNESDAY.

"Heart Trouble."

"The life of the flesh is in the blood."—Lev. 17:11.

The ancients knew the life of the flesh, though they did not know how it is, we know a little of how it is. We have learned the function of blood cells and their relation to disease and health, and science is alert to conserve that function in order to give the best life.

One thing we have not learned so well, that is that the basis—foundation—of all true science is God. Some assumptions of science may not agree with His Word, but truth—the enduring truth—speaks God's Word, and all discoveries seem to confirm more and more the sacred truths of the Scripture.

The life of the flesh is the blood. So the life of the soul is Jesus. This is also hard to learn.

Prayer—Our Father, we pray for consecration of ourselves to Thy truth as it is in Jesus. We would have the Christ life, His light, and His love. *Amen.*

THURSDAY.

"Life's Paradoxes."

"And the goings out of it shall be at the Salt Sea: This shall be your land."—Num. 34:12.

Prophecy is being fulfilled. Developments about the Dead Sea, we are told, have made it a place so healthful that no physician or nurse is necessary. They say that "The Dead Sea is a sea of life," "salubrious, with no sunstroke or other climatic ills." The place of death turned to life—a startling paradox.

Even so is it with life. Most dreaded experiences often turn out very happy ones—blessings untold. The trouble is within us.

Prayer—O Lord, Thou art turning the desert places of the world to fertile places, be Thou in us and make our souls barren places rich in Thee. *Amen.*

FRIDAY.

"The Possessions of All."

"God, who giveth us richly all things to enjoy."—I Tim. 6:17, 19.

There was a time when only the wealthy could have some of the better things of life. Now, some of these things are the possession of all. Once, only the wealthy could have great music in their homes. Now every one with a radio may have grand organ, grand opera, symphony, and all else in the music world just for the turning of a little knob. Science has made the luxury of the millionaire the common blessing of all. So the libraries, so the sunrises and the sunsets; so the music of trees and the beauty of flowers; so the song of mothers and the laughter of children; and so the peace of God in the soul.

Prayer—Our Father, we thank Thee that Thou hast so richly endowed life. Give us the soul to enjoy it all, and be at peace with Thee. *Amen.*

SATURDAY.

"The World's Greatest Problem."

"Let this mind be in you, which was also in Jesus Christ."—Phil. 2:5.

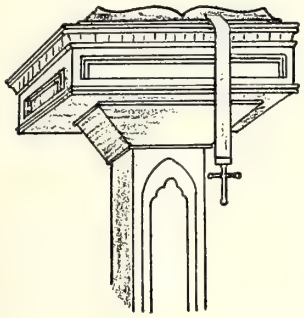
This is what he said, "I'd give my right eye to see him blind in both." How diabolical! Yes, that is the spirit we often see in the minds of people — cherishing anger in their souls.

This is the anti-thesis of Christ, who, when reviled, reviled not again; who taught the principle of the "second mile" and "turning the other cheek."

The remedy to this evil is the mind of Christ in us. And this is the world's greatest problem, to supplant envy, fear, jealousy, greed and revenge with the Spirit of Christ.

Prayer—O Lord, how evil we must appear in Thy sight. Forgive us and cleanse us from faults. Fill us with the Christ Spirit. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. CARL R. KEY, TORRINGTON, CONNECTICUT.

"MAINTAIN THE SPIRITUAL GLOW."

(ROMANS 12: 11.)

In the October issue of *The Upper Room* a clergyman by the name of Ralph M. Pierce writes a thought-provoking experience. He says, "As I stepped into a church kitchen to congratulate the cooks after a great banquet, I ran across an empty match box. On its side was printed this legend: "Treated to Prevent After-Glow."

"At once I was convinced that this was good doctrine for matches but poor philosophy for a life. The use of a match is to strike a light and then die out at once for safety. But the use of a life is to strike a light which will never die out.

"The cares of the world, the burden of wealth or poverty, the falling into evil companionship, the tendency to temporize or occasionally neglect spiritual culture—these are the solutions of life which, if we allow them to be poured upon us, will stop the after-glow of spiritual insight and moral strength.

"A living faith, a present-day experience of Christ, and an abiding fellowship with God is the one way out and up from all life's failures." In short, Mr. Pierce is speaking of faith, friendship and fellowship. When these three things are operating in our lives they help to "maintain the spiritual glow," to keep us "fervent in spirit."

I.

A living faith—yes—not a dead faith. If a glowing fire has died out, not even a spark left, only ashes remain which can never be made alive again but may be scattered to the four winds. However, if such a fire is fed constantly and evenly with good fuel it will keep a glowing flame, giving warmth and cheer to those who gather about. Such is the difference between a living and a dead faith.

It is a good thing to possess an aggressive, living faith, but it will blast like an ear of corn which gathers too much food and water from the soil if it is not cultivated. With whom, then, is such a faith to be shared? The majority of Christian believers would say God and man. A living faith in a living God is worth more than all silver and gold. A living faith in living men is worth more than the pearl of great price.

Faith in God in days like these protects us from all harm, all inward and outward enemies. To live above the cares, burdens, fears, and evils of our time is not the aim of faithful Christians. To live a Godly life amid them is our goal. Paul, with whom we meditate today, never shunned anything that would be detrimental to the cause of Christ or the progress of humanity. By faith he lived, worked and died for God the Father, Christ the Son and the Holy Spirit. He did more than that. He gave himself in service to his fellowmen in whom he also believed wholeheartedly. He maintained the spiritual glow. His reward was what he calls the peace that passeth all understanding.

Such peace is sought by Christians in all lands. Faith in God is not enough. It must be expressed by our willingness to share with others this faith. It is shown by practicing the Golden Rule, by going the "second mile," by playing the Good Samaritan, by sympathizing with and ministering to the sick, the maimed, the halt and the blind regardless of race, color or creed. And that is not enough. We must count all personality of whatever station as sacred and precious in the eyes of God. That is the faith of a Grenfell, a Schweitzer, a Kagawa. It is living, active, aggressive. It brings the only lasting peace there is to men where so-called peace is lacking. It is written on the tablets of the heart and, therefore, cannot be scrapped by tearing up pieces of paper and making meaningless proclamations.

II.

In order to maintain the spiritual glow all Christians must become better acquainted with the ever-present friendliness of Christ. You say that is a large order. Agreed! Such has been done and can be done again if men are willing to attempt the impossible. An inexhaustible list of those who have done much more could be made. It is necessary only to call attention to a great, growing crowd of witnesses of whom Christ is the spiritual leader. To the twelve disciples of many stations he was a real friend in body, mind and spirit. After he had gone they began to understand what he really meant when he called them friends. They, then, knew what it meant to experience Christ daily and tell the world about it. Their friendship for humanity was expressed by helping the needy in the name of him who is above every name. They, too, might have sung, "What a Friend We Have in Jesus." Even though Dr. Hertzler, author of *The Horse and Buggy Doctor* had little use for the clergy and institutionalized religion, he was a real Christian friend at heart and by practice. He never refused medical aid to those in pain regardless of whether they were scoundrels or gentlemen, mere women or ladies, rich or poor.

That is active Christian experience. A religion of the heart is the first essential but worth little unless it becomes a religion of action. To be a friend of the oppressed in the face of possible persecution is real Christianity of the red-blooded type. It takes much more courage to be a Christian that it does to be an army general, a gangster, or an airplane pilot.

III.

A glowing religion is evidence that the life of such a man or woman is on fire with God. Like the Psalmist they cannot escape his presence wherever they go. It means that an abiding fellowship with God is being maintained by constantly tapping the available spiritual resources. Numberless volumes of poetry, biography, fiction and most certainly the choice portions of the Scriptures are available on every hand to guide us in the practice of the presence of God. Listen to these lines of Robert Mont-

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

SUNDAY.

"THE CART BEFORE THE HORSE."

"Every man's work shall be made manifest."—I Cor. 3:13.

An architect once said, "It is the first rule of architecture never construct an ornament, but always ornament a construction." Says Dr. William J. Ellis, "That principle strikes at the whole business of seeming without being; of pretense and bluff, of affections without virtue.

Construction is character. Ornament is grace. Grace without goodness is hypocrisy and despicable. Goodness is a charm in itself, but when it is seasoned with the ornament of grace in Jesus, it is perfect.

Prayer—O Lord, make us real, make us sound, make us true, loving and obedient. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The months of October, November, and December have been set aside by the Southern Convention as Christian Orphanage months. During these months the churches and Sunday schools are expected to make a special effort in behalf of the Christian Orphanage and its needs. During the month of October the churches will be getting ready to make their annual report to Conference and will be busy getting up the balance due on Conference Apportionments. I truly hope *all* the churches in all the Conferences will make a special effort to raise all their Conference Apportionments and go to Conference as a "Banner" church. That will be fine. The Christian Orphanage needs the amount due on the Conference Apportionments and we truly hope all the churches and Sunday schools will mail the amount due direct to the Christian Orphanage as we are very much in need.

During the months of November and December the special annual Thanksgiving offering will be taken. It will count on your Conference Apportionments for next Conference year. We are counting on all the churches to do their best at this coming Thanksgiving season. The Christian Orphanage will need or have to have by December 31 the sum of $9,775.90 in order to reach its budget, or it will go in debt. I know you love your orphanage too well to see it go in debt. This amount should be raised through the balance due on Conference Apportionments and the Thanksgiving offerings. Let everybody put their shoulders to the wheel and do their best. I feel sure that we will reach our goal at the end of the year with flying colors. We are counting on you. You have never failed us when we were in need and we know you will not fail us now.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 5, 1939.

Amount brought forward		$10,061.18
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Herman	$ 4.00	
Clayton	1.00	
Wake Chapel	6.52	
Henderson	6.24	
Auburn	4.00	
		$ 21.76
N. C. & Va. Conference:		
Reidsville	$ 8.00	
New Lebanon	$ 5.00	
Bethlehem	4.27	
		17.27
Western N. C. Conference:		
Big Oak	$ 2.00	
Mt. Pleasant	2.75	
Hanks Chapel	6.42	
		11.17
Eastern Va. Conference:		
First, Portsmouth	$ 4.42	
Mt. Carmel	5.52	
Antioch	2.04	
Dendron	6.60	
Holland	7.07	
First, Richmond	4.40	
Isle of Wight, Ladies Bible Class	2.50	
Suffolk	25.00	
		57.35
Valley Va. Central Conference:		
Bethlehem	$ 2.03	
Concord	.51	
		2.54
Ala. Conference:		
New Hope		2.37
Ga. & Ala. Conference:		
Vanceville	$ 1.00	
United Church, Columbus, Ga.	3.00	
		4.00
Singing Class.		
N. C. & Va. Conference:		
Bethlehem		23.21
Special Offerings.		
Mr. Haywood M. Raybon .	$ .75	
Cash	1.00	
Mrs. Gibbs	6.00	
Mr. May	3.00	
Men's Bible Class, Rosemont S. S.	12.50	
		23.25
Total for week		$ 162.92
Grand total		$10,224.10

GATES COUNTY PASTORATE.

Recent letters from Dr. C. Rexford Raymond, who for the past year has been pastor of our churches in Gates County, N. C., indicate that he has been busily engaged in revival meetings and other forward steps in his three churches. He had expected Rev. Julius Shepherd to aid him in the musical program and Mr. Shepherd was on the way to begin the work when he was taken with his fatal illness. Dr. Raymond and his people went ahead with their services unaided.

At Eure the attendance increased daily until Friday night when the church was packed with people and some could not get in. Most of the attendants were church members, but thirteen were added to the membership of Eure Christian Church. A handsome purse was given to the preacher and a contribution was made to the pianist and sexton for their services.

Members were elected to church membership on Friday night, baptized on Saturday, and the formal reception of church members was held on Sunday. Dr. Raymond gave certificates of baptism and membership to those received into the church.

At Oak Grove considerable physical preparation had been made for the revival. This included an outside bulletin board, toilets, installation of electric lights, and the purchasing of new hymnals. Eleven persons were elected to membership and eight were baptized. Certificates were given to the new members.

The report of the revival at Sunbury has not yet reached THE CHRISTIAN SUN office. After that meeting, Dr. Raymond was to take two week's rest in his home at Southern Pines, N. C., where he is the pastor emeritus of the Church of the Wide Fellowship.

CORRECTING AN ERROR.

Pardon us Brother Editor, but one wonders from what erroneous source, or record, the idea was picked up and printed on the front page of last week's CHRISTIAN SUN that Elon College opened its doors to students in 1889. Errors will creep into history, but it is regrettable that this one is printed in our good CHRISTIAN SUN. In large headlines we have "1889 Elon College Golden Anniversary 1939" and under this headline we have this statement made with the picture of the original building, "It was in this building that Elon College began in 1889." As Thomas Carlyle would say, "This is most veritably not true." Elon College never opened its doors for the reception of students until September, 1890. I am not guessing at this, nor depending upon my memory. My college diploma from Wake Forest, where I graduated in the spring of 1890, is before me and just before graduation I received a letter from Rev. W. S. Long, D. D., who had been elected President of the College which was to open soon, inviting me, since I was a member of the Christian Church, to become a member of the faculty of Elon to teach Latin and Greek. I replied that my decision was to accept, but would visit the college soon after my graduation. This I did in the summer of 1890 and found that the college building was far from complete, but that workmen were very busy and that whether the building was finished or not, school would open in it in September, 1890. The building was not completed in September, but was enough so to permit students to have class rooms and some rooms for dormitory in the building. I am sure all of the original members of the faculty and all the living students of the first year, 1890-91 will gladly verify this statement, and that the college opened for students in September, 1890.

Yours for keeping history straight,

J. O. ATKINSON.

THE CHRISTIAN SUN

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F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Marriages

PITTS-WILLOUGHBY.

On September 23, 1939, Mr. Olin B. Pitts, Jr., and Miss Lillie Willoughby took the vows of holy wedlock at 6 P. M., at the home of the bridegroom's pastor. Only a few intimate friends were present.

Immediately following the ceremony they motored to the home of the bridegroom's parents, where a sumptous meal awaited them.

Mr. and Mrs. Pitts will make their home in Burlington, N. C., where the bride has spent the major part of her life. Both are well known and highly esteemed in Burlington.

May a long, prosperous and peaceful life be theirs to enjoy is the wish of their many friends. L. L. WYRICK.

In Memoriam

WEBB.

Whereas, our Heavenly Father has deemed it best to call to the Great Beyond our brother, James M. Webb, on June 6, 1939; and whereas we can realize to some extent the grief of the family in the loss of such a life, be it resolved:

1. That while we mourn the loss of him, we bow in humble submission to the will of Him who doeth all things well.

2. That while New Lebanon Church, Reidsville, N. C., has lost a loyal member, we feel that our loss is his eternal gain.

3. That we extend our sympathy to the family and hold in remembrance his faithfulness as a Christian.

4. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication, and that a copy be placed on the New Lebanon Church records.

Respectfully submitted,

JESSIE R. SHARPE,
POLLY ANNA MOORE,
Mrs. J. J. SHARPE,
Committee.

SUN'S PULPIT.

(Continued from page 13.)

gomery on "The Omnipresence of the Deity."

Lord of all being! where can fancy fly,
To what far realms, unmeasured by Thine eye?
Where can we hide beneath Thy blazing sun,
Where dwell'st Thou not, the boundless, viewless One?
Shall guilt crouch down within the cavern's gloom
And quivering, groaning, meditate her doom?
Or scale the mountains, where the whirlwinds rest
And in the night-blast cool her fiery breast?
Within the cavern-gloom Thine eye can see
The sky-clad mountains lift their heads to Thee.
Thy Spirit rides upon the thunder-storms
Dark'ning the skies into terrific forms!
Beams in the light'ning, rocks upon the seas,
Roars in the blast, and whispers in the breeze;
In calm and storm, in heaven and earth Thou art
Trace but Thy words—they bring Thee to the heart!
The fulness of Thy presence who can see?

That is to say, the fellowship or presence of God is inescapable. Whether we catch it up and glowingly share it, or spurn it, no one can deny its existence. Fellowship was not alien to the Psalmist. Remember: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." A ride about the countryside in this section arouses a consciousness of the Creator God in the same sense. The rolling mantle of lakes, valleys and hills is eternal assurance of his handiwork. It is wonderful. It is beyond compare. God is felt here. God is seen there. One cannot escape him. That, it seems, is fellowship with God.

It, however, may become fellowship with man when we meet him where he is and lift him economically, ethically and spiritually. Paul was right when he wrote the Roman Christians, "Let your love be a real thing, with a loathing for evil and a bent for what is good. Put affection into your love for the brotherhood; be forward to honor one another; never let your zeal flag; maintain the spiritual glow; serve the Lord; let your hope be a joy to you; be steadfast in trouble, attend to prayer, contribute to needy saints, make a practice of hospitality. Bless those who make a practice of persecuting you; bless them instead of cursing them. Rejoice with those who rejoice, and weep with those who weep. Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-conceited.* Never pay back evil for evil to anyone; *aim to be above reproach in the eyes of all;* be at peace with all men, if possible, so far as that depends on you. Never revenge yourselves, beloved, but let the wrath of God have its way; for it is written, *Vengeance is mine, I will exact a requittal*—the Lord has said it. No, *if your enemy is hungry, feed him, if he is thirsty, give him drink; for in this way you will make him feel a burning sense of shame.* Never let evil get the better of you; get the better of evil by doing good."

FIRST CHURCH, NORFOLK, VA.

The First Christian Church, Norfolk, Va., held its annual business meeting on September 13, at which time officers for the coming year were elected. Rev. John H. Knight is pastor. Officers and committee chairmen are as follows: Secretary, J. Aubrey Hall; Treasurer, Miss Fannie May Pierce; Auditor, Willis H. Bell, Sr.; Superintendent, Church School, C. E. Warrington; Assistant Superintendent, Paul S. Kagey; Organist, Miss Virginia Granger; Chorister, Mrs. W. J. Spence; Custodian, Bert L. Eason; Chairman, Finance Committee, J. D. Howard, Sr.; Chief Usher, W. J. Thomas; Chairman, Music Committee, Mrs. B. L. Eason; Chairman, Relief Committee, Mrs. C. A. Marwitz; Church Reporter, J. Darian Howard, Jr. These officers are to be installed on the first Sunday in October, with a special service conducted by the pastor.

The Stephen Barrett Men's Bible Class has as its motto, "United We Stand, Divided We Fall" and the new president is J. M. Jones, Jr. This class has recently greatly increased in activity and numbers.

Shine On Christian Sun

By Mrs. H. E. Robertson.

Shine on, Christian Sun!
  Send out your cheerful rays,
Brighten homes where'er you go
  And fill our hearts with praise.

Shine on, Christian Sun!
  Beam down on through the years
For where the clouds of sorrow are
  You dry away the tears.

Shine on, Christian Sun!
  And be a guiding light
To lead us on that we may find
  The pathways that are right.

Shine on, Christian Sun!
  Grow flowers along the way
That they may help some suffering soul
  Find peace and joy each day.

Shine on, Christian Sun!
  As you have done of old
Bring us messages of Christ
  The truths we may enfold.

Shine on, Christian Sun!
  Be near where we may roam
'Til God has said, "Your work is done"
  And called his children home.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

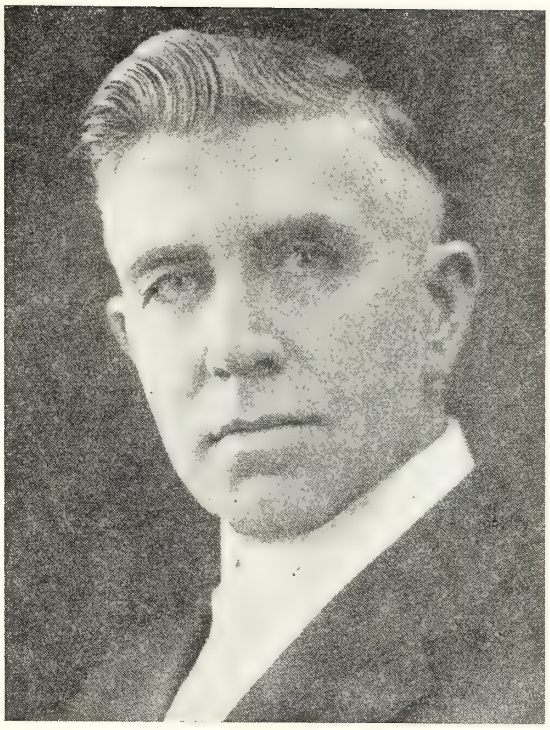
THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, OCTOBER 12, 1939. No. 41.



REV. W. D. HARWARD, D. D.

December 7, 1870—October 2, 1939.

Christian Minister, Conference President, Church Leader.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Rev. W. J. Edwards of High Point, N. C., has moved to Route 2, Ramseur, N. C. The Rev. Mr. Edwards is anxious to have some church work during the coming year, and is willing to move to the field.

Please look at the label on your CHRISTIAN SUN and see what date is printed thereon. If it does not say "11-1-39" or a later date, it is time you were sending your subscription to the office at Elon College, N. C.

Remember that you still have an opportunity to hear Miss Ruth Isabel Seabury at the Burlington Christian Church on Friday morning at ten o'clock and on Friday evening and Sunday evening at eight o'clock.

THE CHRISTIAN SUN regrets that it was in error in a recent statement to the effect that Mrs. Lena Farrar had made her home with Col. and Mrs. J. E. West in Suffolk. She lived with her only daughter, Mrs. J. C. Costen, in Roanoke, Va.

Mt. Olivet (G) Church is sending a pastoral letter and summary of church news for the past Conference Year to the members of the church who cannot attend regularly. Rev. M. W. Mann is the pastor of this church in the Valley of Virginia.

Waverly (Va.) Christian Church invites all former members and pastors to attend the Homecoming Services on next Sunday at the church. Rev. J. L. Foster of Elon College, N. C., will deliver the main address. Dinner will be served by the ladies of the church.

October has been set aside as *Church Loyalty Month.* We are asking the members of the church to enter into a covenant with God to attend, if possible, the services of worship during the month. Those who attend will be given a card on which to register their attendance. A record will be kept, and an Honor Roll will be published at the end of the month. Attendance at services of worship is both a *privilege* and a *duty.* Your presence or absence makes a difference. Will you not try to be faithful in this important matter during the coming year?—*Christian Temple Bulletin, Norfolk, Va.*

THORSBY INSTITUTE NEWS.

Thorsby Institute opened the 13th of September with a very good enrollment. Two new teachers have been added to the faculty, Miss Ethel Thompson, science teacher and Miss Alice Burr, music teacher. Mr. V. H. Sutlive, who has been teaching at Thorsby Institute for nine years and who was to be registrar this year, was elected to the position of railway mail clerk, which necessitated his giving up his registrar's place. His headquarters for the present will be in Birmingham at the Terminal Station. He will be greatly missed.

THE TIE IS BROKEN.

Jacob Joshua Faison and his wife celebrated their fifty-ninth wedding anniversary on August 17, 1939. At that time Mr. Faison had been a member of Spring Hill Christian Church near Waverly, Va., for fifty-four years, and had led the singing there for about fifty-five years. He was a deacon of the church for thirty-nine years, and was superintendent of the Sunday school for several years.

On October 4, 1939, life slipped quietly from the tired body, and the tie that held him to wife, family, and church was forever broken so far as this earth is concerned.

On Friday night at 7:30 at Helen Jenkins Hall the Ladies Guild of Thorsby gave their annual reception for Thorsby Institute pupils and teachers and patrons of the school. There was a program, and games and refreshments were enjoyed by those present.

Rev. Hubert A. Bahr, who has been pastor of the Thorsby Congregational Church since March 1, left Thorsby on September 25 to take up his studies at Vanderbilt University, Nashville, Tenn. Rev. John B. Gonzales, D. D., the retired superintendent of Christian and Congregational Churches in Kansas, arrived in Thorsby on September 27 to take up his work as pastor of the church. Rev. Mr. Gonzales was born in Iowa and attended Grinnell Academy and College. In 1892 he entered the Christian Workers Training School, which was later affiliated with Hartford Seminary under the corporate name of the School of Religious Education under the Hartford Foundation. He has served pastorates in Michigan, Louisiana, Missouri and Texas, as missionary superintendent of Texas, Louisiana and Arkansas, in Y. M. C. A. work and as president of the Texas Christian Endeavor Union. For the past twenty years or more he has worked as Superintendent in Kansas.

HOW LITTLE ARE WE DOING?

There is one minister serving several of our rural churches with a total membership of 329, many of whom are non-residents, representing a total of 189 homes. There are fourteen of this number taking THE CHRISTIAN SUN. The minister is one of them. This group of churches sacrificed to the extent that they raised for Conference Apportionments and pastor's salary the magnificent sum of nine hundred and twenty-eight dollars last year. There are of this total membership ninety-seven persons working for regular salaries averaging more than $50.00 per month, which would amount to about $60,000 annually. There are forty of the above members who are farmers, and most of this number represent heads of families and just what their annual income is one cannot estimate accurately. It is safe to estimate the annual income of the above 329 members to be as much as $75,000. The pastor and officials of the above mentioned churches should be ashamed of themselves.

One thinks it will help every pastor and layman if they will take time to "dust off" the *Annual* and do some figuring. A READER.

HOME-COMING AT HAW RIVER.

The Haw River (N. C.) Christian Church extends a cordial invitation to all former members and pastors to attend the Homecoming Services to be held next Sunday, October 15. The new pastor, Rev. Duane Vore, will preach at the eleven o'clock hour. There will be dinner on the grounds. One feature of the afternoon service will be the Christian Orphanage Singing Class, which will have charge of the program at 2:30.

DR. HARWARD.

Illness in recent years kept Dr. W. D. Harward out of the active ministry and the councils of the Church. For a long time he was not able to preach or otherwise serve the church in a large way. Those who knew him intimately and those who had the privilege of visiting in his home at Wakefield or Dendron, Va., were blessed by his faith and kindliness. His confident trust in God and his gracious smile will long be remembered by those who knew him well. The Christian Church, and particularly the Eastern Virginia Conference, is the richer because of having had in its ministry and in its fellowship a man of such deep piety and Christian zeal.

When death came to him on Monday of last week, it was no monster to be feared, but rather a friend who came as a liberator. The suffering body no longer holds his triumphant spirit. For those who remain, Dr. Harward is now a memory—and a memory that lifts one toward the spiritual realm in which he dwelt and now dwells.

FINAL PREPARATIONS FOR CONFERENCE.

Within a few weeks our Annual Conferences begin. The first is in Eastern Virginia. Western North Carolina Conference, North Carolina and Virginia Conference, and the Eastern North Carolina Conference follow in succession, week after week. Dr. Samuel H. Leger of North China will be the missionary speaker at all of the Conferences. His speciality is rural work and laymen's training. Undoubtedly our Conferences will be greatly benefited by his addresses.

The Conferences are composed of delegates from the local churches. Every church is entitled to representatives and should covet the privilege of having a full delegation present for all sessions of the Conference. Whatever business is transacted will either help or hinder the local churches. The selection of delegates is important. Men, women, and young people should be represented—and intelligently represented. Those who attend should report back to the local churches the business that was transacted and something of the inspiration that was gained.

The money sent to Conference will aid the progress of the Kingdom of God here on earth. If all the churches send all their apportionments, the Kingdom can progress. If any church fails, the Kingdom will be hindered. Now is the time for us to increase our contributions, so the church can stand up forthright and make clear its message to mankind.

This is an appeal to pastors, deacons, and other church leaders to see to it that delegates attend all sessions of the Conference, that complete and accurate reports of the year's work be made to Conference, and that all Apportionments be met in full. This is not a mere pious wish. It is an absolute necessity. Less than this will mean the crippling of our church and the slowing down of the coming of the Kingdom of God. Those who pray "Thy Kingdom come, Thy will be done on earth" should back up their prayer by the support of the enterprise that helps to establish God's Kingdom here among men. To do less than this makes us feel a bit hypocritical in the center of our souls. We need courageous faith and earnest endeavor in a time like this. Be sure that your church is ready for Conference.

CHURCH FINANCES AND THE CHRISTIAN EXPERIENCE.

Some of our churches have already made their financial canvass for the new year. Others are in the process. And still others will not make any canvass. Far too many of our churches are in the latter group. Some people think that money has little or nothing to do with religion, and that less said about it in church or in church relations, the better. This idea seems to be exactly the opposite of the teachings of Jesus, for it appears from the records in the Gospels that He said more about money (wealth) than about any other one topic.

It takes money to run the church. It takes a great deal of money to run the church. It is quite easy to see that those who contribute most liberally are among the most spiritually-minded people in the church. If a man's pocketbook does not get converted, there are likely to be occasions when there are indications that his disposition is not altogether lovely.

Those who really love the Church of God are anxious to support it. They believe in it, because it believes in them. The love of God constrains them to love the church, and love must of necessity give. It cannot withhold and still be love. The individual who sits down with a committee to plan the finances of the church for the coming year is therefore doing a spiritual service, because he is planning for the expression of love on the part of the people in the support of the church. Those who canvass the church members and friends for money for the church are doing a spiritual service, for they are opening the channels through which love may express itself in service for humanity and the development of the church. They are not beggars. They are evangelists.

For the sake of the spiritual development of our church members, if for no other reason, it is very important that every church formulate a financial program, solicit the membership for funds with which to support the church, and in every possible way interest the people of the community in financially underwriting the expense of the local church and its work which reaches around the world. Church finance is an expression of religious experience and may be a tremendous aid in the development of spiritual reality.

"There is a simple test by which it is said we can tell good people from bad. If a smile improves a man's face he is a good man. If a smile disfigures his face he is a bad man."

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. Willie D. Harward, son of the late George W. and Mrs. Margaret Harward, was born near Durham, N. C., December 7, 1870. He died suddenly at his home in Dendron, Va., Monday morning, October 2, at the age of sixty-eight years, nine months and twenty-five days. He was stricken by paralysis, while in a service at Antioch Christian Church, twelve years and nine months to a day before he died. He did not fully recover from this stroke but was able to serve a pastoral charge until six years ago. He is survived by his wife Mrs. Mollie Barrett Harward; one son, W. Eugene Harward; and two grand children of Washington, D. C.

Dr. Harward graduated from Elon College in 1896, and from the University of North Carolina, in 1897. He was ordained in 1895. During his college days and until November, 1901, he served several churches in North Carolina. He came to the Eastern Virginia Conference for the Conference year of 1902, and remained until 1909, when he accepted a call to the Christian Church in Madrid, Iowa, where he remained until 1911, when he accepted a call to the Newport News Christian Church. He remained in the Eastern Virginia Conference until his death. He served the following churches in the Eastern Virginia Conference during his ministry: Antioch, Burton's Grove, Isle of Wight, Mt. Carmel, Centerville, Emporia, Petersburg (Mission), Dendron, Union (Surry), New Lebanon, Newport News, Lambert's Point, Rosemont, Windsor, Wakefield, and Elm Avenue (Portsmouth).

The funeral service was conducted in Dendron Christian Church, the following ministers taking part: Revs. B. H. Watkins, T. Fred Wright, John G. Truitt, J. F. Morgan, R. E. Brittle, and the writer. Burial was in the cemetery at Antioch Church, near Windsor, Va.

Dr. Harward was an honor student in college and was recognized as a young man of deep piety by his fellow students. He was respected for his faithful work and consistent life. He maintained that reputation in his record as a minister. His personal life and great faith made a deep impression upon those who knew him best. After his death one of his neighbors said: "It was a benediction to have him and his wife in our midst." Of a mystic temperament, he found great joy in spiritual meditation upon the Word of God and the glory of His abundant grace. The Bible was a precious Book to his mind and heart. It was a source of strength for his soul. He stood firmly upon the precious promises, trusting in Jesus Christ and the guidance of the Holy Spirit, when the way was not always clear.

Perhaps his affliction was the greatest test of his faith. It was a disappointment to him when he was compelled to give up his pastoral work. He prayed daily for a return of health. He waited nearly thirteen years before health returned. He entered into rest—and perfect living—where there is no sickness and no death. In that transition he found an answer to his prayer. It came in God's way. And who knows better than our Father how to answer our prayer? Patience in affliction and submission to a Higher Will may be more impressive than a sermon in the pulpit.

Yes, health came to him in the morning. "Weeping may endure for a night, but joy cometh in the morning." A glad morning for the man of God. It was sorrowful for his dear companion and the other members of the family. The night may be dark, dreary and discouraging. But it will end. And the morning will bring new light and a bright, happy day. Faith rewarded. Hopes realized. No more weakness. No unsteady steps. No faltering speech. "Absent from the body; present with the Lord." What a beautiful home-going for the servant of God!

I. W. JOHNSON.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of October 15, 1939.

A Week of Importuning Prayer.

Sun.—Abraham—Genesis 18: 23-32.
Mon.—Jacob—Genesis 32: 24-29.
Tues.—Gideon—Judges 6: 36-40.
Wed.—Hannah—I Samuel 1: 10-11.
Thursday—Ezra—Ezra 9: 5-6.
Fri.—Nehemiah—Nehemiah 1: 4-6.
Sat.—Daniel—Daniel 9: 3, 16-19.

JOIN WITH US IN READING THE BIBLE.

FUNCTIONS OF A CHURCH COLLEGE.

Elon College is not a church related institution—it is a church college. It was founded by the church, guided by the church, and has been supported by the church, her alumni, and the friends of higher education throughout its fifty years of continuous service to the youth of church and state. It was founded for the purpose of training for the ministry and Christian service, but from the day of its opening fifty years ago, its appeal has been universal and its enrollment has been without restriction. Young people from all walks of life and with ambition for all avenues of human opportunity have been counted among her students and are today numbered among her alumni.

The founders and supporters of Elon College have been diligent in their efforts to provide the best of opportunities in the field of higher education for those who seek training on her campus. Her equipment is adequate and inspiring. Her faculty is as good as can be secured with limited means. Every professor is a specialist in his field, made so by training and experience. Every possible care has been taken in building her curriculum. Wishes and needs of the students as well as requirements of positions and the professions have been taken into consideration in providing the course of studies for Elon students.

In the creation of man, it seemed a part of wisdom to endow him with spiritual tendencies and abilities. It is the function of a church college not simply to give to the student the best in cultural and scientific training but to seek to enrich and develop his spiritual nature. It is the spiritual powers of man that must become his directing force if he is to be a beneficent asset to his day and generation.

At Elon College every effort is made to conserve the courtesy, good manners, and good behavior acquired by home surroundings and in addition to add to these accomplishments on the campus, in the classroom, in dining halls, in social functions, and in all college opportunities. The college graduate of today needs not only to have a knowledge of what has been written but an understanding of what is expected and required in society. In short, it is the function of the church college to develop the whole of life that it may make its maximum contribution to society.

L. E. SMITH.

"Friendship? two bodies and one soul."

The Evolution of Elon College

By W. E. MacClenny.

[Address given on Founder's Day at Elon College, September 14, 1939.]

The founders and early leaders of the Christian Church in the South did not realize the value of education, as many of them were not highly educated, and others were not at all acquainted with classical learning, nor with Bible history. They thought that the matter of education should be left to gentlemen, and that it was not a part of the task of the minister to impart secular instruction. Many believed that if a man was called to preach that the Spirit would give him words and thought ready made to use on every occasion. They interpreted this as the meaning of Matthew 10:19 which read, "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." Many of the ministers did not prepare their sermons, but as they went into the pulpit whatever came to them, they said. This was the sentiment of many, and therefore the young ministers were not encouraged to prepare for their work by getting a liberal education before starting on their career.

So far as we have been able to find, there was no effort made along educational lines in the Christian Churches of the South before the year 1810, when the division took place at Pine Stake in Orange County, Va., over the subject of water baptism. Therefore many of the ministers, having good memories would commit to memory a few sermons prepared by a better informed minister, and in this way would accumulate a stock of sermons which he would preach on different occasions, but his stock would soon be exhausted and he would have to seek new fields in order to get a hearing.

A few years after that time, 1810, Alexander Campbell, the founder of the Disciples of Christ, came on the scene of action and being a trained man, many of the churches that had been founded by the ministers of the Christian Church went over to that body and are still called Christians practically all over the United States.

At first, all schools that were used for the training of young ministers were private schools conducted by members of the Christian Church, often ministers, and they were very glad to get patronage of the church people, and the influence of the Conference behind their schools. It is peculiar, but wherever we have found one of these old classical academies in the early days, the influence of that has been stamped on the community and it in some cases has lasted to the present day.

In Southeastern Virginia, where the Eastern Virginia Christian Conference is located, we have found a school being taught in the neighborhood of Holy Neck Christian Church as early as 1820 by one James Arnold, and the next year Rev. Benjamin Bullock, the pastor of that church, was conducting a school in the same locality, and many prominent men of the county attended it. He was followed by others among whom we mention James M. Bailey, Kenna Chapman, James Babb, James Perry, and as late as 1831 Blake B. B. Baker was teaching in the community. A few years later Willis Holland was teaching near there and was the teacher of Rev. Robert H. Holland, who was one of the best writers the church has produced. While we have not been able to trace the educational interests in that old community for some years, the community decided to establish a female seminary in 1859 to be known as Holy Neck Seminary, and it flourished until the war of 1861-65, when it was closed, and it did not open up as a girls' school after the war, but was run for some years as a school for boys, and it was taught by ministers of the Christian Church, Rev. C. A. Apple and, perhaps others. Rev. W. B. Wellons in 1852 was conducting a female school at his home in Suffolk, Va. This also closed during the war, but was reopened for a few terms after the war, until the Suffolk Collegiate Institute was established. In the meantime, 1870, Rev. C. A. Apple was teaching a classical school at Level Green on the Holland highway where the Acorn Inn now stands. This was under the patronage of the Christian Church, Col. Wm. Eley no doubt having a good part in its establishment, as it was on his plantation. To this many boys who afterwards became prominent went, among them Coy. E. E. Holland and others. In 1870 Rev. Daniel A. Long was teaching a private school at Antioch Christian Church in Rockingham County, Va., and there was an academy in the Cypress Chapel community. By 1872 all of these efforts had been consolidated and the Suffolk Collegiate Institute was established and became the educational center of the Christians in Eastern Virginia, and many from North Carolina were sent there for their education. This opened in January, 1872, but the charter was not procured until March 4, 1872. In January, 1879, Prof. P. J. Kernodle became the principal of the Institute. After Dr. W. W. Staley began his work as pastor of the Suffolk Christian Church, a theological department was established at the Suffolk Collegiate Institute in 1886, and he was the teacher for several years. This went on under the management of Prof. Kernodle until about 1896, when it closed its doors as a church school. During later years there was a private school conducted in the building. When that ceased to be a school of the Christian Church, Elon College was going and the church's interest had been concentrated there.

This takes about all of the educational influence in Eastern Virginia that we have been able to locate, yet one other must be mentioned. In my research in the history of the Christian Church, it was a mystery why so many of the leading men of the Christian Church came from Southampton County, Va., viz.: Revs. Burwell Barrett, Mills Barrett, Stephen S. Barrett, W. B. Wellons, James W. Wellon, Murdock W. Butler, John T. Kitchen and others, yet when looked into it was found that there was old Millfield Academy in that county and it was at a place where its influence permeated that very section from whence these men came, and it has been concluded that it was through the influence of that old classical academy, which was attended by one President of the United States, had its influence also on the members of the Christian Church in that county. When Elon College was established all of the educational interest of the Christians in Eastern Virginia was transferred there, and as the public schools became more proficient the needs for the private schools disappeared. Rev. M. W. Butler was conducting a high school at Waverly, Va., about this time.

We will now take up the thread of educational interest among the Christians in North Carolina. We will mention a few of the early ones before taking up the main taproot of the educational system of the Christians in the South.

As early as 1826 Rev. Daniel W. Kerr established the Wake Forest Pleasant Grove Academy situated on the Oxford road about twelve miles north of Raleigh and was the principal. It may be that the present Wake Forest College is an outgrowth of the old academy. Twelve years later he

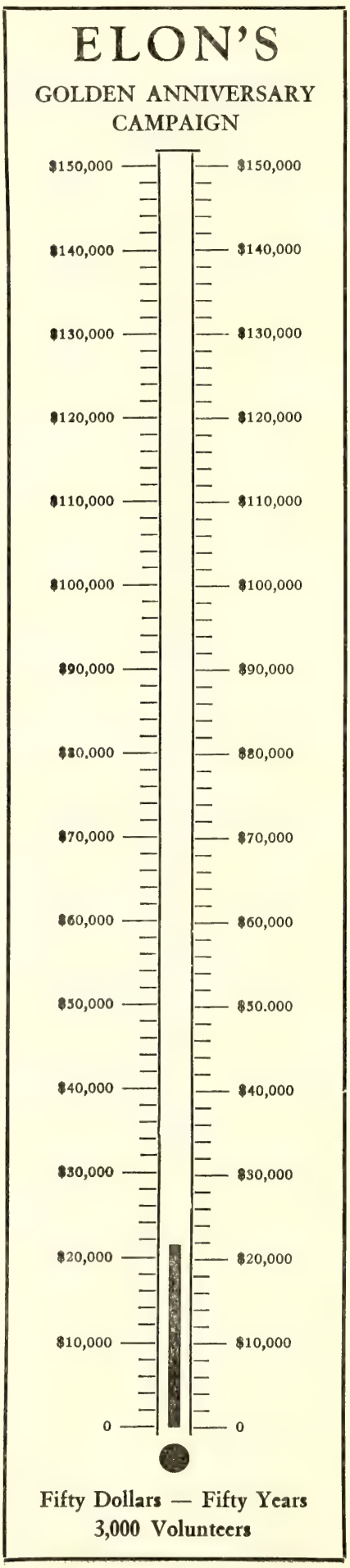
(Continued on next page.)

Elon College Golden Anniversary

There is one fine thing about life—we are always thinking that tomorrow will be brighter and better. Were it not for this optimistic attitude, the days would not only be long but they would be dull and drab.

Many things apparently have worked against the Anniversary Campaign. The threat of war always is disturbing to our economic condition and makes us less willing to part with what we have. As a direct result of the war, the tobacco markets have closed. They open tomorrow, the tenth. The closing of tobacco markets at this period of the year puts a definite stop to anticipated money circulation. When the farmers receive their pay, they then are able to pay their obligations. When they do not receive their pay, it becomes utterly impossible for them to meet their obligations. A large part of the Elon students and of Elon supporters are affected directly by the farm and the sale of farm products. However, we are still moving ahead and are confidently expecting to reach our goal before 1940 has closed. In the meantime, won't you please send your subscription to the Golden Anniversary Club or payment on your pledge already made? We are greatly in need of funds. We want to curtail further our debt. We are happy to report the following memberships for the week. May we have the privilege of reporting yours in next week's paper, please?

S. H. Abel, Yanceyville, N. C.	$ 50.00
J. Allen Watson, Yanceyville, N. C.	50.00
Paul C. Walker, Greensboro, N. C.	50.00
Total	$ 150.00
Previously reported	20,950.00
Grand total	$21,100.00



EVOLUTION OF ELON COLLEGE.

(Continued from preceding page.)

was principal of Junto Academy, formerly called Mt. Pleasant, which was incorporated in 1838. This school was only about three hundred yards from Mt. Zion Christian Church in Orange County, N. C., and in it were taught Latin, Greek, and English literature, in all, four or five different languages. He ran this school until about 1849 at that place, when he moved it to Pittsboro, N. C., and continued to teach until his death, May 15, 1850. In the meantime he had established THE CHRISTIAN SUN in 1844

The next man that we might mention is Rev. John R. Holt who taught a school at New Providence Church in 1842 and 1844, and then at his home until 1850. His school appeared to be at a place called Snow Camp in 1848 and when the town of Graham was laid out he moved his school to the town and he was one of the men who very much aided in the founding of Graham Institute. His school was located on the lot where the Graham Christian Church stood in later years. (As early as 1850 the North Carolina and Virginia Conference appointed E. F. Watson, John Trollinger, C. F. Faucette, Pleasant A. Holt and Alfred Apple trustees of Graham Institute.) When the Graham Institute was built, Rev. A. G. Anderson, a man of scholarly attainments, having graduated from Chapel Hill in 1834, was associated with him for many years. Legend has it that Rev. A. G. Anderson taught school on the site of old Trinity College before it was established there. The Institute was formally opened July 7, 1852, with Rev. John R. Holt as principal and Wm. H. Eley as assistant. Rev. John R. Holt retired from Graham Institute to Chatham County, N. C., where he taught the New Hope Academy for some years, and later he removed to Hank's Chapel near Pittsboro, N. C., where he remained until about 1866 when he moved with his family to the vicinity of Moffitt's Mills in Randolph County and became principal of Shiloh Academy, where he taught until his death, March 22, 1871.

In 1852 Alexander Wilson was conducting a young men's school at Burnt Shop, now Melville, and Dr. E. F. Watson had a girl's school at his home near Stony Creek, which closed at the beginning of the war of 1861-65, after serving the community for fifteen years.

Rev. Wm. S. Long had been preaching and teaching in Halifax County, Va., during the war of 1861-65, and in the latter year he moved to Graham and opened a school which prospered until 1869, and to him the Christian Church in the South is more indebted than to any other man for the establishment of Elon College.

We have tried to trace the sprouts that came up until Elon College was established. There were other ministers of the Christian Church who were conducting high or private schools at that time, among whom we mention Rev. W. G. Clements at Morrisville, N. C.; Rev. Jeremiah W.

Holt in Alamance County, N. C.; and others.

We now take up the main taproot of the founding of Elon College, in North Carolina. At what has been known as New Providence near Graham, N. C., there was an old log schoolhouse with a brick floor which served as a school house, literary society hall, and as a church for the ministers of the Christian Church. There is no record as to when it was built, but Daniel C. Turrentine was teaching there in 1792; he was followed by James Mulholland, and Abel, John and Benjamin Rainey also taught at that place; Joe Thomas in 1812, then came Jerry Whidbee, Jonathan Worth, who was later Governor of North Carolina; W. F. Bason, C. F. Faucette, John Mebane, Leonard Prather and John Steele Turrentine about 1824. Samuel Turrentine and Wm. Holt Turrentine also taught there. As said before, Rev. John R. Holt taught there in 1842. Then came John Swift and Edwin W. Beale, and they were followed by Archibald Ray.

The school was then reorganized and Rev. W. H. Dougherty became principal and Joseph King was professor of Greek, with Prof. Dougherty's two daughters, Belle and Mary as assistants. In 1859 it was incorporated as Graham College, and W. H. Dougherty became President. It was conducted in that way for some years and they gave it up, and then two men named Brem and Bray took charge, and conducted it until the war broke out and they gave it up and went to war. The college was in debt and was put up during September, 1863, and sold to satisfy the claim due B. F. Roney, and it was bought in by Henry J. B. Clark for $4,200.00, and he afterwards sold it to Mrs. Mary Harden who sold it to Dr. Wm. S. Long. The money after paying the debts of the College was invested in Confederate bonds and when the war was over they were worthless.

The North Carolina legislature of 1859 appointed Alfred Isley, John Faucette, P. R. Harden, Bennett Hayzell, and Willis Sellars in corporators of Graham College; and appointed W. H. Dougherty, Thomas J. Fowler, Peter R. Harden, Bennett Hayzell, John Faucette, Wm. H. Faucette, Alfred Moring, William B. Wellons, Thomas J. Kilby, Robert H. Holland, Edward C. Riddick, Meredith H. Watkins, Jubilee Smith, Jas. Minnis and John Walker as Trustees of Graham College for fifty years, who were to be known as "The Trustees of Graham College."

(Continued on page 15.)

TENTATIVE PROGRAM OF EASTERN VIRGINIA CONFERENCE.

The following is the Tentative Program of the One Hundred and Nineteenth Session of the Eastern Virginia Conference, which will be held at South Norfolk, Va., November 1-3, 1939:

Wednesday, November 1, 1939.

Morning Session.

10:00 Call to Order by the President—Rev. J. F. Morgan.
Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. H. E. Crutchfield.
Enrollment of Ministers and Delegates.
Address of Welcome—Roy Brinkley.
Response to Welcome Address—Rev. W. B. O'Neill, D. D.
Reception of Visitors.
Report of the Executive Committee.
Appointment of Special Committees.
Address by the President—Rev. J. F. Morgan.

11:30 Report on Christian Education—Rev. Joe A. French.
Address: "Elon College"—President L. E. Smith, D. D.
Communion Service—Rev. I. W. Johnson, D. D.

12:55 Benediction—Rev. T. Fred Wright.

Afternoon Session.

2:00 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. B. H. Watkins.
Report of Treasurer—W. E. MacClenny.
Report of Historian and Memoirs—W. E. MacClenny.

2:30 Report of Committee on Education—Rev. I. W. Johnson, D. D.
Address.

3:30 Report of Committee on Temperance—Rev. Elwood W. Jones, D. D.
Address on Temperance—Rev. C. Rexford Raymond, D. D.

4:00 Digest of Church and Ministerial Reports—Rev. J. G. Truitt, D. D., Secretary.
Benediction—Rev. J. M. Roberts.

Evening Session.

7:30 Ordination Service:
Candidates: Revs. Aubrey C. Todd and A. Lanson Granger, Jr.
Ordaining Presbytery: Rev. L. E. Smith, D. D.; Rev. I. W. Johnson, D. D.; Rev. J. G. Truitt, D. D.
Assistants—Revs. O. D. Poythress and John H. Knight.
Music—South Norfolk Church Choir.
Ordination Sermon — Rev. L. E. Smith, D. D.
Ordination Prayer — Rev. I. W. Johnson, D. D.
Charge to the Candidates—Rev. John G. Truitt, D. D.
Presentation of the Bible—Rev. O. D. Poythress.
Adjournment.

Thursday, November 2, 1939.

Morning Session.

9:30 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. S. W. Phillips.
Minutes of preceding sessions.
Enrollment of additional delegates.

9:50 Report on Religious Literature—Rev. Robert Lee House.
Discussion of Report.
"The Christian Sun"—Rev. F. C. Lester, Editor.

10:40 Report on Superannuation—John T. Kernodle.
Discussion of the Report.

11:10 Report on Home Missions—Col. J. E. West, Chairman.
Discussion of the Report.

12:10 Report on Christian Missionary Association—Rev. Jesse H. Dollar.

12:25 Report on Apportionments — Rev. John G. Truitt, D. D.
Benediction—Rev. John H. Knight.

Afternoon Session.

2:00 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. J. H. Warren.

2:15 Report of Woman's Board of Missions—Mrs. J. Monroe Harris.
Report of Foreign Missions Committee—Mrs. John G. Truitt.
Address on Missions—Rev. Samuel H. Leger, D. D., Pieping, China.

3:30 Report on Evangelism—Rev. Joseph E. McCauley.
Discussion of the Report.

4:00 Report of Nominating Committee.
Report of Collector—E. B. Rawles.
Report of Finance Committee.
Benediction—Rev. N. G. Newman, D. D.

Evening Session.

7:30 Worship by Pilgrim Fellowship and South Norfolk Choir.
Address—Rev. Samuel H. Leger, D. D.
Benediction—Rev. A. Lanson Granger, Jr.

Friday, November 3, 1939.

Morning Session.

9:30 Song Service—Rev. Jesse H. Dollar.
Prayer—Rev. R. E. Brittle.
Reading of the Minutes.

10:00 Miscellaneous Business.
Report of Stewardship Committee—Rev. Arnold Slater.
Address on Stewardship—Rev. H. S. Hardcastle, D. D.
Discussion.
Report of the Orphanage.
Report on Ministerial Ethics—Rev. Marna S. Poulson, D. D.
Report of Sunday School Committee—Rev. Joe A. French.
Report of Committee on Place of Meeting.
Report of Resolutions Committee.
Appointment of Standing Committees.
Adjournment.

HOME-COMING AT PLEASANT RIDGE.

The annual Homecoming Service will be held at Pleasant Ridge Church, Guilford County, N. C., on Sunday, October 15. A very interesting program is in the making. All former members and pastors are invited to be with us on this occasion. The few members who remain in the community are making a great effort to entertain all who come.

The order has been placed for new pews and they are promised before the above date.

G. H. Veazey,
Pastor.

"To desire the same things and reject the same things, constitutes true friendship."

Missions — The World for Christ

Rev. J. O Atkinson, D.D., Secretary

EVANGELISM.

Not infrequently we see in the papers and magazines of the religious press an earnest plea for world-wide evangelism. These pleas seem so timely, so worthwhile and so very needful. Evangelism, however, does not come merely by wishing for it, or writing about it. There are those who yet believe that "mass" evangelism as represented and exemplified in the preaching and teaching of the late lamented Rev. Billy Sunday is the only kind of evangelism. And before his day by the beloved and internationally known evangelist, Rev. D. L. Moody. The former did his preaching, but as far as we know did not leave an organization, or successors, to carry on his work. On the other hand Rev. Dwight L. Moody was a real prophet and organized institutions, schools and colleges that would carry on educational evangelism, as well as mass evangelism. The result is that from the schools that Moody founded there go out every year scores of those who believe in, teach and practice mass evangelism, and then scores, if not hundreds, of those who teach and preach educational evangelism—getting hold of the youth and teaching them about the life of the Christ and His power to save to the uttermost. So from Moody's schools there go missionaries to the uttermost parts and throughout our own home land carrying the message of hope and love and life. What a prophet indeed this man Moody was, foreseeing a day when people would demand the where and the why and the whither. And how he did set himself to the task of preparing his followers, or rather the followers of his Lord, for our day. There are so many approaches to the Infinite and so many methods of revealing Him to the world that no one communion can say, "I know we are right, and I know equally well you are wrong." Some of the most intolerant people of the beliefs and views of others are those who profess to be themselves "the-more-holy-than-thou" sort. God's mercy and loving kindness are abundant and through the revelation of His Son our Lord gives opportunity to one and all who will believe and put into practice John 3:16: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him shall not perish, but should have everlasting life."

Denominations are making an effort under God through faith in Him to come together in a more tolerant mood and attitude and may God hasten that good day when all who accept Him as Savior and Redeemer shall be *one in Him.*

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 7, 1939.

Sunday Schools.

New Hope, Harrisonburg, Va.	$	4.77
Linville, Va.		3.82
First, High Point, N. C.		1.21
Winchester, Va.		5.74
Graham, N. C.		2.06
First, Greensboro, N. C.		6.08
Pope's Chapel, Franklinton, N. C.		3.00
Bertie Johnson Class, Liberty Spring Church, Suffolk, Va.		12.00
Wake Chapel, Fuquay Springs, N. C.		3.88
I. W. Johnson Bible Class, Oakland Church, Chuckatuck, Va.		3.00
Fuller's Chapel, Henderson, N. C.		3.00
South Norfolk, Va.		5.00
Antioch, Harrisonburg, Va.		2.94
Bethlehem, Altamahaw, N. C.		5.00
Mayland, Broadway, Va.		1.00
Bethlehem, Suffolk. Va.		2.27
Wood's Chapel, New Market, Va.		.43
Liberty (Vance), Henderson, N. C.		11.95
Total	$	77.15

Individuals and Churches.

Moore's Union, Jonesboro, N. C.		2.10
Total for week	$	79.25
Previously acknowledged		305.16
Total since Sept. 1, 1939	$	384.41

There are many Sunday schools and churches just as able as the above named to take and send in a monthly offering for missions, and many others as our reports show from week to week are doing so and yet we have many churches that send no offering for missions. The pastors of these churches seem indifferent to world-wide evangelization and sharing with those less favored than ourselves the gospel of our Lord. There are yet pastors amongst us who seem to think that their one business is to "preach the gospel" to those who come to hear them and when they have done this their task is ended. Of course, if these pastors for the most part will consult the records they will find that their churches are about the same size in membership as they were ten or fifteen years ago. These pastors have never organized a Woman's Missionary Society, or have done little else, if anything, to make a missionary minded congregation. Surely, with war clouds lowering over the nations these pastors will get busy in trying to have a part in exalting the Prince of Peace that He shall have sway and dominion, so that a permanent peace shall come to a distraught world. We are grateful for every dollar sent in for missions and wish with all our heart that all our Sunday schools would have and take an active part in the missionary work.

Gratefully yours,
J. O. Atkinson,
Mission Secretary.

PROGRAM, WOMAN'S MISSIONARY CONFERENCE OF EASTERN VIRGINIA CONFERENCE.

The following is the program of the Twenty-Seventh Annual Session of the Woman's Missionary Societies of the Eastern Virginia Conference of Congregational - Christian Churches, which is to be held at Richmond Christian Church, 3000 Grove Avenue, Richmond, Va., on October 20, 1939:

THEME:

"Toward a World Christian Fellowship."

A Challenge: "Go ye into all the world and preach the Gospel."

Call to Worship: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Morning Session—10:30 o'Clock.

Hymn: "In Christ There Is No East or West."
Invocation—Mrs. B. D. Jones.
Devotionals—Mrs. A. B. Jarvis.
District Reports:
Waverly—Mrs. Garland Spratley.
Norfolk—Mrs. Joe French.
Nansemond-Franklin, Gates—Mrs. Phillip Jones.
Roll Call of Churches.
Recognition of Ministers and Visitors.
Announcements.
President's Message—Mrs. J. Monroe Harris.
Report of Nominations Committee—Mrs. W. V. Leathers.
Report of Superintendent of Literature—Mrs. J. F. Morgan.
Report of Superintendent of Spiritual Life—Mrs. A. B. Jarvis.
Report of Treasurer.
Recognition of Societies Achieving the Standard of Excellence—Mrs. E. R. Bryant, Jr.
Duet—Mesdames L. W. Vaughan and A. B. Jarvis.
Address—Speaker to be announced.
Offering.
Adjournment.

Afternoon Session—2:00 o'Clock.

Hymn: "Onward Christian Soldiers."
Address: "Wonderful Councillor"—Dr. J. O. Atkinson, Mission Secretary of Southern Convention.
Report of Superintendent of Young People's Department—Miss Caroline Gort.
Report of Superintendent of Life Memberships and Memorials—Mrs. J. A. Williams.
Solo—Rev. O. D. Poythress.
Report of Committees.
Resolutions and Recommendations—Mrs. J. A. Williams.
Place.
Minutes.
Memorial Service—Mrs. J. M. Rabey.
Hymn: "In Christ There Is No East or West."
Benediction.

FOURTH QUARTERLY REPORT.

The following is the fourth quarterly report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from June 30, 1939 to September 30, 1939, inclusive:

RECEIPTS.

Women's Societies.

Albemarle Congregational	$ 10.00	
Belews Creek	2.50	
Bethlehem	10.00	
Berea	2.00	
Beulah	4.00	
Burlington	241.11	
Carolina	10.00	
Chapel Hill	7.50	
Danville, Va.	25.00	
Durham	66.05	
Elon College Community	17.24	
Erskine Mem., Tryon	30.00	
Ether	9.50	
Flint Hill	1.00	
Fuller's Chapel	11.00	
Grace's Chapel	10.00	
Greensboro, First	75.00	
Hank's Chapel	13.20	
Haw River	16.00	
Hebron	5.00	
Henderson	19.24	
Hine's Chapel	12.40	
Ingram, Va.	13.55	
Liberty, Vance	43.50	
Lynchburg, Va.	6.48	
Monticello	4.45	
Mt. Auburn	17.00	
Mt. Zion	6.50	
New Lebanon	7.00	
Palm Street, Greensboro	14.50	
Park's Cross Roads	6.25	
Pleasant Hill	8.65	
Pleasant Ridge (Guilford)	4.00	
Pleasant Ridge (Ramseur)	4.00	
Providence Mem., Graham	5.00	
Raleigh United	45.55	
Ramseur	25.12	
Reidsville	75.00	
Salem Chapel	2.50	
Sanford	33.25	
Shallow Well	35.00	
Turner's Chapel	7.41	
Union Ridge	25.00	
Union, Va.	24.52	
Wake Chapel	22.85	
Winston-Salem	1.00	
Youngsville	3.75	
		$1,039.57

Young People's Societies.

Bethlehem	$ 5.22	
Burlington	5.81	
Durham	11.96	
Elon College	14.85	
Greensboro, First	29.75	
Henderson	10.00	
Liberty, Vance	10.00	
Ramseur	5.85	
		93.44

Willing Workers.

Burlington	$ 6.80	
Durham	19.49	
Elon College	5.26	
Greensboro, First	7.63	
		39.18

Willing Workers (Juniors).

Durham		6.64

Cradle Roll.

Burlington	$ 12.72	
Durham	11.60	
Elon College	15.00	
Greensboro, First	5.43	
Henderson	5.00	
Park's Cross Roads	6.10	
Ramseur	5.00	
Turner's Chapel	2.00	
		62.85

Miscellaneous.

Refund from Mrs. Wisseman's Church School		1.25
Total Receipts		$1,242.93

Disbursements.

Bank Charges	$ 1.15	
Postage for Mrs. Lightbourne	2.00	
Elon Life Membership for Mrs. W. P. Lawrence	10.00	
Woman's Mission Board of the Southern Convention	1,229.78	
		$1,242.93

Respectfully submitted,
MRS. C. H. STEPHENSON,
Treasurer.

1410 Hillsboro Street,
Raleigh, N. C.

THE EFFECT OF WAR ON THE REFUGEE PROBLEM.

By DR. HENRY SMITH LEIPER.

The incalculable results of the lightning strokes of the European war stagger the imagination. But in the immediate foreground there are some clear details which ought to be observed by all people of good-will. While it may bring ultimate changes for the better in their status, the refugees from Germany are in the present hour perhaps the most to be pitied of any war's victims. They are caught everywhere as by an inexorable fate. In the torrent of troubled waters they seem likely to be overwhelmed.

Their hope may well be placed in the response of the many fortunate people who are not involved in the war and yet who feel that they should do something to help when civilization is being subjected to the most terrible attack in history.

Not many questions concerning the exact status of the refugee can be answered authoratively at the moment. How many are there now outside of Germany? Can they remain where they are for the present? How many will be interned simply because they are Germans living in lands now at war with their homeland? Will Hitler's invitation to many expelled professional persons to return and aid Germany win the war find a response? Will the number of refugees go on increasing now that so many frontiers are sealed by war? What about the refugees now in America on visitor's visas? Where can they go when their leave to visit our land expires?

To most of such questions the only honest answer is—we don't know yet. However there are, as has been intimated, some known facts which are in themselves ample basis for continued work on behalf of the refugees. We do know that eleven thousand, three hundred Christians arriving from Germany had by October, 1939, registerer with the American Committee for Christian Refugees in New York. We do know that they are pleading for help, thronging the offices daily. Some require immediate necessities of life. Many have temporary means of existence and only need help in finding a new home and means of livelihood. We do know that in Holland, Switzerland, Belgium, England and France our cooperative agencies are still trying to serve the refugees. We do know that in Shanghai, China, as well as in other far-off places there are growing communities of refugees looking desperately for aid. Shall they look to America in vain?

Whether or not more refugees can come to our shores, these who are here constitute an opportunity for friendly service which ought strongly to appeal to Americans who would like to do something about the menace of Hitlerism. Here are people who have been his direct victims. Many of them need not have left home had they been willing to submit to his ideas and his orders. At the risk of life itself they have opposed him. What more fitting thing than that they should now find comfort and help at the hands of those whose opposition to Hitlerism has cost them nothing? And what better time than the Thanksgiving season for the practical expression of our gratitude for our own liberty and peace through a generous gesture of friendship toward them. It is hoped that a widespread response will be made to the appeal of the American Christian Committee whose ability to extend help depends necessarily upon the financial support of the American Christian public.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA YOUNG PEOPLES MISSIONARY CONFERENCE.

The annual session of the Eastern Virginia Young People's Missionary Conference was held on last Friday evening at South Norfolk Christian Church. The main address was given by Dr. W. B. O'Neill, pastor of the Holland Christian Church, who spoke about his recent trip to Ireland, and the present world situation. Miss Dorothy Truitt of Greensboro, N. C., member of the executive committee of the National Pilgrim Fellowship and newly elected member of the Southern Convention Mission Board, made a brief talk. Miss Tora Rudd of Burlington, N. C., young people's superintendent of the Southern Convention Woman's Mission Board, was also present. We mention the above three, since their names did not appear on the program printed last week on this page.

Twenty-one churches were represented at this meeting by 190 young people. According to the report of the treasurer of the Eastern Virginia's Woman's Missionary Conference, Mrs. E. R. Bryant, the young people turned in $726.62 during the past year, which—we are sorry to say—is a decrease of nearly $100.00 from the preceding year.

Officers elected for the coming year are: Dorothy Williams, president, Franklin; Louise Baker, vice-president, Newport News; Christine Armistead, secretary, Portsmouth; Jane Hardcastle, assistant secretary, Norfolk.

NORTH CAROLINA PILGRIM FELLOWSHIP TO MEET.

The officers of the North Carolina Pilgrim Fellowship, which was formed last year at Liberty Vance Church, are planning for a meeting of all our young people in the state of North Carolina to be held October 21-22 at Elon College. As last year, the meeting will begin on Saturday afternoon and close Sunday noon. Delegates will be entertained overnight in the homes of the members of the Elon Community Church. The program will appear on this page next week—but put the dates on your calendar and be planning to come.

LEISURE TIME ACTIVITIES.

The young people in every church ought to have some social times together, times of good fellowship and fun, times of working together for the purpose of entertaining others—such as in giving a play, times of working together for the purpose of helping others — such as some community project. The Board of Christian Education, Elon College, N. C., can loan you any of the following books and pamphlets to aid you in your search for things to do as a group during your leisure moments.

The Church at Play—Richardson. A book which takes up the whole recreational program of a church, and gives specific things to do with each group during their leisure time—from sponsoring a Boy Scout troop to games to play at socials.

The Life of the Party—Menaker and Folsom. An attractive booklet containing old and new games which will liven up your socials.

Photography for Fun—Strong. A splendid booklet for the amateur who has photography as his hobby.

Recreation and Personal Development—Harbin. A pamphlet written especially for church young people in an effort to give them the right perspective on leisure time activities and ways for using these hours to the best of one's ability.

Follow the Dramatic Instinct—Ferris. A book giving the various types of dramatic presentation possible in the church, the ages for which they are best suited, and the methods by which they can be given in your church.

Youth and Dramatics—Overton. The pamphlet gives the general principles covering dramatic productions, the times when they can be most effectively applied in the local church, lists of plays suitable for production in the churches, and specific techniques for producing them.

FROM THE "DOWN SOUTH NEWS."

Dr. F. P. Ensminger, genial superintendent of Tennessee, Alabama, Kentucky, and West Florida, is editor of *Down South News*, a new state paper, which is now combined with the *Missionary Herald*. This attractive little forty-eight-page paper sells for 25c per year. From the current issue is gleaned the following items of interest to readers of THE CHRISTIAN SUN;

"Rev. and Mrs. E. H. Rainey of Evarts, Ky., had a full summer with four Student Summer Service workers in the new parsonage and an extensive program of Daily Vacation Church Schools enrolling 1,229 in week-day activities. Allowing for duplications, there were over 1,000 different youths and children reached. There were 265 adult visitors. Richard Peterson of Alabama and Ray Jones of Connecticut were at work nine weeks. Miss June McKnight of Evarts gave six weeks in voluntary help. Miss Frances O'Dell of Pilgrim Church, Chattanooga, Tenn., gave up weeks of vacation for the good cause. A wife and a high school student both arranged their daily work so as to play the piano in the vacation schools.

"The Evarts Church (Ky.) had a second visit from Rev. O. D. Poythress of South Norfolk, Va. As a result of his meeting, fifteen more members have united with the church, making a total of over seventy additions this year.

"The Kentucky Conference has its annual meeting at Evarts, October 20-22. On Friday night, October 20, Dr. Oscar Maurer, Moderator of our Churches in the United States, will give the address.

"Rev. Ruth F. Sergeant came from her church in Cleveland, Ohio, for a four-day visit at her former church in Stearns, Ky.

"The Tennessee Conference plans to have its annual meeting at First Church, Memphis, October 16-18. Dr. Oscar Maurer will be a speaker.

"Miss Dorothy French of Chattanooga, Tenn., was one of the leaders at Southern Union College, Wadley, Ala., last summer."

SYMPATHY.

I was sitting in my room after school. Everything was quiet. Suddenly, a car scraped the gravel just outside the window. Through my body went something resembling an electric shock. There awoke within me a realization of the fear that the people in distant lands must feel in this time of war: agony must result from each strange and unknown noise; wonder must result with each sure breath; misery must result from each look at an innocent baby; horror must result when eyes of young manhood contact; thankfulness must result from each new day. For just a few minutes my mind pictured those people who are so real and yet so far away. There is a necessity for faith and strength outside one's self. The peace we need is secured only from God.

MARGARET EARP.

Sunday School

Rev. H. S. Hardcastle, D. D.

THE TEMPTATION OF JESUS.

Lesson III—October 15, 1939.

Golden Text: *For we have . . . one that hath been in all points tempted like as we are, yet without sin.*—Hebrews 4:15.

Lesson: Matthew 4.

Several things might be said by way of introduction to this story of the temptation of Jesus. First of all the report must have come from Jesus himself. No one else was present. It is quite likely that at some appropriate time he must have told his disciples about his experience and thus given to them, as the account in the gospels give to us, a little deeper insight into the Master's inner life.

In the second place the temptation was very real. Jesus faced an actual temptation; he had to choose. And he could have chosen otherwise. He was the Son of God, and he was the Son of man. His character was not given to him; it was achieved.

In the third place the fact that Jesus was tempted brings him that much closer to us, makes it possible for him to understand our situation when we are tempted, and enables him to help us in the hour of temptation. The scripture says that he was tempted in all points like as we are, and says therefore that he shall be able to help us when we are tempted, graciously inviting us to come to him that we might find help in time of trouble and temptation. Christ was not someone far removed from human life who knew nothing about our own temptations and trials. He can sympathize with us, because in the true meaning of the word, sympathy, he can "feel with us," or "suffer with us."

Eternal Vigilance, the Price of the Soul.

It may seem a strange thing that Christ's temptation came immediately following the great spiritual experiences at his baptism. On that occasion the heavens had been opened, the Holy Spirit descended upon him, and a voice from heaven declared that he was God's Son in whom God was well pleased. And then we have the words, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." This is in keeping with the facts of life. Every spiritual privilege has its spiritual perils. The moment of victory is often the most dangerous moment. There is always a danger of a let-down. There is danger of a false sense of security. There is a danger of a lack of vigilance. Eternal vigilance is the price of the soul. The devil never sleeps. Jesus himself said that we are to "watch and pray lest we enter into temptation." The hymn writer says, "My soul, be on thy guard." Let every man and woman be alert always against the subtle of temptation of the devil.

The First Temptation.

The devil always attacks us at our weakest points, or at the most strategic places. Jesus had been fasting for a long time. Naturally he was hungry. The devil therefore makes his first point of attack at this sector. It is rather significant that he begins by trying to raise a doubt, or a question, in Jesus' mind. "*If* thou be the Son of God" he says. We can hardly get the significance of these words. Just previously the voice from heaven had declared that Jesus was the Father's beloved Son. Yet here he was hungry and even facing starvation in the wilderness. It seems so incongruous that the devil mockingly says "if you really are the Son of God there is no need for you to go hungry; if you are God's son you have special power; why not use this power and make yourself some bread, even from these stones which lie round about?" This temptation may be interpreted in two ways. It may have been a temptation for Jesus to use his power for selfish purposes, or it may have been a temptation to make his appeal to the people on the basis of what he could give them. There were many hungry and many poverty stricken people in the land in Jesus' day. What a following he could have had if he had used his miraculous powers to provide food for the hungry and material things for the poor! Workers in mission fields, especially in India and China, know the danger in what is called being a "rice Christian." But Jesus made it very clear that his kingdom was not of this world. He did not come primarily to feed men's bodies with the physical bread but to give to their spirits the Bread of Life. In any event we see here his refusal, a refusal which became a principle of his ministry; namely, that he would not use his God-given powers for his own selfish purposes, or for getting a hearing from the people.

The Second Temptation.

The second temptation of Jesus was just as subtle. It was only natural that Jesus wanted a hearing for his message. It would probably be difficult to get a wide hearing if he adopted a policy of itinerant teacher or preacher, going up and down the land speaking to small groups or to individuals wherever he found them. The devil suggests therefore that he resort to the spectacular. He suggested that if he climbed to the pinnacle of the temple some day when the great crowd was at the feast and jumped from its dizzy heights to the valley below, it would be easy to convince not only the people, but the Pharisees and priests that he was the Son of God, and Messiah. He adroitly justified this temptation by actually quoting scripture to the effect that God had promised to take care of him. But the devil is a liar from the beginning, and he quoted not the truth but a half truth. Jesus instinctively saw through the sinister designs. He knew the truer and deeper meaning of the scripture and he very quickly and very emphatically reminded the devil that one was not to tempt Almighty God, that one was not to presume upon him, that one was not to take risks unless one was in harmony with the divine will. It is one thing to incur risks when in harmony with the known will of God; it is quite another thing to assume risks for one's own selfish purposes. It is the old principle so stoutly defended by so many people that "The end justifies the means."

The Third Temptation.

The devil is a rather persistent fellow. Defeated on two battle fronts he turns once again, with what in a way was his best offensive. With a magnificent gesture he shows Jesus in a minute's time the kingdoms of the world, and offers them unto him at a seemingly cheap price. "All of these things will I give thee" says he "if thou wilt fall down and worship me," pay me homage, do me reverence, acknowledge my sovereignty. Now, of course, the one thing that Jesus wanted above everything else was to claim the kingdoms of the world for his Heavenly Father. This was the passion of his heart and the program of his ministry. It was for this high end that he gave himself, and it was for this that he told his disciples to pray. Here it seemed as if it could be had almost for the asking. All that he had to do was to compromise for the time being his ideals, and divide his loyalty. But Jesus again instinctively saw through the ruse. It is the old temptation to choose the easy way, to take the short cut, to avoid the way of sacrifice. It was not the Father's way, and Jesus knew it. If he had chosen this way he could have saved himself—there would have been no

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

"A Cup of Tea."

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. 10:42.

A cup of tea proffered a dear mother, broken hearted over the loss of her idolized son, was indeed wordless sympathy, offered by one whose sympathies were but an effort to bind up the broken-hearted with the fibre of her own heart (not God's). But later through the persuasive presence of the Holy Spirit, this striken one came to see that a wordless cup of tea is a token of kindness and love. As the white penant from the mast-head of the vessel in the harbor indicates the master is aboard so small deeds of love indicate God's presence.

Prayer—Our Father, teach us to know the meanings of kindness, love, and to find Thee in everything and everyone. *Amen.*

TUESDAY.

"Man the Life Boats."

"Be ye also ready for at such hour as ye think not the Son of Man cometh."—Matt. 24:44.

"Man the life boats" was a call that was broadcast over the ship this afternoon. Every one, a thousand people or more, ran to the "top side" to see what was happening. It was the Pan American Clipper that had just passed us headed for Guam. It was returning dead ahead flying low. The officer of the deck fearing there was trouble had rightly made the call. The boats were manned and ready to give aid. But it was only a gesture of recognition and pleasure. It sailed around us low, crossed our bow and sailed away again for its destination.

The ship's organization requires that the life boat crews and every one on board be ready for any emergency, and they are. Frequent drills with a designated place for each one makes them so.

Fidelity to duty, constant vigilance for danger, persistent guard of our temptation are cardinal principles of the teachings of our Lord. But we are not so careful about these things as we are about our readiness for emergencies at sea.

Prayer—O Lord, make our souls strong, and our ears keen to catch not only the calls but the faintest whispers of the Master's commands. *Amen.*

WEDNESDAY.

"I've Learned a Lesson."

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

"Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13:12.

A lady said to me, "Chaplain, I've learned a lesson." "Well, what?" I said. "Well, there is a certain person," she said, "whom I have disliked, and toward whom I have felt rather unkindly. Today I needed a friend and this person turned up to be the only one who could do me the favor at this time. I am ashamed of myself and I hope the Lord will forgive me."

If every one who confesses to be a Christian would make himself a friend to others, there would soon be no ill will and every one would be worth something to every one else.

Prayer—Our Father, it is not much to give a kind thought and a gentle word. Forgive us our faults and help us to dedicate ourselves to the upward climb of others. *Amen.*

THURSDAY.

"There Are Other People."

"Let us go into the next town."—Mark 1:38.

It is Tuesday, June 20, 1939, 7:00 A. M. We are coming into the port of Guam. The history of Guam dates back to Magellan, 1521, thirty years after Columbus sailed into the West Indies. One hundred and fifty years later Spanish missionaries came and the islands were named Marianas after the Queen of Spain. The present population are a yellow race called Chammoro, a mixture of Spanish, Mexican and Philippino races.

They are an agricultural people. They raise corn, taro, pigs, chickens, cocoanut from which copra is made and exported, mustard, pumpkin, greens, cabbage, yams, beans, tomatoes, breadfruit, papaya, avocadoes, oranges, limes, grapefruit, and coffee.

This Island belongs to the United States and we are here just for a day to bring and to take away navy personnel.

The word we need is, "There are other people." As Wesley Boyd of the "Upper Room" says, "We often become wrapped up in ourselves and unconscious selfishness blinds us to the fact that there are others, who have a place in this world, who work like we do, and whose need may be greater."

Prayer—Say the Lord's Prayer.

FRIDAY.

"Homes Enshrined."

"And the fire of the altar shall be burning in it."—Lev. 6:9.

While driving through the island of Guam the other evening, we observed at each nepa house a lighted altar and shrine. About this altar were gathered the family, after supper, singing the songs of the church and saying prayers. We were told that these quaint people have a special season called "The Novena." Each family builds an altar either inside or outside the house and there they worship almighty God. These altars are but temporary, but nevertheless they who observe this feast have a permanent altar there where they worship al-

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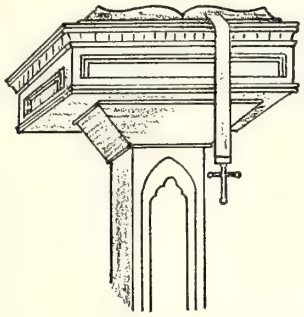

OUR PREACHER FOR THIS WEEK IS REV. JOHN G. TRUITT, D. D., SUFFOLK, VIRGINIA.

HE ONLY IS OUR STRENGTH.

"The Lord is the strength of my life, of whom shall I be afraid?"—Psalm 27:1.

How we marvel at the strength seen in many people who have great burdens to bear! They seem to take their loads and, like some mighty giant, carry them right along. They are strong people. They may have failing physical strength, but nevertheless they carry heavy burdens. They do not seem to think their own burdens are much, but rather are seeking some way to help somebody else. There is something divine about that. Jesus hanging on the cross with more pain and sorrow than mere death, cried out in prayer for forgiveness for those who were putting him to death and had time to lift the burden of guilt and sin from another likewise suffering death. Death is not the greatest burden one may bear. The load of unrequited sin, the load of guilt, the load of everlasting regret is far greater than death.

Take thou thy burden thus
Into thy hands and lay it at His feet;
And, whether it be sorrow or defeat
Or pain or sin or care,
Just leave it calmly there.

Not one amongst us would accuse Paul of being a coward, or complainer, or an exaggerator of his own burdens, but for the comforting and strengthening of his church at Corinth he writes: "There was given me a thorn in the flesh." Some sickness, some affliction, some pain that was costing him much, or else Paul would never have mentioned it, Paul called it "The messenger of Satan, to buffet me," and continued, "for this thing I sought the Lord thrice, that it might depart from me." Paul was not a complainer, but here was something either very painful, bothersome, or burdensome; he wished it taken out of his way, healed, or helped, or lifted. He took it to the Lord in prayer. Three times he went to God in prayer that it might depart from him.

And Paul says, "He said unto me, My grace is sufficient for thee." And as he reflected across the years on his unanswered prayer, he adds: "For my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me . . . for when I am weak then am I strong."

And it will make the bearer calm and strong;
Thy burden is God's gift,
Yet, lest it press too heavily and long,
He says, Cast it on Me,
And it shall easy be.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . for my yoke is easy and my burden is light."

David says, "The Lord is the strength of my life; of whom shall I be afraid?" And he might have added, "of *what* shall I be afraid?" There is the secret of Jesus on the cross. There is the secret of the strength of men and women who bear heavy burdens like mighty giants: "The Lord is my strength." Are you bearing some heavy burden? Have the Lord for your strength.

But in this congregation there may be many young people who have never felt an ache or pain. They are not thinking of burdens to bear, but things to do, achievements to make, goals to reach, victories to win. And so are we all thinking of these things. Well, here, too, we see people who do things. Some of you young people may think for instance that Moses is a long ways off. And if I should illustrate what I am about to say by him, you would probably think he is too far away. But I am not so sure but the direction to Moses is farther in the future than in past history; in other words it may be a long time since he laid down his laws and writings, but it may be a still longer time before the builders of a new world will have one that will keep them. Which is to say that even Moses is quite up-to-date! He did things! He was one of the world's leaders, and is. He was a law-giver, a leader, and a lover of his fellowmen. He made achievements, he reached goals, he won victories. He was born of a slave mother. He was reared in a queen's palace. He renounced it all for the burdens of his enslaved brothers. Thirty centuries and more have passed and yet his name is better known today than the heads of many modern governments. What made him such a man? Let us ask him: "The Lord is my strength, and my

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

mighty God. That means they keep themselves alive to God, and the Spirit of God alive to them. What a lesson for us.

Prayer—Our Father, we pray for the gift of the spirit to keep the altars aglow in our hearts every day. *Amen.*

SATURDAY.

"Time's Blackest Night."

"They . . . took Him."—Mark 14:46.

That was the blackest night in the history of the universe. It was the church of the Living God laying hands on the Son of God and doing away with Him. This dark night was epitomized by our Lord in the parable of the vineyard let to the husbandman (Matt. 21:33-46), a parable of the rejection of the Son.

It seemed that evil had triumphed. But it only seemed so. Really it was the triumph of righteousness. The victim is victorious. We live because He died. Our parable says that that which has been rejected has become the head of the corner. Therefore the Kingdom of God is given to them who bring forth fruits.

Prayer—O Lord, our God, we believe that it is true that by the suffering of Thy Son we have pardon peace and power. Help us to be loyal to our salvation. *Amen.*

SUNDAY.

"Too Near the Surface."

"I will not deny Thee."—Mark 14:31.

The most of us are like Peter, and Peter had much that was like the most of us; that is he was impulsive, emotional, boastful, self-confident and independent. All these attributes are on the surface or so close to the surface that action by them is often misguided and devastating. Under impulse, like him, when he swore he would never forsake Christ and also when he denied the Lord, we make vows of fidelity without the power of heart behind it, and we fall faithless when we do not intend to do so. This is the reason Solomon said "Keep thy heart with all diligence." This is the most important thing in life, because we need heart control of our emotions and impulses. This is the reason Jesus said "Lay up for yourselves treasures in heaven."

Prayer—O Lord, our Father, we thank Thee through Jesus for mercy and forgiveness. O Lord, forgive us our faithlessness and keep us pure and clean. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Singing Class has been busy each week-end for a number of weeks. On the first Sunday we visited Brother Dollar's church at Carolina. The audience seemed very interested and apparently enjoyed the children's message. They have a very nice little church there and a congregation of interested people. We want to congratulate Mr. Dollar and his good wife for the fine work they are doing there.

The second Sunday we visited Liberty (Vance) Church in the morning where the children rendered their program. The good women had prepared a bountiful lunch for us and if the people enjoyed the children's message as much as they enjoyed their lunch, I feel sure we will be invited to come back again next year. In the afternoon we visited Fuller's Chapel and the children presented their message to a very appreciative audience. These good people insisted on our taking supper with them as we did several years ago when we were there, but we had already accepted an invitation to go to Henderson Church and had to decline. We had several children in our Singing Class who very vividly remembered the fine reception we received there several years ago when we gave a program there. The good ladies in our Henderson Church had made arrangements to entertain us for supper and it was done in a very fine way. The children enjoyed it immensely and spoke about the good things they had to eat. The children put on their program at 7:30 that night in our Henderson Church and had a fine audience.

Miss Erie Laine, my assistant, who has trained the class has often cautioned the children about eating too much before they sing, but I think she is now fully convinced that it doesn't interfere with their singing.

We had a fine day with these three churches and enjoyed every minute of it. May God continue to richly bless them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 12, 1939.

Amount brought forward		$10,224.10
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Fuller's Chapel	$ 3.00	
Catawba Springs	10.50	
Damascus	2.74	
Oak Level	1.00	
Pope's Chapel	4.50	
		$ 21.74
N. C. & Va. Conference:		
Mt. Bethel	$ 1.82	
Greensboro, Palm Street .	7.00	
Ingram	4.00	
Greensboro, First	10.06	
		22.88
Western N. C. Conference:		
Graham	$ 1.00	
High Point, First	1.61	
Pleasant Union	1.53	
Smithwood	2.32	
Antioch (R)	1.00	
		7.46
Eastern Va. Conference:		
Bethlehem	$ 6.50	
South Norfolk	5.00	
Berea, Nansemond	5.00	
Liberty Spring, Bible Class	1.00	
Senior Boys and Girls .	.50	
Rosemont	16.51	
Oakland, I. W. Johnson Bible Class	3.00	
Suffolk	25.00	
		62.51
Valley Va. Central Conference:		
Timber Ridge	$ .60	
Mt. Olivet (G)	2.93	
Linville	5.74	
Mt. Olivet (R)	4.00	
New Hope	4.34	
		17.61
Ala. Conference:		
Pisgah		2.00
Singing Class.		
N. C. & Va. Conference:		
Carolina		12.00
Special Offerings.		
Cash	$ 1.30	
Mr. Godwin	15.00	
Woman's Home and Foreign Missionary Society of Suffolk Christian Church	30.00	
Dorothy Ward	2.22	
Mr. Stout	20.00	
Mr. May	3.00	
Cash	30.00	
Cash	75.00	
Mr. Perry	10.00	
		186.52
Total for week		$ 332.72
Grand Total		$10,556.82

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

cross—but he could not have saved the world. Any conquest of men's hearts which he would make must come by the long, hard and slow way of self-sacrifice. This was the Father's will, and he had come into the world to do his Father's will. There was to be no moral compromise; there were no short cuts; there was no easy way. We must love God first, and we must worship only him.

For a Season.

Luke says that after the third temptation the devil departed from him, but significantly he says, for a reason. In this dramatic story we see the policy which Jesus accepted for himself as concerning his ministry. He settled once and for all the plans by which he should be governed. The devil was defeated at all points. But we may be sure that again and again during his ministry Jesus had to face these temptations, perhaps in disguised form, but with subtle power none the less. It is well for a man or a woman and for every young person to go in solitude and in the quiet of his own life to determine the ideals by which he shall live. It helps tremendously to have definite goals and definite policies, for again and again in life the battle must be fought in every-day experience.

Help in the Time of Temptation.

It is rather significant that Jesus met the temptations of the devil by quoting scripture. This does not mean that the mere quoting of scripture has any magic value. But it does mean that those who have hid the word of God in their hearts, as the Psalmist says, those whose inner lives have been fed upon the word, are the better equipped to meet the tempter. The word of God is "the sword of the spirit."

It is also significant that Matthew says "Angels came and ministered unto him." After all, he had not fought the battle alone. God will not suffer us to be tempted above that which we are able to bear, but will with the temptation also provide means for escape. Here is written out in a dramatic way the great truth that victory over today's temptation makes it easier for us to win tomorrow's battle. "Thus we go from strength to strength.

INSTITUTES ON EVANGELISM.

The Commission on Evangelism and Devotional Life, under the direction of Dr. F. L. Fagley, will conduct four institutes on Evangelism in the Southern Convention during November. The first of these is to be at Suffolk on November 20, which is the date of the Eastern Virginia ministers meeting. The second will be held the next day in Raleigh with the Congregational-Christian Negro ministers in North Carolina and Virginia. The third will be in connection with the Eastern North Carolina Conference at Turner's Chapel on November 22, and the fourth at Elon College on November 23.

Dr. Boynton Merrill and Dr. Fagley will be the leaders of these institutes. It is hoped that all preachers will plan to be present at one or the other of these meetings. There is no charge and the lunch will be free. Similar institutes are being held all over the country this fall.

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

Marriages

ROBERTSON-NEAL.

Miss Mary Magdalene Neal of Belews Creek, N. C., and Mr. Paul Gail Robertson of Pine Hall, N. C., were united in marriage on September 20, 1939, in Belews Creek Congregational-Christian Church, with the bride's pastor officiating.

The altar was decorated with ferns and cut flowers. Preceding the ceremony a musical program was rendered by Miss Dorothy Lewis, cousin of the bride. Miss Louise Neal, sister of the bride, sang "Because." The bride and groom entered the church together.

Mrs. Robertson is a daughter of Mr. and Mrs. J. G. Neal, Belews Creek. She is a graduate of Walkertown High School, and holds a position in Winston-Salem. Mr. Robertson is a son of Mr. and Mrs. James M. Robertson of Pine Hall, and is connected in business in Madison.

After a trip to points of interest in western North Carolina, Mr. and Mrs. Robertson will be at home in Walnut Cove.

G. H. VEAZEY,
Pastor.

In Memoriam

MORRIS.

Barbara Ann Morris, daughter of Walter and Rosa Fletcher Morris, passed to the spirit land Saturday morning, September 23, 1939, at the age of six years, eleven months and two days. Barbara Ann was a lovely child, the youngest in the home and loved devotedly by all. Besides father and mother there are two brothers, Clarence and Louis, and two sisters, Mary and Louise.

Following an attack of croup diphtheria developed. Everything was done that loving hearts and a skilled physician could do, but Jesus took her to be with him.

The funeral and burial were at North Fork Cemetery, conducted by the writer. The sympathy of the entire community was shown by the large number in attendance. An abundance of beautiful flowers were placed about the grave. These were expressive of her beautiful and innocent life. "In heaven their angels do always behold the face of the Father." C. E. NEWMAN.

EVOLUTION OF ELON COLLEGE.

(Continued from page 7.)

On the 27th day of May, 1859, John Harden deeded to the above trustees of Graham College the land on which the building stood consisting of 5.7 acres for $142.50.

It appeared in 1863 that educational interests in the Christian Church, South, were at an end, but in 1865, Rev. Wm. S. Long, who had been teaching in Halifax County, Va., during the war, opened a high school in Graham, N. C. This school prospered and in 1869 he purchased the entire property of what had once constituted the Graham College. The buildings had been used as a tobacco factory. These buildings were renovated and repainted and the school took on more vitality.

In 1872 Rev. D. A. Long became associated with the principal and in 1875 purchased the property and secured its incorporation as Graham Normal College. In 1883 he was elected president of Antioch College, Yellow Springs, Ohio, and Rev. Wm. S. Long succeeded to the presidency of Graham Normal College. The influence and prestige of this institution increased continually and many prominent men in Church and State went out from its walls.

The institution continued in this way until 1887 when the interests of the Christians in Virginia, North Carolina, Georgia, and Alabama were being brought closer together and the leaders believed that the time was ripe to launch a college for the Christians in the South, as it had been agitated from year to year in the various Conferences and in the General Southern Christian Convention. While the friends of this movement were few in number, they were zealous and persistent.

Finally in 1887, June 10, the Committee on Schools and Colleges of the General Southern Convention leased the Graham Normal College property and elected a faculty, consisting of Rev. Wm. S. Long, president; with Professors J. U. Newman, Captain S. A. Hollemon, and H. J. Stockard. The institution was called Graham College and began its work in September, 1887.

(Continued next week.)

SUN'S PULPIT.

(Continued from page 13.)

song, he is become my salvation." (Ex. 15:2.) And when John had a vision of that new heaven and new earth they were still singing the "song of Moses and the Lamb!" "And they sing the song of Moses the servant of God, and the song of the Lamb saying, Great and marvellous are thy works, Lord God Almighty, and just and true are thy ways, thou King of saints." Have you things to do, achievements to make, goals to reach, victories to win? Remember when his disciples marvelled at the strength and endurance of Jesus he replied, "I have meat to eat that ye know not of." Micah said of Jesus: "He shall stand and feed in the strength of the Lord . . . He shall be great unto the ends of the earth." (Micah 5:4.) Must you do things? Paul says, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Yes, there are burdens to bear; things to do; but, perhaps, more important still, there are persons to *be*! "He shall feed in the strength of the Lord . . . He shall *be* great." What you *are* speaks louder than what you say, for your deeds indicate ultimately what you *are*, and what you *do* is but your thinking put into action, "for as he thinketh in his heart, so is he." (Prov. 23:7.) It is this communion with God that brings development of the best powers within one. It is the worship of God that strengthens the inner-man, and makes us able to bear, and do, and be. "He only is our strength."

"I am a believer in the fundamental doctrines of Christianity."

PROCLAMATION

OF

American Rediscovery Week

OCTOBER 8 to 14, 1939.

WHEREAS the United States of America was founded for the solemn purpose of assuring to all men their equal and unalienable rights of life, liberty and the pursuit of happiness;

WHEREAS the Constitution of these United States was established to promote the general welfare and to secure the blessings of liberty to its inhabitants;

WHEREAS the American people fought and suffered long and bloody wars to secure the equal protection of the laws to all persons, so that now these rights form the very bone and sinew of their national life and history;

WHEREAS these rights are once again being challenged by powerful foes of equality and liberty, both at home and abroad:

through attempts to deny man's right to express his opinions freely and to share in the choice of his government,

through the dissemination of false racial theories which deny the equality of man's birthright and set man against man according to the color of his skin or the name of his grandfather,

through attempts to deny to the foreign born and aliens the equal protection of the laws which the Constitution guarantees them, and further

through attempts to single out these groups for harsh and inequitable treatment as a stepping stone to the destruction of the traditional immunities of all persons; and

WHEREAS these attacks on the common rights of the people subvert all that has been most treasured in the history of America—indeed, do so in the very name of American patriotism,

BE IT THEREFORE PROCLAIMED that the anniversary of the discovery of America by Columbus and the week in which it falls be established as a Week for the Rediscovery of America and of those rights which from the beginning of its history have made its name the symbol of liberty.

Let this Week be the occasion for celebrating and reaffirming the principles of American Democracy, in a solemn resolve to secure for all the inhabitants of these United States the necessary conditions for life itself: liberty and equal rights for all, regardless of color, creed, political conviction, or national origin.

—American Committee for Democracy and Intellectual Freedom.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Ch[illegible] is the only [illegible] Church."

Elon College Library

Vol. XCI. RICHMOND, VA., THURSDAY, OCTOBER 19, [illegible] No. 42.

YOUR CALL

By Rev. Robert Armster Whitten.

The Lord is calling men today
Just as He called St. Paul of old,
To follow where He leads the way,
And for our Christ be just as bold.

You may be waiting for a call
For some heroic task to do
And never hear God speak at all
About the job He has for you.

There are lots of little things to do;
Most every day some lowly work
Which, left undone, will injure you
Because the Master's call you shirk.

He wants your life, your love, your heart.
He calls for these in accent sweet.
He calls you now to do your part
That He may make your life complete.

OUR WORK AND WORKERS

Rev. O. D. Poythress of South Norfolk, Va., is assisting Rev. J. L. Neese in a revival meeting at the Christian Church in Reidsville, N. C.

Rev. W. C. Hook of Washington, D. C., was the preacher at Henderson Christian Church on last Sunday. Rev. O. A. Elmore was a recent preacher at the Henderson Church.

Members of the Piedmont Ministerial Association met in the Burlington Christian Church on Monday of last week and heard Miss Ruth Isabel Seabury in her regular morning address and in a discussion group for the ministers.

Miss Margaret Earp, daughter of Rev. B. J. Earp, recently fell and dislocated her hip. Her father says that she is in quite serious condition. She was teaching in Edneyville, N. C. High School. THE CHRISTIAN SUN wishes for her a speedy recovery.

Several young pastors are wanting copies of the *Government and Principles of the Christian Church*. This is out of print. If any individual is willing to sell an old copy, the editor of THE CHRISTIAN SUN will be glad to receive it and sell it to one who is anxious to get a copy. Books should be sent to THE CHRISTIAN SUN, Elon College, N. C., along with a letter stating the price desired.

Moderator G. D. Hunt reports a fine Conference at Langdale, Ala. He regrets that the Superintendent of the Orphanage and the Editor of THE CHRISTIAN SUN were not among those present. The next session is to be held with Rock Springs Church, Randolph County, Ala. Officers for the new year are: G. D. Hunt, Moderator; J. D. Dollar, Vice-Moderator; J. W. Payne, Treasurer; and P. F. Baired, Secretary.

Rev. J. E. McCauley, who has recently resigned as pastor of First Church, Richmond, Va., says that the Richmond Church had the best year since he has been its pastor. More members were added, the attendance was the largest, and the contributions from the mass of the members was the greatest. Conference Apportionments were all in hand the first of October, with some to spare. Pastor and people are to be congratulated.

The pastor, Rev. Duane Vore, reports a fine series of meetings in the Haw River Christian Church each evening last week. One person joined the church on confession of faith. On last Sunday three hundred were present for the Homecoming Service at this church. While many former members were present, the church regrets that no former pastors were there. A fine dinner and the Christian Orphanage Singing Class added much to the day's program.

The North Carolina Woman's Missionary Conference meeting at Ingram, Va., on Tuesday of last week was largely attended and the program was excellent. Mrs. J. Monroe Harris, president of the Southern Convention Woman's Mission Board, and other ladies from Eastern Virginia were appreciated visitors. Mrs. J. H. Lightbourne, president, was absent on account of the death of an aunt who had lived in her home for several years. THE CHRISTIAN SUN joins with the Missionary Conference in extending sympathy to Mrs. Lightbourne.

Conference committees are now busy getting ready for the coming Conference sessions. Churches are actively engaged in completing their year's work. It is hoped that reports will indicate real progress all along the line.

Coming Conferences:

November 1-3—Easter Virginia—South Norfolk, Va.

November 8-9—Wester North Carolina—Brown's Chapel, Hemp, N. C.

November 14-16—North Carolin & Virginia — Bethlehem Church, Altamahaw, N. C.

November 21-22 — Eastern North Carolina—Turner's Chapel, Sanford, N. C.

DAILY BIBLE READINGS
FOR THE
CHRISTIAN SUN FAMILY
By Rev. J. H. Lightbourne, D. D.

Week Beginning October 22, 1939.
Beware of Pride.

Sun.—Remember the Lord Thy God—Deut. 8: 11-20.
Mon.—The Assembly of the Trees—Judges 9: 8-15.
Tues.—Exceedingly Proud Talk—I Sam. 2: 3-5.
Wed.—The Pride of the Wicked—Psalm 10: 2-6, 11.
Thurs.—Pride of the Daughters of Zion—Isa. 3: 16-26.
Fri.—Pride of the Covetous—Isa. 5: 8-16.
Sat.—Pride of Position—Ezek. 28: 2-9, 17.

JOIN WITH US IN READING THE BIBLE.

RECEIVED FOR SUPERANNUATION.

The last session of the Southern Convention voted to request the churches to take a special offering at each communion service for Superannuation. This seems most appropriate and several churches have adopted the plan. Since our last report we have received for Superannuation the following for which we are indeed grateful, since these funds serve such a very appropriate and unselfish cause:

First, Norfolk, Va.	$ 3.96
Burton's Grove, Wakefield, Va.	2.00
Timber Ridge, Hooks Mill, W. Va.	2.00
Ingram, Va.	3.00
First, Burlington, N. C.	15.40
Timber Ridge, Gore, Va.	10.00
Linville, Va.	6.74
Ingram, Va.	3.00
Monticello, Brown Summit, N. C.	1.00
Holy Neck, Holland, Va.	3.71
Shallow Ford, Elon College, N. C.	6.00
Rosemont, Norfolk, Va.	8.45
First, Burlington, N. C.	29.40
Total to Oct. 13, 1939	$ 94.66
Previously acknowledged	1,255.12
Grand total	$1,349.78
Grants to beneficiaries, July 1, 1939	1,005.00
Balance on hand	$ 344.78
Balance in bank from last year	150.75
Grand total on hand	$ 495.53

With sincere thanks and appreciation,

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

AMERICAN BOARD MEETING.

The American Board of Commissioners for Foreign Missions will meet in St. Louis, Mo., October 24-26 for its 130th annual session. Representatives on this board from the Southern Convention are: Dr. J. O. Atkinson, Dr. H. S. Hardcastle, Rev. F. C. Lester, Dr. J. H. Lightbourne, Mrs. C. F. Rush, Mrs. W. R. Sellars, Dr. L. E. Smith, and Col. J. E. West. The American Board meets this year in connection with the Midwest Regional Convention. Leaders for this session are among the best to be found in America and several outstanding people from the mission fields.

"Who gives a trifle meanly is meaner than the trifle."

NORTH CAROLINA WOMAN'S CONFERENCE.

Most of the ministers in North Carolina considered it part of their duty and privilege to be among the large crowd of delegates to the recent session of the North Carolina Conference of Woman's Missionary Societies. The program was well planned and executed. Mrs. C. H. Rowland presided with her usual dignity. Business was transacted rapidly. The program was completed before the day was done, and the extra time was well used by Miss Seabury at the request of the delegates. Reports showed that interested women and young people are busy in trying to establish a friendly relationship with peoples around the world and are trying to share their Christian experience with those who know not the Christ. Income from the women's societies was slightly less than last year, but young people had made an increase in their contributions. The goal for the coming year stands as before even though the Conference has not yet attained it. The difference between the contributions and the goal, says Miss Seabury, means the ability of the denominations to send new missionaries to the field.

TRAINING SCHOOLS FOR LEADERS.

The Board of Christian Education is anxious to cooperate with the churches in training leaders. The Board will furnish teachers for any church or group of churches that will get together a group of people who want to do some study in the field of leadership education.

The venture at Burlington, N. C., last week was considered to be successful even though the attendance was far too small. The faculty was as good as can be secured. Several of the churches in that area supported the school beautifully, but nearly half of the churches in the area did not send representatives. Those who attended were delighted with the work accomplished, and are gone back to their churches with renewed zeal to do educational work in the field of religion.

Those interested in setting up training schools should write to the Promotional Secretary at Elon College, N. C., who has this work in charge. As the Chinese Christians said about their Passion Play last year as bombs fell from the air: "There never has been a time when the people need the message more than now." Trained church leaders are badly needed for our day. The only way to get them is to train them.

THE MEASURE OF A MINISTER.

The success or failure of a minister is the kind of church he develops. He may be an eloquent preacher, but if the preaching does not make a church the preacher has failed. A jolly good fellow may make many friends and receive compliments on being a good mixer, but if that friendship does not result in a strong, friendly church the compliments are misplaced. The pastor may be a good executive and succeed in erecting a fine building, but unless there is a well-built church to worship and work in the building, the efforts of the business executive have gone for naught.

Those who succeed in the ministry of the church are those who succeed in building around Jesus Christ a group of people who seek to do the will of God daily. Loyalties tied to the minister are soon broken and are not worthy of the Gospel, but loyalties to Jesus build the Church, which is the body of Christ. The business of the minister is to train a group of Christian people in service. He must find ways to secure growth in grace. Far too many "babes in Christ" are thrown out on the world to live or die as best they can. They need nurture, and training. It is the business of the minister to see that they have placed about them those things that will cause growth in Christian personality. And this growth certainly must bring together a group of people who are willing to cooperate with others in bringing to earth the kingdom of God.

If a church is increasing in membership, financial contributions, service to the community, interest in the denomination and the ecumenical church, and is developing trained leadership, then the minister may rightly feel that he is succeeding. If the contrary is true, it is time for the minister to consider becoming a new man, or seek a new field. The growth of the church is the measure of the minister. That growth means much more than the number of names added to the roll.

THANKSGIVING AND CHRISTMAS PROGRAMS.

It is time that the Thanksgiving and Christmas programs for the churches were getting under way. This year the churches will need to decide when they will observe Thanksgiving since some of the states will not follow the President in changing the date to a week earlier than usual. It will be tragic for the fine day of Thanksgiving to be lost in a political skirmish. But whenever you may decide to hold the service, be sure that adequate preparation is made so the service will really lead people to express their gratitude to the Giver of all good gifts.

Christmas is one of the two big Church festivals. For it much preparation should be made. The business world has almost covered it over with gadgets, cards, and trade. But the Church must maintain its hold on the celebration of the birth of its Lord. We cannot give the day over to the business and pleasure. Beginning now with real work the churches can plan programs so the people in the community can get the message of the coming of Christ to earth. Surely this year every church and community should hear the music and message of the Christmas season. Think of some new, fascinating, and emphatic method of presenting the old story of the Birthday of our Christ. Begin early to work on your plans, and then follow through until Christmas lives in the hearts of the people.

CONTRIBUTIONS

SUFFOLK LETTER.

The mail this week brought a number of urgent appeals to approve the present Neutrality Law of the United States. "Write letters to your Congressmen" was the advice of these appeals, "and tell them to oppose a repeal of the present law." Evidently such appeals went out to many other ministers. One may seriously ask: "Why deluge the ministers with appeals to support any political propaganda?"

This neutrality question is not easily decided. It cannot be dismissed with a simple "yes" or "no." It is too intricate and complex for the average layman or minister of the gospel. Of course everyone in this country, at least, wishes for the United States to keep out of this European War. At first thought the easiest way to stay out of the war is to remain neutral. Maybe so, but who knows? Many people think of the profit in the present law, for neutrality may be more profitable to certain groups than the suggested substitute.

For example thousands of tons of scrap iron have been shipped from Norfolk during the past five years. Much of this has gone to Japan and other nations now at war. It has been quite a profitable business. And still it goes on. Is that neutrality? In the name of neutrality it is possible to give much assistance to all the combatants engaged in war; and it is possible to help one to the detriment of the other.

The present wars should open the eyes of all Americans to something more important than neutrality or the repeal of neutrality laws. For a number of years insiduous propaganda has been broadcast in our fair land, seeking to uproot the very foundations of our freedom and set up a new social order. The ministers have been used in this propaganda in many ways, if they were inclined to be responsive. Every attack upon Capitalism reveals the motive of this leadership. Some of the slogans are: "Equal opportunity for all," "better distribution of wealth," "social equality," "taxing the rich," "relieving the poor," etc. There are very innocent sounding slogans. Therein lies the danger.

When Nazism through Hitler came to power in Germany its slogans were innocent sounding and quite impressive to the masses. Capitalism was held up as the nightmare of the common people. "The State should control wealth—and the people should have freedom from idleness and poverty." These plausible statements caught the imagination of war-burdened masses. But did Nazism end war? Does Communism and Socialism mean peace? The present world situation is an answer to the question. These political movements have come to pass where they take over smaller governments over-night, without going to the trouble to declare war.

America has been too liberal with un-American propaganda in the past. In a land of free speech it is permissible to speak as one thinks. But there is no power to enforce the radical views of the public forum upon the suffering people who listen. The hearer has the right to reject the message, and that right should be more rigidly exercised. Capitalism has its weakness and its dangers. And this is true of all the other economic and social movements of the present time. There is no panacea, outside the teachings and Spirit of Jesus Christ, for our present social ills.

This is the time to return to the Bible, to Christian Churches, to Jesus Christ. Closed Bibles and empty churches may spell disaster for any race and any nation. There should be no neutrality for Christian people when might seeks to destroy right. Find the right and support that is a safe and sane course.

I. W. Johnson.

THE TASK OF EDUCATION.

The human mind is inquisitive. It not only wants to know what has been done but why and how it happened. The system of education is the answer to this inquisitiveness. Those who have been taught are brought together that they may teach the untaught. A trained mind and a directed personality are essential to individual freedom and collective advancement. It is true that where there is no vision the people perish, but it is equally true that where there is no information there can be no intelligent personal freedom. The bonds of ignorance are the most treacherous and dogged. It is more difficult to free a starved mind than it is to set at liberty one who may be bound by chains and fetters. The school, the church, and democracy are interdependent. Autocratic procedure on the part of either becomes a menace to the others. So long as all are free to act, free to serve with due regard to each, the lines of opportunity are distinct, and the fruits of each are of benefit to all. When a school becomes destructively dogmatic, the freedom of church and state is endangered. When a government becomes excessively autocratic, the principles of democracy in religion and government are definitely on trial. Those who teach in either sphere are charged with untold responsibilities. The individual is the product of what he has been taught and the extended shadow of his preceptor.

In these chaotic days, the task of education could hardly be more hazardous. Upon the educational procedure of our time hinges the future of our government and of our religion. In matters of government, the dignity of the individual must be emphasized. He must be made conscious of his worth to his country and of his own dependence upon his fellow citizens, that if his lot in life is to be improved, the station of his neighbor must likewise be advanced. We do not rise at the expense of others but on the minds and hearts of others. When people are free to act politically, they automatically enjoy freedom in religion.

In matters of religion, the divinity of the individual must be recognized. This does not mean that man is God, but that he is the son of God in the sense that we are all children of the Most High. It is the task of those who teach in the field of religion to direct those who are taught in their individual urge to find for themselves the way of life. The Word, which is God, is the end of all our searching. We need to be taught in our spiritual quests, but man must have absolute freedom in his soul's quests for things that matter. It is undoubtedly the task of all education to enrich the mind and to develop personality. These ends are reached through careful instructions, the purpose of which is to help the individual discover the real self and arouse his potential powers to achieve the highest good of which he is capable.

L. E. Smith.

PLEASANT RIDGE (RANDOLPH).

The final quarterly conference of Pleasant Ridge Christian Church was held Saturday evening, September 23, 1939, with the pastor, Rev. J. F. Apple, presiding.

This being the last business meeting of the Conference Year, and consequently the most important, we were encouraged by the increased number

of members present and the spirit manifested.

Before the business session our pastor delivered, as he always does, a very inspiring message, thus helping us to realize that we should ask divine guidance in transacting the business of the church. In nearing the end of another year, we are happy to say that we feel that it has been a most successful year for Pleasant Ridge, both spiritually and financially. The treasurer's report showed the pastor's salary paid in full and the conference assessment practically all in the treasury.

It is with regret that we must report the loss of three, and probably more, of our substantial and enthusiastic members—all of whom held important offices in our Sunday school. These are going to unite with the Christian Church being organized at Asheboro. In the business session an expression of thanks was tendered these members—Sybrant Pell, superintendent; Mrs. Sybrant Pell, pianist; and Hubert Beane, teacher—for their loyalty to this church. In their going we bid them Godspeed and pray that they may be of as much service in their new church as they have been in Pleasant Ridge.

This being the time for the election of officers for the ensuing year, we're glad to state that in addition to the standing offices held by different members of the church, there were a number of new committees and officers chosen, thus giving more people work to do in the church. This, of course, was due to the forethought of our pastor. Among the new committees appointed was one which we feel sure will be of much value to the church—THE CHRISTIAN SUN committee. The duty of this committee is to solicit subscriptions (new or renewal) to THE CHRISTIAN SUN, and we feel confident that we will reach our quota.

Another important business item at this time was the calling of a pastor for the coming year. We are indeed happy to say that our pastor, Rev. J. F. Apple, who has been with us six years, was unanimously reelected. In thinking back over these years that he has been with us, we are reminded of the Scripture which we read in the 10th chapter of John, where it speaks of Christ the good Shepherd. Truly, Mr. Apple has proven himself by his works and we feel that these years of continued service and leadership have won for him the love and confidence of his people as nothing else could possibly have done. We are indeed thankful to have him with us again.

On the following morning at eleven o'clock Bro. Apple filled his regular appointment. His subject was "The Principles and Government of the Christian Church." I wish that I were able to give a summary of this helpful and inspiring sermon, but find that I cannot do it justice. Suffice it to say that those who were fortunate enough to have heard it understand more fully the principles upon which the Christian Church was founded and the ideals for which it stands.

MRS. O. C. BROWNE.

SERVING THROUGH THE COMMUNITY FUND.

Today, when inhumanity and hatred infest so many lands, it more than ever is incumbent upon every American, and especially every good Christian, to remember that he is, in reality, his brother's keeper.

It is peculiarly appropriate that while in other parts of the world the mobilization of vast numbers is taking place for the purposes of slaughter and destruction, in our own country is occuring a mobilization of a totally different kind. At this season in more than 500 of the larger cities of our country men and women are mobilizing for their annual campaign for funds to wage war on the three great foes of society: crime, poverty, and disease, and to establish and strengthen the forces of health, security and morality.

In America these campaigns are for the purpose of feeding and clothing the destitute, giving care and protection to neglected and helpless children, carrying relief and encouragement to families broken by trouble and sickness, providing boys and girls with healthful recreation amid safe and moral environments, and finding work for the unemployed and the handicapped. These campaigns are conducted by one central organization, usually called the Community Fund or Chest, and enrolled in the ranks of those participating in them are thousands of social-minded, humane men and women, who for weeks give their labors voluntarily to the help of their less fortunate neighbors and fellow-citizens.

The slogan for many of these campaigns is, "Good Americans are Good Neighbors." This is a true statement; neighborliness was an outstanding characteristic of our pioneer days and it has not been lost in our complex and crowded present. Our habit of volunteer cooperation for mutual help is the American way of recognizing our obligations to each other—"by the people, for the people."

Federal help through social security laws has done much in recent years, but it is necessarily limited, especially in character, and must be supplemented by private assistants. Every community must bridge the gap between public help, which provides only the bare necessities of life, and private aid, which furnishes relief for which the government is unfitted—nursing and medical care in the homes and care for unmarried mothers, recreational opportunities that prevent delinquency, and scores of other personal and imperative services necessary for community health and welfare.

Public relief usually comes after sickness and idleness have created need; but Community Fund agencies not only relieve need but work to prevent sickness, idleness, and crime by removing their causes. Just as the medical profession uses preventive and restrictive measures to eradicate and stop the spread of physical diseases, so the social welfare agencies fight the growth of moral and mental, as well as bodily, ailments through the application of antidotes of character building activities, participation by youth in healthy recreations, educational classes, and rehabilitation of the older and handicapped among the idle.

Dr. Nicholas Murray Butler, President of Columbia University, has declared, "The service of human beings to their fellows is the highest and finest mark of a civilized people." Excellent opportunity to participate in such service is given in the active support of the Community Fund organizations.

A LETTER TO THE EDITOR.

The following covenant comes from the sick-bed of one of our ministers. His daughter writes that he has been very ill, but is slowly improving. His letter says that he was converted at the age of twelve and for quite a while served the Lord with zeal, but later entered the business world. He thinks the hand of affliction has been laid on him because he has not been faithful:

"Therefore, I covenant that if God will return me back home, I will offer one day of prayer for the salvation of souls. I will also use every effort and opportunity that he gives or shows me to personally lead men to Christ, Savior of Men. I desire to do everything possible that his name might be praised and men saved. If my life is spared, you will hear from me again. May the Lord help you and all Christian people to do their best.

"Your brother in the Lord's service, "ELISHA BRADSHAW."

The Evolution of Elon College

By W. E. MacClenny.

[Address given on Founder's Day at Elon College, September 14, 1939.]

(Concluded from last week.)

The General Southern Convention met in extraordinary session at New Providence, Graham, N. C., September 11, 12, 13 and 14, 1888, and endorsed the action of the Committee on Schools and Colleges.

Rev. W. W. Staley was president and called the meeting to order. The following were present from the North Carolina and Virginia Conference: Ministers—W. G. Clements, Wm. S. Long, J. W. Holt, M. L. Hurley and J. W. Wellons. Laymen—J. C. Holt, P. R. Harden, J. W. Harden, C. S. Hollemon, F. O. Moring and J. A. Turrentine. Eastern Virginia Conference: Ministers—W. W. Staley, J. P. Barrett. Laymen—David MacClenny. Rev. C. J. Jones and Rev. J. J. Summerbell from the American Christian Convention were visitors and were invited to seats as deliberative members. The minutes of this Convention show that it was not unanimous in sentiment for the college.

Every army has been built around one leader, every business institution that we have known in the business world has been built around one personality, even today every football team is built around a leader if it is successful. This Convention had as its key man, or leader, Rev. Wm. S. Long, who offered the report on schools and colleges. (See minutes.)

This was a well-planned session of the body, and although it was an extraordinary session, yet its influence has been felt wherever the Christian Church, South, is known.

Let us look at the location. It was at the seat of the Graham Institute and Graham College, of ante-bellum days, and of Dr. Wm. S. Long's high school just after the war and the Graham Normal College. It was some distance from Suffolk and the Suffolk Collegiate Institute, the next best school patronized by the Christians at that time.

But let us look at the men who composed the body for they were the real founders of the College. In the chair sat Rev. W. W. Staley, a former student under Dr. Wm. S. Long, who had been his benefactor in youth. He was one of the most diplomatic men that the Christian Church has produced, and he had the art of pouring oil on troubled waters at any place or time. He was also one of the best trained men in the Convention.

Rev. W. G. Clements, as a young man, followed General R. E. Lee, and when he had lost an arm in the service of his country near where the great gun known as "Long Tom" was captured, and the war was over, he returned to his native hearth and volunteered in the army of the Lord and was faithful, organizing many churches and teaching school to make a living, and later was editor of The Christian Sun and a trustee of the College to the day of his death.

Rev. Jeremiah W. Holt was prominent in his Conference and in the General Convention, was a preacher and writer of ability, and was at times a teacher.

M. L. Hurley, a student of Dr. Wm. S. Long's school, and one of the most fluent speakers the Convention has yet produced. A planner with much executive ability.

J. W. Wellons, brother of Dr. Wm. B. Wellons, the great southern leader, a man with vision and discerning in judgment and with a touch of his brother's executive ability.

Dr. J. Pressley Barrett, a man of education and of a spiritual type, a great writer and editor of the church paper, a man of broad vision, a planner and an executive. A preacher having power over people with his voice as well as his pen.

To these were added as visitors from the American Christian Convention, Revs. C. J. Jones and J. J. Summerbell, who were invited to seats as deliberative members of the Convention. Also Dr. W. T. Herndon, a descendant of Rev. James O'Kelly, was present, and invited to a seat as a deliberative member.

Rev. C. J. Jones was one, if not the best minister, from the North who ever visited the South. A man of liberal education, broad outlook, and with a magnetism that drew men to him and held them. A Biblical scholar, a pulpit orator, and a fine organizer. Our Norfolk work is due in great part to him.

Rev. J. J. Summerbell, a great Bible student and thinker, and pulpit orator.

Dr. Wm. T. Herndon, a physician and a minister as well as being a man of affairs, and he was later to become the financial agent of the college in some of its darkest days. He was a man of ability.

Laymen J. C. Holt and P. R. Harden, both men from the most substantial stock of old Orange and the new Alamance. Consecrated men who loved the principles of the Christian Church and wanted to see a College for the denomination.

C. S. Hollemon, one of the most consecrated laymen, met by me while a student here, and who was deeply interested in the welfare of his beloved Church.

F. O. Moring, a faithful Confederate soldier in youth as well as a Christian, a descendant of Rev. James O'Kelly, the great leader. He was a business man of vision and a leader in the civic, business and religious life of Raleigh, and he represented his Conference often in the General Convention, South.

J. A. Turrentine, a native of this section, a Confederate soldier and active in the religious life of the Christian Church from his youth up.

David MacClenny, from Eastern Virginia Conference, a man whose soul was in his Church and its welfare.

It was on the shoulders of these men that the task of establishing a college fell on the 11, 12, 13, and 14 days of September, 1888. The first thing they did was to hear from the places that were bidding for the location of the proposed College. The following offers were made: Greensboro, ten acres of land conditionally and $400.00; Gibsonville, forty acres of land and $4,100.00; Mill Point, $4,300.00, including forty or fifty acres of land; Burlington, $4,642.50; Graham, $1,500.00 in cash.

On the morning of the fourth day of the Convention, or September 14, 1888, the day which we are now celebrating, they met and elected a board of trustees for the proposed College: (1) For two years—E. A. Moffitt, Asheboro, N. C.; J. M. Smith, Milton, N. C.; J. H. Harden, Big Falls, N. C.; F. O. Moring, Raleigh, N. C.; S. P. Read, Palmer Springs, Va. (2) For four years—E. T. Pearce, News Ferry, Va.; Willis J. Lee, Norfolk, Va.; P. J. Kernodle, Suffolk, Va.; Jesse F. West, Waverly, Va.; Edward E. Holland, Suffolk, Va. (3) For six years—Rev. W. W. Staley, Suffolk, Va.; Rev. J. W. Wellons, Franklinton, N. C.; Rev. W. S. Long, Graham, N. C.; Dr. G. S. Watson, Union Ridge, N. C.; M. L. Hurley, Franklin, Va.

A provisional board for the College was then appointed to get the College to going as follows: W. S. Long, president; J. P. Barrett, secretary; F. O. Moring, treasurer; J. H. Harden and G. S. Watson. Again the offers were made for the location of the College at various locations.

Mr. J. A. Long spoke for Graham, offering $2,760.00 unconditionally (meaning anywhere in Graham) and

$250.00 conditional on the college remaining where it was and further that Rev. P. R. Harden offered a donation of four acres of land beside the present location.

Mr. J. A. Turrentine spoke for Burlington, offering $5,260.00.

It was then resolved the question of the location of the College be referred to the Provisional Board, with instructions to visit, as a body, each place seeking the College, with full power to choose or select, and that all necessary expenses of the Board in discharging said duty be allowed. Rev. J. P. Barrett was elected agent of the College.

Rev. J. P. Barrett could not accept the place as financial agent of the College owing to the press of other duties, and Dr. W. S. Long was appointed in his place.

The Provisional Board visited all the places making offers for the location of the proposed College, and on December 20, 1888, under a tree still standing, decided to locate it at Mill Point the present Elon College, the twenty-five-acre campus being given by Hon. W. H. Trollinger, Haw River, N. C., and twenty-three other acres and $4,000.00 in cash being given by the citizens of the rural community then surrounding the site.

Dr. Wm. S. Long was chosen President as well as Financial Agent and at once set to work at his task. The first cash donation to the College was by Mr. J. P. Bland. Pittsboro, N. C., while Dr. Wm. S. Long, himself, had the distinction of making the first subscription. The first public appeal for funds for the institution was made at Berea Christian Church, Nansemond County, Va., and resulted in the raising of $636.05, of which Deacon Willis J. Lee, who was a trustee from the beginning to the day of his death, and who was always generous towards the College, gave $250.00.

The General Assembly of North Carolina chartered the College March 11, 1889. May 7 of that year the first shovel full of dirt was removed for the foundation, and thirteen days later the first brick was laid with appropriate ceremonies. The President's daughter, Lizzie, laid the first brick. The College opened its doors for students on September 2, 1890.

During the time from September 14, 1888, to September 2, 1890, were hard years on the President of the College. I have heard him say in an address on the founding of the College that three times he carried the boards to cover the unfinished walls, when the money had given out, and he would then have to start a fresh campaign for funds.

We wish to stop a moment and look at the men chosen by the Convention of 1888 for the first trustees of the College and when it is looked at carefully it will be seen that those men had good judgment.

We have already mentioned Dr. W. S. Long, J. W. Wellons, W. W. Staley, M. L. Hurley and F. O. Moring. Then comes Dr. G. S. Watson, a true friend of the college for life. Mr. E. T. Pierce of News Ferry, a staunch friend of the College and a man of affairs. Captain Willis J. Lee, an ex-Confederate soldier, and a man of affairs, and whose heart was in the principles of the Christian Church. A lover of humanity. He bore the name of Moses in his community, and only recently have I learned whence the nickname came. In the hard winters of 1892-93 and 94 and 95, he fed all of his hands both on water and on land from his store, and even when the boats could not run, he sent a wagon train to Portsmouth to get provisions for his large retinue, and owing to the fact that they felt that he had saved them from starvation, they called him "Moses." Dr. P. J. Kernodle, the principal of the Suffolk Collegiate Institute for years, later a professor in the college, and still later publisher of THE CHRISTIAN SUN to the day of his death. Jesse F. West, then a rising young lawyer, soon to become a judge of the county court, later a judge of the Circuit Court, and finally appointed to the Supreme Court of Appeals in Virginia. E. E. Holland, prominent lawyer and bank president, served in United States Congress for ten years after having served in the State Senate for several terms and today he is candidate for reelection to that body without opposition. E. A. Moffitt, a prominent member of the Christian Church, as were J. H. Harden and S. P. Read, a man of affairs and a member of the Virginia Legislature for some time.

There are two other men whom I cannot refrain from mentioning as part of the founders. Mr. Trollinger who made the brick for the administration building and the east dormitory, and Mr. John A. Mills once a prominent lumberman and an officer in the General Convention. He furnished the lumber for the building, so I have been told, and it was good lumber. It reminds one of the builders of the ancient colonial churches in Virginia, that were of such good workmanship. It was said that they were afraid that they would be punished in this world if they put in poor materials or poor work, and then when the time came for them to sing the death song, that they would be held up by St. Peter in the world to come.

These were the founders of Elon College, and without them there perhaps would have been no Elon College, for many years, but they started to work with a vim, and Dr. Long, having many contacts with the prominent men of the Church of that day visited the churches and raised money enough to get it under way. It was a hard struggle, and many were the discouragements met, but they kept on with the work until the doors of the College were opened for students, though it was a rough way at first, but the work was started and what we have today is due to their efforts and sacrifices.

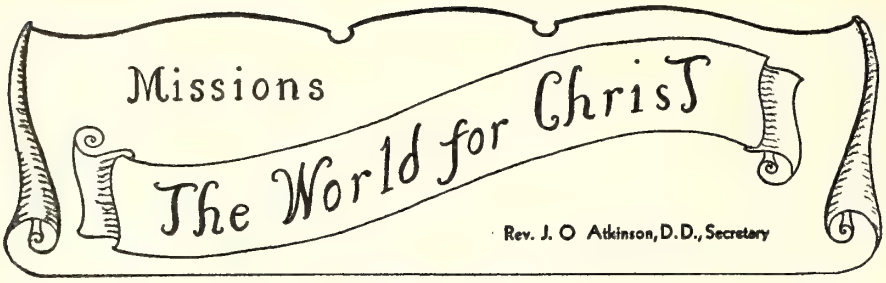
We have assembled here today to do homage to the men who fifty-one years ago planned and laid the foundations for the Elon College that we have today, and may their work not be forgotten, but may each generation rise up and call them blessed for verily their works do follow them, since they served their day and generation well, and most of them have been gathered to their fathers.

OFFERINGS FOR THE COLLEGE.

A number of our Sunday schools and churches continue to take advantage of these pre-conference days that they may meet their conference apportionments in full. Some of our churches have wrought well so far as the college is concerned. The entire amounts that they were apportioned for the college have been raised and sent in. Others have done well, and still others have not done quite so well. There is yet plenty of time to do our full share in the support of our church and her institutions. Every individual and every church should earnestly strive to raise the entire amount asked for.

The following Sunday schools and churches have sent in contributions during the week:

Churches.	
Eastern Va. Conference:	
Bethlehem	$ 5.35
Sunday Schools.	
Eastern Va. Conference:	
South Norfolk	5.00
Spring Hill	2.75
Berea, Norfolk	4.00
Union, Southampton	2.00
Eastern N. C. Conference:	
Fuller's Chapel	1.73
Western N. C. Conference:	
Seagrove	1.48
Va. Valley Central Conference:	
Mt. Olivet (R)	1.00
Total	$ 23.31
Previously acknowledged	2,974.11
Grand total	$2,997.42



THE WOMEN'S CONFERENCE.

From all reports of those who attended the outstanding event of our church life in North Carolina the past week was that of the State Women's Conference, meeting in Twenty-Seventh Annual Session. The Secretary of the Conference, Mrs. H. D. Lambeth, makes the report in detail elsewhere in this issue. From these various reports one can but be amazed that while many pastors are interested and see to it that their churches have Missionary Societies there are yet pastors, not a few, who have never organized a Missionary Society as far as records show and seem indifferent to this great spiritual task that the women are undertaking and the real work that the churches are doing. This seems the more amazing since these good women are working at the very heart and center of that which the church is trying to do.

Some twenty-five, or thirty, pastors in the North Carolina Conferences showed their interest by attending the State Conference last week, but there were others, not a few, who were absent and their names do not appear as being connected with any work of the Women's Conference in their churches. Some day, no doubt, they will come to realize the great work the good women are doing and the world vision that they have, and the world task that they are undertaking in the name and for the sake of their Lord. Here is hoping that day is not far distant and that very soon every church of the State and of the Convention will have its Missionary Society. We are fully aware that the kingdom of heaven is like the leaven which has small beginning, but results in the manifestation of great power. Some of us will remember when there was not even one Missionary Society in all our Convention, but that day is long since past and the glorious work goes on and will go on, since through the sharing of the gospel with others the kingdom of this earth must and will become the kingdom of our Lord and His Christ.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 14, 1939.

Sunday Schools.

Seagrove, N. C.	$ 2.50
Eure, N. C.	1.00
Shallow Ford, Elon College, N. C.	5.42
Class No. 1, Shallow Ford S. S., Elon College, N. C.	1.10
Newport, Stanley, Va.	2.04
Pleasant Union, Lillington, N. C.	2.55
South Norfolk, Va.	5.00
Class No. 2, Mt. Auburn S. S. Manson, N. C.	1.00
Christian Light, Fuquay Springs, N. C.	.90
Spring Hill, Waverly, Va.	5.75
Berea (Norfolk), Norfolk, Va.	4.00
Belew Creek, N. C.	1.40
Holland, Va.	11.46
Antioch (R), Seagrove, N. C.	.72
Morrisville, N. C.	2.00
Big Oak, Eagle Springs, N. C.	2.73
Park's Cross Roads, Ramseur, N. C.	7.50
Oakland, Suffolk, Va.	10.00
Union (Southampton), Franklin, Va.	4.95
Total	$ 72.02

Individuals and Churches.

Mt. Auburn, Manson, N. C.	$ 2.80
Christian Light, Fuquay Springs, N. C.	2.60
Spoon's Chapel, Asheboro, N. C.	3.38
Mt. Carmel, Walters, Va.	1.50
Mt. Olivet (G), March, Va.	2.76
Hank's Chapel, Pittsboro, N. C.	5.61
Total	$ 18.65

Specials.

Burlington S. S., Burlington, N. C.	$ 32.84
Total for week	$ 123.51
Previously acknowledged	384.41
Total since Sept. 1, 1939	$ 507.92

The above report is gratifying as it reveals a continued and wide spread interest in the most unselfish and divine work of the church, that of sharing the saving gospel of our Lord with others.

With deep appreciation,

J. O. Atkinson,
Secretary.

THE WOMEN'S MISSIONARY MEETING.

The Ingram Christian Church, near Paces, Va., a member of the North Carolina Women's Conference, was packed to capacity with some two hundred and seventy-five delegates and interested visitors when the Twenty-Seventh Annual Session of the North Carolina Conference of Women's Societies met at 10 A. M., Tuesday, October 10.

In the absence of the President, Mrs. J. H. Lightbourne, Burlington, N. C., who could not be present owing to the death of a near relative, Mrs. C. H. Rowland, a former President of the Conference, presided. The theme of the Conference was "That they may all be one." Rev. B. J. Earp, pastor of the hostess church, made the welcome and offered the invocation. Reports from the districts were made as follows: Alamance, Mrs. J. D. Strader, Burlington; Durham-Wake, Mrs. A. P. Robinson; Randolph, Mrs. Hugh York; Chatham - Lee - Moore, Mrs. R. L. Ross; Guilford, Miss Frankye Marshall; Vance - Warren, Mrs. E. M. Carter; and Halifax, Mrs. B. J. Earp.

By request Rev. F. C. Lester introduced to the Conference the visiting ministers, some twenty-five in number, and also the following distinguished visitors: Mrs. J. M. Harris, Norfolk, Va., President of the Women's Southern Christian Convention; Mrs. B. D. Jones, Holland, Va., second Vice-President; Mrs. W. V. Leathers, Suffolk, Va.; Mrs. Clarence Eley, Norfolk, Va.; and Mrs. John G. Truitt, Suffolk, Va., past President of the Southern Convention.

Mrs. S. C. Harrell, Durham, made report on mission literature. The past presidents of the Conference were recognized as follows: Mesdames L. L. Vaughan, C. H. Rowland, S. C. Harrell, O. H. Paris. A tribute was made by Mrs. W. R. Sellars to the memory of the late Mrs. W. H. Carroll, Burlington, who was at one time president of the Conference.

Mrs. Paul D. Rudd, Reidsville, (herself the daughter of a missionary, Miss Alice Barrett, daughter of our beloved Rev. D. P. Barrett of Puerto Rico) reported on the Standard of Excellence and to each society that had reached the Standard a certificate was given. These societies were as follows: Palm Street, Greensboro; Winston - Salem; First, Greensboro; Henderson, Ramseur and Elon College. Chairmen of committees appointed and who later made reports were: Resolutions, Mrs. H. W. Elder; Recommendations, Mrs. O. H. Paris; Finance, the Conference Treasurer, Mrs. C. H. Stephenson, Raleigh, who reported that she had received from the societies for the Conference the past year, $3,882.19; Nominations, Mrs. E. M. Carter; and Place, Mrs. R. J. Kernodle.

The morning devotion and report of superintendent of Spiritual Life

was given by Mrs. W. R. Sellars, Burlington.

The principal address of the day was given by Miss Ruth Isabel Seabury, Home Department Secretary, American Board of Commissioners for Foreign Missions. Miss Seabury has traveled extensively and gave graphic descriptions of what she saw and learned in Turkey and also in India, presenting in a vivid manner living pictures of conditions in those countries. Miss Seabury also brought to the Conference a vivid realization of what the great Madras Conference meant to the world community.

Special music was rendered by Mrs. W. N. Huff of Burlington, who sang "The Good Shepherd." The morning session was closed with invocation by Rev. C. E. Newman. The hostess church served a bountiful and delicious picnic lunch.

The afternoon session, beginning at 1:30, was called to order by Mrs. Rowland, and Rev. O. D. Poythress of South Norfolk, Va., sang a solo. Those appearing on the afternoon program were Rev. J. Howard Smith, who gave the invocation, and a paper, entitled, "One Leader One People" by Dr. J. O. Atkinson, Mission Secretary, which paper was read by Mrs. Mattie Cox Parker. Mrs. W. E. Wisseman, Greensboro, spoke on her recent trip to Northfield. Departmental reports were made by Mrs. Wisseman, Mrs. M. W. Hook, and Miss Margaret Alston.

Officers elected for the incoming year are: President, Mrs. W. E. Wisseman, Greensboro; First Vice-President, Mrs. D. E. Mitchell, Reidsville; Secretary, Mrs. H. D. Lambeth, Elon College; Treasurer, Miss Susie D. Allen, Raleigh. The following Superintendents were elected: Cradle Roll, Mrs. G. W. Putnam, Raleigh; Young People, Mrs. J. H. Lightbourne, Burlington; and Literature, Mrs. S. C. Harrell, Durham.

In a candle light service Miss Margaret Alston, Henderson, gave a memorial to those who had died during the past year and Mrs. W. N. Huff and Miss Susie Allen sang "Abide With Me."

Many new societies were organized during the past year. The invitation to meet for the Twenty-Eighth Annual Conference in 1940 at Liberty Church (Vance County) was accepted. All present seemed to feel that the Twenty-Seventh Annual Session was the best yet.

MRS. H. D. LAMBETH,
Secretary.

ANNUAL REPORT.

The following is the annual report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from October, 1938 to October, 1939, inclusive:

*Albemarle	$ 25.00
Amelia	3.00
Asheville, First	28.00
Belew's Creek	5.00
Bethlehem	15.70
Berea	4.72
Beulah	11.00
Biscoe	11.05
Burlington	816.95
*Carolina	10.00
*Chapel Hill	15.00
Church of Wide Fellowship (Southern Pines)	77.00
Circular Congregational (Charleston, S. C.)	7.00
Danville, Va.	25.00
**Durham	226.00
**Elon College Community	260.00
*Erskine Mem. (Tryon, N. C.)	90.00
Ether	18.96
Flint Hill	3.40
Fuller's Chapel	17.00
*Grace's Chapel	10.00
**Greensboro, First	314.70
Hank's Chapel	19.80
*Haw River	25.00
Hebron	5.00
**Henderson	75.52
**Hine's Chapel	26.40
Ingram, Va.	30.00
*Liberty Vance	110.00
Liberty, Va.	6.00
**Lynchburg, Va.	40.32
**Monticello	30.45
*Mt. Auburn	25.00
*Mt. Zion	15.00
New Lebanon	19.95
**Palm Street, Greensboro	37.00
*Park's Cross Roads	25.00
**Pleasant Hill	31.56
**Pleasant Ridge (Guilford)	26.00
**Pleasant Ridge (Ramseur)	12.00
Providence Mem. (Graham)	5.00
**Raleigh United	150.55
**Ramseur	40.47
Randleman	5.00
**Reidsville	150.00
*Salem Chapel	10.00
*Sanford	75.00
Shallow Well	70.00
Turner's Chapel	33.81
*Union Ridge, N. C.	50.00
*Union, Va.	60.00
*Wake Chapel	55.00
**Winston-Salem	16.00
Youngsville	15.00
Total	$3,290.31

Young People's Societies.

**Bethlehem	$ 15.62
Burlington	20.45
**Durham	60.50
*Elon College Community	25.00
*Greensboro, First	50.00
Hebron	5.00
Henderson	10.00
Hine's Chapel	16.87
Liberty Vance	10.00
Park's Cross Roads	8.82
*Ramseur	10.00
**Reidsville	15.00
Total	$ 247.26

Willing Workers.

Burlington	$ 6.80
**Durham	40.21
Elon College Community	18.25
*Greensboro, First	25.00
Total	$ 90.26

Willing Workers (Juniors).

**Durham	$ 25.25
Elon College Community	1.75
Reidsville	10.00
Total	$ 37.00

Cradle Roll.

*Burlington	$ 25.00
**Durham	26.04
*Elon College Community	15.00
*Greensboro, First	10.00
*Henderson	5.00
New Lebanon	.75
**Park's Cross Roads	6.10
Ramseur	5.00
Turner's Chapel	2.00
Total	$ 94.89

District Rally Offerings.

Alamance District	$ 6.37
Chatham-Lee-Moore	5.00
Guilford District	5.00
Halifax District	6.25
Randolph District	3.50
Vance-Warren	3.60
Wake-Durham	5.58
Total	$ 35.30

Miscellaneous.

Conference Offering, 1938	$ 19.91
Offering—(Mrs. Harrell) for Mrs. Key	58.20
Balance North Carolina Bank, by Mrs. Sellars	7.81
Refund from Mrs. Wisseman's Church School	1.25
Total	$ 87.17

Summary.

Women's Societies	$3,290.31
Young People's Societies	247.26
Willing Workers	90.26
Willing Workers, Jr.	37.00
Cradle Roll	94.89
District Rally Offerings	35.30
Miscellaneous	87.17
Grand Total	$3,882.19

Disbursements.

Expenses, Mrs. Hess, N. C. Woman's Conference	$ 10.00
Expense, Luncheon Board Meeting	5.35
For Mrs. Carl Key (Mrs. Harrell)	58.20
A. D. Pate & Co., Programs and Letterheads	8.50
Expenses, District Rally, Mrs. J. E. Neese	10.38
Expenses, District Rallies, Rev. F. C. Lester	25.00
Expenses, District Rally, Miss Tora Rudd	3.00
Expenses, Mrs. Wisseman, Church School in Northfield, Mass.	40.00
Postage, Mrs. Lightbourne	2.00
Elon Life Membership for Mrs. W. P. Lawrence	10.00
Bank Charges	2.35
To Mrs. H. S. Hardcastle, Treasurer, Woman's Mission Board of Southern Congregational-Christian Conference, for Life Membership, Memorial, and Missions	3,707.41
Total Disbursements	$3,882.19

*Apportionment paid in full.
**Societies exceeding apportionment.

MRS. CHAS. H. STEPHENSON,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MISS SEABURY AIDS YOUNG PEOPLE.

Those who know Miss Ruth Isabel Seabury of Boston, Mass., only as a leader in the mission field don't know the whole story. She has many and varied interests—although most of them are connected in some way with the Church. One of her major interests is young people's work. She was the counselor for the group of young people at Lakeside which planned for the first national organization of our Pilgrim Fellowship, and is an adult member of the United Christian Movement. Those who were at Rockford remember what a splendid adviser she was to the leaders of our Pilgrim Fellowship as they made plans for the coming years.

At Elon.

While in North Carolina, Miss Seabury spent one day on the campus at Elon College. She was scheduled to speak in chapel—and when that was over the students clamored for more. For the next two hours she met a large group of students—indeed, the "Little Chapel" was practically filled—and talked with them concerning everything from personal worship to war. In the afternoon Miss Seabury had personal conferences with individual students—and they came so "fast and furiously" that she said later she never had time to really finish talking with any of them. That evening she met with leaders of the Student Christian Association.

At Burlington.

Miss Seabury's class on Personal Religious Living at the Upper Alamance Training School was attended by a large group—and always there were young people eager to hear her discuss matters of their personal devotional life, its development and worth. One evening she was the guest of honor at a young people's supper for the Burlington group, where she appeared in the costume of a native of India and spoke in an interesting—as always—manner.

China Friendship Project.

Those who listened to Miss Seabury in the evening sessions at Burlington wished to make some contribution as an expression of their appreciation of her splendid inspirational and informative talks. On Friday evening an offering—amounting to more than $40.00—was taken and given to Miss Seabury to use for any project she wished. The young people present were especially thrilled when she announced that it would go to aid the China Friendship Project of the Southeast Pilgrim Fellowship. In telling the group about the plan to purchase the land and building needed for a training center in Tientsin, China, she said that in doing this she was "killing three birds with one stone." In the first place, the money would go to help that most needy and worthy country—China. In the second place, she wanted to do something to help the young people, for in helping them we are building the church of tomorrow. In the third place, she wanted to do something to encourage the Church of Christ in China, which is going through such a terrific struggle just now. And so—she felt that the China Friendship Project united all three of these aims in one.

The young people wish to express their appreciation to Miss Seabury for her help and inspiration while she was in our area, and hope that she will be able to return soon.

HOME.

Home never seemed so dear and sweet to me
The grassy lawn, each friendly shelt'ing tree
The flowers I love more lovely seem to be,
Since I came home.

Loved faces smile upon me O so dear!
And willing feet attend upon me here,
Such tender hands are always ready near;
Since I came home.

Four cool smooth walls, a clean white narrow bed,
Skilled stranger hands and quiet feet that sped
In ministry—and yet when all is said
I longed for home.

Sometimes we grow familiar with the things
That bless our lives like guardian angel wings;
Dear Lord, I thank Thee with a heart that sings
For home, sweet home.

—Mildred M. North.

NORTH CAROLINA MISSIONARY SOCIETIES.

In comparing the report of the treasurer of the North Carolina Woman's Missionary Conference for last year with the one for the year before, we find that the young people's missionary societies made a gain during the past year in the amount of money raised. We congratulate them on this additional amount turned in—nearly thirty-five dollars—and hope that during the coming year as much more will be added. This is especially encouraging since the total amount raised by all the missionary groups in North Carolina showed a decline, while the young people increased the amount they gave. They appreciate the work of Mrs. W. E. Wisseman, who has been young people's superintendent for several years, and welcome Mrs. J. H. Lightbourne as their new superintendent.

THE SANCTITY OF HOME.

A Christian home should be heaven begun on earth. It will be if it is the abode of warm and loving hearts. Serene but inspiring is the household which thinks, rejoices, and sorrows together; whose personalities are all melted down by divine grace, uniting them in love. "A lamp," said Robert McCheyne, the great Scottish preacher, "is a very small thing, and it burns calmly, and without noise, and it giveth light unto all that are in the house." So there are great but quite influences which, like the flame of a sacred lamp, fill many a home with light and fragrance. A soft, deep carpet not only diffuses a look of ample comfort, it deadens many a creaking sound; so is the peace of a Christian home. A strong curtain wards off the summer heat and the wintry winds; so a sweet family fellowship is a shield protecting all the members. A soft pillow may make some forget their misery, and a tired mind soon forgets its cares in the delight of a comfortable Christian home. Its influence is like the fresh evening breeze at the close of a burning day. There would be fewer aching hearts if there were more Christian homes. When you turn your face homeward think of Jesus and heaven. Our Lord raised three persons from the dead. One was an only son; another, an only daughter; the third, an only brother. Whenever he entered a home he sanctified it with peace and radiant life. Make sure that Jesus is in the sacred presence of your home.—*Watchman-Examiner.*

Sunday School

Rev. H. S. Hardcastle, D. D.

THE CITIZENS OF THE KINGDOM.

Lesson IV—October 22, 1939.

Text: *Even so let your light shine before men; that they may see your good works, and glorify your Father, who is in heaven.*—Matt. 5:16.

Lesson: Matthew 5:1-16.

The Platform of the Kingdom.

Jesus is beginning his public ministry. He wants people to know for what he stands, what he hopes to do, and those who can best help him to do it. In what we know as the Sermon on the Mount, Jesus sets forth in plain and in picturesque language the *character* and the *conduct* of the citizens of the kingdom which he had come to establish. It is interesting to note in passing that the world's greatest sermon was not delivered in a great cathedral or in a stately church, but out in the open air on a mountain side. There was no ornate pulpit and no cushioned pews. The setting was altogether informal, but the effect must have been profound beyond words.

A Strange Way to Begin.

Jesus began his sermon with a word which is translated "blessed." It just as well might be translated "happy." Is not this significant? Does it not signify that at the heart of the religion of Jesus there are wells of joy which time and circumstance cannot touch or exhaust. Here at the beginning of his ministry, in describing the character of the citizens of his kingdom, he begins his sermon with the words, "Blessed are ye, or. "Happy are ye." And at the end of his ministry we find Jesus telling his disciples that he can give to them "the joy which the world can neither give, nor take away." We Christians have made all too little of the element of joy in our religion. Jesus did not mean, of course, that we should never have trials or troubles, sorrows or suffering. Nor did he mean that we should have a blind and bland optimism, or superficial "Pollyannaism." He did mean, however, that in the lives of those who loved and trusted God, and who did not depend upon outside circumstances or material things, there could be deep and perennial springs of a rich, sustaining joy.

It is also worth noting that Jesus insists that happiness does not depend upon where a man is or what he has, but upon the possession of certain qualities of mind and heart, upon certain attitudes toward life and toward others. Furthermore, happiness is not the objective of life but a product of the right kind of life. A man can be happy although he may not have much. On the other hand, a man may have ever so much and still not be happy.

Character of the Citizens of the Kingdom.

"Blessed *are* the poor in spirit: for their's is the kingdom of heaven." Those who have a sense of their need, those who are not self-sufficient or self-complacent, those who have a sense of unworthiness and insufficiency—to these belong the kingdom of heaven; that is, the world of spiritual values. The smug, self-satisfied, self-complacent, bigoted, intolerant man or woman has no part in this kingdom of God. May it not be that Jesus put this beatitude first because it was so important a factor in entrance into the kingdom?

"Blessed *are* they that mourn: for they shall be comforted." Those who have the capacities to feel sorry, those who have a sense of their sin, those who are able to enter sympathetically into the experience of others, those who are able to take upon themselves the sins and sorrows and sufferings of others, those whose hearts are kept sensitive and tender to the needs of others—these not only are members of the kingdom but into their lives there comes an inflow of strength, for the word, comfort, comes from a word, the root meaning of which is strength and power. Christ's men and women should strive, by all means, to keep their hearts and consciences sensitive and tender to every spiritual impulse.

"Blessed *are* the meek: for they shall inherit the earth." Those who are humble, who have a sense of their own limitations, who realize that their lives and their powers have been derived, who avoid false pride and undue self-importance, who are willing to think more of their duties than to assert their rights—these people shall inherit the earth. This does not mean, of course, that they will own all the land on the face of the globe. It does mean, however, that the future belongs not to the aggressive, domineering, ruthless man or nation, but to those who embody and who express the spirit of genuine meekness and the spirit of service.

"Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled." Those who have a great desire to know more about God, to embody more of his character, to express more of his spirit, those who strive after a richer, fuller life, those who pursue a flying goal, who think of life in terms of growth, development and progress—these shall find satisfaction not only in the ultimate achievement of their goals but in the pursuit thereof. The man who thinks he has attained the goal, or who has exhausted the ideal is mistaken about the essential nature of the religion of Jesus. The best comment on this beatitude is perhaps the words of Paul who, after many years in the Christian life and near the close of a very fruitful ministry, declared that he had not yet attained but that he was still pressing toward the goal.

Blessed *are* the merciful; for they shall obtain mercy." Those who put themselves in the other fellow's place, those who deal with their fellow men not on the basis of stern justice but of kindness and mercy, those who try to take into consideration the factors which enter into a man's follies and failures, those who try to do unto others as they would have others do unto them—these people shall receive mercy. To be sure this does not mean that the mercy of God is an arbitrary thing, a thing which men can buy by their good works. It does mean, however, that the spirit of mercy toward others in the heart of a man makes it possible for the spirit of God to manifest itself in more gracious and generous ways than in the heart of the man who is careless and callous in his relationship with others.

"Blessed *are* the pure in heart: for they shall see God." The words, "pure in heart," mean more than mere cleanness in mind and in heart. It is not directed primarily against the seventh commandment, although that is included in the larger meaning. The root idea of the words means sincerity of purpose, undivided allegiance, lack of adulteration, and the absence of alloy. Those who give themselves unreservedly and undetermined, in singleness of devotion, shall find and shall see God. Purity of imagination, purity of affection, purity of will, as well as purity of thought, are all included in this beatitude which holds one of the major secrets of the happy life.

"Blessed *are* the peacemakers: for they shall be called the children of God." Those who not only have the spirit of peace in their hearts but who make peace between others, those whose lives exert an influence toward cooperation and understanding and good will—these are the true sons of God. The impact and the output of their lives is such that they are mes-

(Continued on page 14.)

By Chaplain H. E. Rountree

MONDAY.

"A Prayer Thought."

"When thou prayest enter into thy closet."—Matt. 6:6.

"Prayer involves far more than we ordinarily think—a certain necessary relation between the soul and God. The condition of prayer is personal; it looks to character. How this rebukes our ordinary slipshod notions of what it is to pray! God's mercy-seat is no mere stall set by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches his eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it, we must enter into God."—*Phillips Brooks.*

Prayer—Let him who reads this enter through the veil into his courts of blessedness and praise. *Amen.*

TUESDAY.

"Garbage."

"Where the carcass is, there will the eagles be."—Matt. 24:28.

In Moffatt's version we read "where the body lies there will be the vultures." Every mouth says—"wherever the dead body is, there will the vultures flock together."

We were spending a while one evening on the after part of the recreational deck. The men below were throwing over the stern the garbage from the evening meal. Hundreds of sea gulls were following us. They would settle upon the water and struggle with one another for this refuse.

We were reminded of the words of Jesus—our text—those who in the judgment He does not know are cast out. Their highly sentiments, their plan, their faith, their love, their hope, their character, their souls, suffer the pains of the final condemnation of God and are banished from His presence into the darkness unutterable.

Prayer—Our Father, we realize that refuse is good for nothing. We realize that life may be spent uselessly and fit for nothing but to be lost and as refuse. Forbid that we shall slip, but that we may have something to offer Thee when we are called. *Amen.*

WEDNESDAY.

"God Unforgotten."

"Enter ye in by the narrow gate; for wide is the gate . . . that leadeth to destruction . . . and narrow is the gate . . . that leadeth into life."—Matt. 7:13, 14.

By some natural law man tends to destruction. By ease, satisfaction, customs of the world, refined evil influences, letting oneself go without check or stay, and on downy beds he winds up with the vultures.

The Townsend plan is basically wrong because it aims at certain worldly security which is always dangerous to spiritual experience, and most uncertain. If it ever becomes a law, it will bring ruin. In such an orgy of receiving and spending and the acquiring ease, God will be forgotten.

Prayer—O, our Father, whatever our lot, poverty or plenty, thine be the glory. O God, save us from forgetting Thee. *Amen.*

THURSDAY.

"The World at Your Feet."

"He bringeth them up into a high mountain . . . and was transfigured before them . . . and Peter said unto Jesus, Lord, it is good for us to be here."—Matt. 17:1-4.

William Lyons Phelps is quoted as saying (in part), "as we advance in years we really grow happier, if we live intelligently. To say that youth is happier than maturity is like saying that the view from the bottom of the tower is better than the view from the top.

"To live abundantly is like climbing a mountain, as we ascend, the view widens immensely; the horizon is pushed farther away . . . when we reach the summit, it is as if we had the world at our feet."

The Christian life is just that way. Misfortunes, sickness and sorrow may curtail our happiness. And yet, from the peak of an ever increasing spiritual enrichment, there is a view that supercedes suffering, where glowing love makes glad and impels praise.

Prayer—O Lord, our Father, increase our faith, increase our vision, enrich our souls, and make us glad in Jesus Christ. *Amen.*

FRIDAY.

"Vapor Turned to Sunlight."

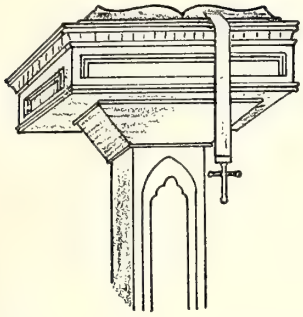
"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."—James 4:14.

It is four o'clock in the afternoon, near Hawaii. I am lying flat on my back on the top deck taking a sun-bath. Patches of flaky snow-white clouds drift across the sky toward the receding sun. As they reach the area of the sun they vanish completely leaving an open clear blue sky.

It seems a nice time to quote James, also Jesus, "they are like grass that groweth up: in the morning it flourisheth; in the evening it is cut down and withereth, for here have we no continuing city."

Lesson: Though we be but vapor, let us discharge our humblest functions. Though but a fleeting cloud, there is a presence which departs never, which will move before us till we disappear in His glorious light. Then our lives will be a part of Him shining on forever for others coming on.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS DR. CORNELIUS HOWARD PATTON, SECRETARY EMERITUS OF AMERICAN BOARD.

HELPING BY PRAYER.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."—II Corinthian 1:11.

I want to make an appeal, as earnestly, as simply, as directly as I know how, for more prayer on the part of Congregational-Christian people in behalf of the missionaries we are sending to foreign lands, and for those who are working for us in the more difficult parts of our country—indeed, for all the persons and agencies involved in this great missionary task. They sorely need the help that comes through prayer; I believe they crave it; and I am positive our plans in their behalf are halted because of the sad lack of intercessory petition in so many of our churches. I am not speaking at random, but as the result of more than forty years spent in the Congregational ministry, twenty-five of these as a secretary of the American Board. I know many of our pastors feel as I do on the subject. I have talked with them personally and in groups; and always the feeling is the same—"Oh, for a revival of intercessory prayer!"

I believe the time has come for us to take steps in the direction of making our prayers more inclusive, more personal, and above all, more abundant.

It would be simply going back to the practice of the Apostles, a rediscovering of the secret of power in the early Church.

Who was it that urged the humble and far from perfect members of the Corinthian Church to help him out by prayer, who held that his gift of thought, of utterance, of practical judgment, of spiritual power, was dependent upon their remembering him statedly in prayer, and who affirmed that, as a result of their cooperative intercession, multitudes in Corinth and elsewhere were thanking God for the blessings they had received? It was St. Paul, the missionary. The most talented member of the Apostolic group, the ablest man of his age, we find him daily, hourly, depending upon the petitions of his faithful friends.

The statement I have quoted from one of St. Paul's Corinthian letters was not an exceptional thing. You will find it paralleled in every epistle he wrote. It represents possibly the deepest anxiety of his heart. He could count upon Christ; could he count upon his fellow disciples? Once in a time of anxiety, he wrote: "Rally round me by praying to God for me." (Rom. 15:30. Moffatt.)

That is exactly the way many of our missionaries feel today. And what response do they get from the average heart, from the average church?

I am going to be bold enough to offer two practical suggestions, by way, possibly, of helping to correct this lack in the life of the Church.

I.

Let us begin with our public worship. St. Paul's appeal was to the Church as a whole. The appeal of our missionaries comes to us as organized bodies which have sent them out and which, by official declaration, stand pledged to their *support*. Let us look at that word. It is from two Latin words, *sub*—"under" and *portare*—"to carry." You support a thing when you carry it on your arms, get under it, put the strength of your body at its disposal. Such is the figure. It has come to apply primarily to support of a financial nature, and that is well. We need to use it in that way. Although we are pledged to the support of our missionaries and their work through our gifts, the plain, unvarnished fact we must face as a fellowship of churches is that we are not supporting them in any adequate way. For several years we have been falling off in our giving.

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—Our Father, grow into us the power to do all the good that we can as we pass this day, carrying Christ's spirit unto all others. *Amen.*

SATURDAY.

"There They Go."

"All ye that pass by behold and see."—Lam. 1:12.

Many a loved old friend has slipped across the line during the recent few years. Out of sight across the seas from us, there they go, underneath the sod they are placed to await the resurrection morn. One by one they pass, leaving none but God as our stay. It will be only by our hold on Him that we are enabled to keep our hold on them and their memory. Thanks to God that as we grow older we love more and God seems closer. It is wonderful to spend a whole life for Jesus.

Prayer—Our Father, in Thee we live and move and have our being. To Thee we look for abiding in the future. Forbid anything taking us away from Thee, but we would come closer to Thee till we shall abide with Thee forever. *Amen.*

SUNDAY.

"I Saw the Holy City."

"And he shewed me that great city, the holy Jerusalem descending out of heaven from God, having the glory of God."

"And the city was of pure gold, like unto clear glass.

"And I saw no temple therein: for the Lord God almighty and the lamb are the temple of it.—Rev. 21:10, 11, 18, 22.

And that is just what we have seen tonight in one of the most magnificent sunsets we ever witnessed. We are in the South Pacific, the whole western half of the dome of the sky was aglow. The lower strata formations produced by heat ray presented a shore line and a grand view of forest, fields, and landscapes. Just where the sun was setting, the shore line dipped into the sea in steep cliff formations. And a city was there—a city of mansions like jasper stone, clear as a crystal, and streets of gold. And the city glistened as of fiery gold. Even the cliffs were solid fire. Am I drawing upon my imagination? Perhaps. Yet our shipmates agree that it was true. It was most amazing to all of us.

The suggestion is heavenly. It is symbolic of the Celestial City which is the source of light and glory to all mankind. Its translucence transmits the light of life and they which are written in the Lamb's book of life shall enter therein leaving their uncleanliness this side of that beautiful city, for nothing shall enter there that defileth.

Prayer—Our Father, we pray that with an eye of faith we may walk in this life, in integrity, in purity, in sympathy, and in tenderness, and in these represent thine own attributes, till we shall reach our glory and be like Jesus our Savior. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer and the Singing Class visited our Haw River Church last Sunday afternoon and put on our program at 2:30. We are always happy to visit our Haw River Church. The writer was in business there thirty or forty years ago and was living there when the church was built. We have always held in high esteem the band of loyal and faithful members who worked and sacrificed to build the church. Their good influence seems to have been handed down to those who followed after them because it is one of the most loyal churches we have in the conference today. They are splendid people who are interested in all the departments of the church.

On Sunday evening we visited our Durham Church and put on our program at 7:30. Dr. Harrell was out of town, and Brother Perry had charge of the services. We realize that Dr. Harrell has a most excellent assistant to take charge when he is away. The church was filled to its capacity with an appreciative audience. After the service the good women of the church served the Singing Class with refreshments which they enjoyed very much. The Durham people certainly are kind and hospitable. When one visits the people there, he no longer wonders why Dr. Harrell continues to be their pastor. It is a working church, loyal to all the interests of the church.

Thanksgiving will soon be here. It is the season of the year that ought to make us all happy when we look back over the year and count one by one the blessings the Lord has given us. When the Thanksgiving offering is taken in your church for the Christian Orphanage to help feed and clothe nearly one hundred little children who are dependent on *you* for home, food, and clothes, won't you be as liberal as you possibly can. They are looking to you for food, clothing, and care. You won't fail them, will you?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 19, 1939.

Amount brought forward		$10,556.82
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wentworth	$ 782	
Christian Chapel	8.00	
Mt. Auburn	2.85	
Henderson	6.54	
Bethel	3.00	
	$	28.21
N. C. & Va. Conference:		
Belew Creek	$ 2.97	
Burlington:		
September	27.90	
October	52.76	
Mrs. John R. Foster ...	5.00	
Happy Home	5.29	
		93.92
Western N. C. Conference:		
Pleasant Cross	$ 3.09	
Pleasant Ridge	5.60	
Ether	1.85	
Seagrove	3.45	
Ramseur	9.75	
Flint Hill (M)	.52	
		24.26
Eastern Va. Conference:		
Berea, Norfolk	$ 6.00	
Spring Hill	3.35	
South Norfolk	5.00	
Old Zion	12.50	
		26.85
Valley Va. Central Conference:		
Antioch	$ 3.68	
Mayland	1.00	
		4.68
Singing Class.		
Eastern N. C. Conference:		
Henderson	$.15.00	
Liberty, Vance	16.58	
Fuller's Chapel	14.56	
		46.14
Special Offerings.		
Mr. & Mrs. Harold Barney	$ 10.00	
Cash	2.80	
Mr. Godwin	15.00	
Mr. May	3.00	
Mrs. Hamilton	36.00	
Mrs. Phillips	15.00	
		81.80
Total for week		$ 305.86
Grand total		$10,862.68

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

sengers of ambassadors of reconciliation. They bring harmony into the discorded features in human life. How badly such men and women are needed in our present world! Happy indeed is the man or nation who makes peace.

"Blessed *are* they which have been persecuted for righteousness' sake. . . . "Blessed *are* ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." The thing seems unbelieveable — that a man should be happy, or a man is pleased, when he is persecuted, when he is reviled, when men say all manner of evil against him. But, of course, Jesus adds, when men do this against you *falsely*. But the record bears Jesus out, for some of the most radiant men and women in the world have suffered for Christ. Stephen, whose face shone like an angel's while he was being stoned to death, is typical of a great host of men and women, young men and maidens who have had the courage of their convictions and who were willing to pay any price, even the price of death itself, and who died with a strange light in their eyes and a strange glow on their faces. Again and again Christians have gone out to die, their faces aglow with triumph and with songs upon their lips.

Conduct of the Citizens of the Kingdom.

Jesus said "Ye are the salt of the earth . . ." "Let us begin with this commonplace saying, *Salt keeps things from going rotten.* It sweetens, it seasons, it preserves things. In this simple and homely illustration, Jesus summed up one of the main functions of his followers, or citizens of the kingdom. Christians are the saving element in society. They keep it from going rotten. They are seasoning, savoring, saving features in the home, in business, in industry, in politics, in recreation, in every realm of social life.

"Ye are the light of the world." Light has many functions. It guides, it cheers, it heals, it cleanses, it illumines. Here again Jesus has put in a few words of one syllable another phase of the mission of his followers. They are to help to light up the universe, to guide men and women into a finer way of life, to heal the spiritual sores of the world, to bring light and cheer to those who sit in the shadow of a great darkness, and to give life itself; and, as usual, Jesus insisted that a man's religion find expression in action. Because we are the light of the world, we are to let our light shine.

HOPE MILLS CHURCH NEWS.

The First Congregational-Christian Church of Hope Mills, N. C., had communion service on Sunday night, October 2, conducted by Rev. F. C. Lester of Elon College, N. C. At the same service Miss Alice Tolar was received into the membership of the church and baptized.

After the service a business meeting was held. It was voted by the members of the church to seek admission into the Eastern North Carolina Conference, which meets at Turner's Chapel, near Sanford, N. C., in November. The three delegates elected to attend Conference are: John S. Ray, Elmer Culbreth, and Claude Smith.

MARY HENING,
Church Reporter.

The South has almost infinite unfilled needs to be met when national confidence and recovery get vigorously under way.—*B. C. Forbes.*

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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SUN'S PULPIT.

(Continued from page 13.)

We have been saying to these partners of ours, "Don't expect from us well-to-do American Christians what you need. We have too much else on our hands."

But is financial support all? Is it the principal thing? St. Paul, we gather, experienced no anxiety over finances when he knew his church members were on their knees every day with him in mind. It was the praying Philippian Church which once and again sent to him in his need. We shall not solve this problem of missionary support until we do the more vital thing—until we get under our missionaries by earnest and unremittent prayer.

Do you engage in that sort of prayer in your church? Do you consider your missionaries to be "projects," or partners? I know a church which prints the names of several missionaries on its calendar, and, according to the report of a member, not once in all the Sundays of the year are these missionaries referred to in the prayers offered from the pulpit. Undoubtedly the minister of that church is a noble, spiritually-minded man, but he just doesn't think of those missionaries of his. One dislikes to dwell upon the implications of that fact. I am confident, however, this is not a typical case. Undoubtedly many of our pastors bear our missionaries on their hearts when they lead the petitions of the congregation.

There are those who think nothing is more needed for the enrichment of worship than the restoration of intercessory prayer. The Protestant Episcopal Church provides for the matter by requiring the use of a ritual which is rich in the element of intercession and which contains beautiful collects for those engaged in the work of the Church. In many Scottish churches the old custom prevails of dividing the general prayer into two parts—the *Prayer of Thanksgiving* and the *Prayer of Intercession.* In a prominent Presbyterian church in New York, the same custom prevails, and needless to say, this church is famous for its missionary zeal. But whether by means of a special prayer or not, we must see to it that the element of intercession is given its proper place in public worship, and that the missionaries are "well remembered" before God. It is my observation that when this is done no part of the service, certainly no part of the general prayer, receives such close and sympathetic attention from the people. Our people are ready; many of them are anxious to be "helping together by prayer" those who represent them on the mission field, if the minister will only give them the chance.

God save us from becoming self-centered in our worship!

II

My other suggestion relates to our private devotions. I think every Christian shoud have a prayer-list, if not on paper, then one written on the tablets of the heart; and on this list there should be a place for the men and women who literally have obeyed the Great Command. Surely this does not need to be argued. It should be one of our highest privileges as partners with them and with their Lord.

I favor explicitness in this matter—the use of names and circumstances of life. I like that word sent out from Jerusalem by the International Missionary Council in 1928, closing with an appeal for definiteness in prayer: "Since God has called us to share in his creative power, and since our desire is an element in the creation of the world tomorrow, and since his continual challenge to us is 'Desire of me'—'What wilt thou?'—it is our duty to formulate our specific desires."

Whether or not our churches are moved to give larger place to prayer for missions and missionaries, as *individual Christians* we can save the day by following a course which includes in its sweep the entire missionary body at home and abroad. To a large extent the bringing about of a revival of prayer is in our hands.

God save us from selfishness in our prayers!

The subject has a broader application. It suggests the solution of the deepest need of the Church. The consensus among thoughtful observers is that our Protestant churches just now are in precarious position. At the very time when they are called upon to face the secularistic wave which is sweeping over the world, they find themselves uncertain in their thinking and lacking in the convictions and loyalties which arise from vital Christian experience. No massing of statistics or wishful interpretation of painful facts can blind our eyes to the gravity of the situation. The problem is too vast for discussion—even for statement—here, but let me close this appeal for prayer made from the missionary angle, by a quotation from a recent book by Dr. W. E. Orchard, the distinguished Congregational preacher of London. In his "The Present Crisis of Religion," Dr. Orchard reaches this searching conclusion: "Nothing," he says, "can be done for our generation until its overvaluation of externals is redressed by a discovery and higher estimate of the interior values which mystical experience can reveal. Only those who have appreciated, even if merely the more accessible treasurers of prayer, can imagine the peace, the joy, and the strength that is here laid up for all who will pay the price."

(NOTE: Dr. Patton died August 17, 1939. Editor.)

"You may never reach perfection, but if you keep on reaching for it some day it will reach you."

A Minister's Prayer for Himself

By CLARENCE A. VINCENT, D. D.

Emerson once wrote, "What you are speaks so loudly that I cannot hear what you say." I am deeply concerned with what the minister of my church is. Other things are important, but the most important is his example.

Example.

Is he sincerely loyal to Jesus Christ. You must not expect him to be perfect, for he is human as you are. But is he sincerely trying to live as Jesus did? Is he unselfish, or does he seek his own? Does he seek first the kingdom of God? Is it his passion to minister wisely to his people, or does he expect them to minister to him? Is he cheerful? Optimistic? Or is he fault-finding and pessimistic? Is he a pulpit scold, or a messenger of cheer? I pray above everything else that he may be an honest, sincere, though incomplete, pattern of the Master.

"Example is always more efficacious than precept."

Appreciation.

I also want him to appreciate the good qualities, the burdens, the struggles and the needs of the congregation. I pray for him a genuine sympathy and a quick sight for opportunities to help his people. I wish that all would feel free to come to him for help and advice. He should not pry into difficulties, but share in sympathy and suggestion. In twenty visitors who came to a minister's study one afternoon, three stand out in memory: A young man who had started on a voluptuous life. The minister shocked him and at least prayed with him. It changed his life. He united with the church, married a beautiful girl, and has been a worthy husband and father. A wife and husband, about to separate. A searching talk and a prayer, and a united family. A drunkard came in despair. The minister walked him around the streets until he was sober, went with him to his home, and with his family kneeling with them, prayed. The result, a steady and valuable man and citizen.

Christian love

"Is the secret sympathy
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind."

Sermons.

I pray for the pastor of my church that he, in these tragic days, may preach the "Changeless messages of the Church." Paul wrote, "It pleased God by the foolishness of preaching to save them that believe." Not foolish preaching, I fear there is too much of that kind, but the foolishness of preaching. To trust to unseen forces—faith and love, kindness and justice—in the presence of greed, to speak such spiritual and moral and social realities in the noise of belching cannons, seems futile, but it is in this way that wrong is uprooted and right becomes the life of humanity. Christ crucified, risen, and alive evermore to give power to his followers and to make effective their deeds and messages is the hope of civilization. "God is love," Jesus saves from sin "and is the light and life of the world," the New Testament as the thoroughly tested record of the life and teachings of Jesus and his immediate disciples, the cooperation of the all-Christian forces in world work, a government of the people, for the people, and by the people, religious and civil freedom, free schools, the final triumph of the kingdom of God and a heaven of love and active service—these are the things that it is important to preach.

Courage.

I pray for my minister that he may have courage to follow Jesus, to proclaim these essentials, and to face the problems of the world and the needs of his congregation unflinchingly. Thus will he help you by his example and teaching to face life valiantly and cheerfully.

Myself.

The minister for whom I pray is **myself.**

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, OCTOBER 26, 1939. No. 43.

Suggestions for Prayer on Reformation Sunday, October 29, 1939

The meaning of the day for all the churches whose traditional or spiritual history stems from Europe makes it eminently fitting to make it one of special consideration of the critical situation of the Christian Churches of Europe.

Let us remember in private prayer as well as in public worship the profound anxiety and distress into which millions of our fellow-Christians in Europe are now plunged, Catholic and Orthodox as well as Evangelical.

Since prayer may be the only way in which we can speak to the Christians of Germany, Czechoslovakia, Poland and Russia—let us intercede for them and for those who govern over them.

Scattered throughout the Continent are small evangelical fellowships not yet strong enough to stand alone. Some can be reached by our help if we are but willing to give it, others can be reached only through intercession. Let us pray that their witness may not be lost to us, that they be comforted and strengthened and that the day of their complete liberation may come.

The Protestants of France are a steadfast and heroic minority who are again facing an overwhelming task with lowered manpower and depreciated resources. No Christian fellowship looks back upon a nobler history. The influence of the million Hugenots of France has reached to the ends of the earth. In praying that God may protect and preserve them, we are praying for the preservation of a heritage which is in great measure part of our own.

We should not forget to mention in our prayers the Waldensian Church of Italy, the forerunner of all the evangelical churches, one of the great martyr churches of religious history, looking forward courageously to a future overcast by doubt and uneasiness.

Let us keep in mind the tragic fact that of all the religious groups affected by the war, none will feel the ruthlessness of oppression more quickly than the Jews, whose spiritual heritage underlines our own.—Central Bureau for Relief of Evangelical Churches of Europe.

OUR WORK AND WORKERS

Rev. W. J. Andes is to be the preacher at the Elon College Community Church on next Sunday.

The Eastern Virginia Conference will be in session at the South Norfolk Christian Church on Wednesday, Thursday and Friday of next week.

Our Richmond Church was filled to capacity on last Friday when the women of Eastern Virginia met to make their reports and to plan for the year.

Rev. J. F. Morgan and his people at Rosemont say that Rev. John H. Knight is a good preacher. The Rev. Mr. Knight recently conducted revival services in the Rosemont Church.

A hundred and twenty people from Norfolk and vicinity went to the Eastern Virginia Woman's Missionary Conference in Richmond last week by chartered busses. Dr. Hardcastle is said to have been a charming conductor.

Rev. and Mrs. F. C. Lester are this week attending the 130th Annual Session of the American Board of Commissioners for Foreign Missions in St. Louis, Mo. Mr. Lester is a member of the Prudential Committee of that Board.

Civic leaders of Burlington, N. C., are sponsoring a campaign for the Elon College Golden Anniversary. There is to be a parade in that city next Saturday morning. All alumni and friends of the college are invited to join in the march.

Rev. John R. Chapman, pastor of the Asheville (N. C.) Congregational Church has accepted a call in Massachusetts. He will begin his new work November 1. We regret to lose him in the Southern Convention where he has made many friends.

A Congregational-Christian Church is to be organized at Asheboro, N. C., on next Sunday morning at eleven o'clock in the Park Street School building. Rev. A. Lanson Granger, Jr., is the pastor of this group. All who are interested in this church are invited to be present for the organizational service.

WINSTON-SALEM.

It was our pleasure to have with us in a week's meeting at Winston-Salem the Rev. Robert Lee House, Portsmouth, Va. The pastor began the meetings on the second Sunday night and Rev. Mr. House arrived for the meeting on Monday night. The audience was small to begin with but it increased in interest and attendance with every service held. Mr. House won the hearts of our people from the start with his fearless, practical and Biblical messages. Not one word of criticism was heard about his sermons or methods of conducting the services. The church was stirred to action, not being merely pleased with the sermons. A meeting of personal workers was held on Wednesday night. The pastor had prepared a list of prospective members which was added to by the workers. Assignments were made of the prospects not merely to last during the meeting but to be continued, if not won, after the close of the meeting.

Rev. House also conducted morning devotions each morning over Station WSJS. These messages served not only to advertise the meetings but many favorable comments were made about these broadcasts. The consecrations made during the meeting were significant and hopeful of much renewed interest. Much encouragement was received from the many visits made by the pastor and Brother House. One person confessed Christ and will be received into church the coming Sunday. We are confident of still further results from this meeting with the follow-up work that will be carried on by the pastor and personal workers. We can heartily commend Brother House as a sane, forceful and practical evangelistic preacher.

W. M. Jay, *Pastor.*

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of November 29, 1939.

Regarding Justice.

Sun.—Thou Shalt Not—Exodus 23: 1-8.
Mon.—In Righteousness Thou Shalt—Lev. 19: 13-15.
Tues.—No More; No Less—Deut. 25: 1-4.
Wed.—Hear the Word of the Lord—Jer. 22: 1-4.
Thurs.—The Lord Approveth Not—Lam. 3: 22-36.
Fri.—The Lord Is His Name—Amos 5: 4-12.
Sat.—They That Asketh for Reward—Micah 7: 1-7.

JOIN WITH US IN READING THE BIBLE.

CHINA MISSIONARY TO SPEAK.

Often the rattle of machine guns, the roar of cannon and the bark of rifles sounded as Dr. Samuel H. Leger, just back from Peiping, North China, went about his work under the American Board of Foreign Missions as a specialist in religious education and rural church work.

In Fenchow, North China, Dr. Leger went through air raids and the taking of the city by the Japanese army. He worked in establishing refugee camps for women and children on the mission compound. There were 1,200 refugees with 400 more in the Fenchow Mission Hospital. In addition he helped promote literacy classes, Bible classes, and other educational projects to help the refugees.

Later, on leaving Shansi, Dr. Leger, as Secretary of Religious Education under the North China Kung Li Hui (our denominational group), did religious education work throughout North China Congregational - Christian circles. "It was our lot to live and see and try to help in one of the major tragedies of our century," he says. In the spring Dr. Leger was asked to give a series of lectures on the rural church, rural sociology and rural construction at Fukien Christian University, formerly of Foochow but now in Shaowu.

For several years Dr. Leger was Secretary of Religious Education under the Church of Christ in China with headquarters in Shanghai. He has a grasp of the problems in the rural church among students and among Chinese Christian laymen and lay women such as few men possess. He speaks Chinese fluently and has lived close to the people during his country tours.

Dr. Leger was born in Kansas and is an alumnus of Washburn College with an M. A. and Ph. D. from Columbia University and a B. D. from Union Seminary. He enlisted for service in China in 1917 and has worked in Foochow, Shanghai, Peiping and Tientsin. Because he has traveled so widely and has been on the spot when things have happened during the past ten years, Dr. Leger is particularly well able to bring an up-to-date message and to interpret it sympathetically.

Dr. Leger is to speak at all of our Conferences.

ALL ARE NEEDED.

"That man is not fit to hold office in the church." "That woman talks too much to be a good member of the church." "That organization is no good."

Such statements can sometimes be heard here and there among church people. Of course no one is ever perfect, and certainly organizations are imperfect. But the fact still remains that the church is big enough to use people of many varieties, and even blundering organizations may aid the coming of the Kingdom of righteousness.

There is so much that needs to be done for the benefit of the world today that all who will do anything whatever to aid the work of the church are badly needed. There is room for all who believe in the Christ and are willing to serve him in any way whatsoever. All of us are not enough.

In our church we need to make many adjustments in organization so the work can move forward more smoothly. But that certainly does not mean that any part of the body should be discarded. All of it can contribute to the success of the work.

There are far too many denominations of those who claim to be Christian. We welcome the merging of denominational groups and the modern use of the word "ecumenical" (universal) in connection with the church. But if some people can express their religion through ceremonies while others find religion at its best when they become hysterical, then let each in his own way worship the holy God who made us all. There are not enough to render honor to His holy name.

Jesus would not let the disciples destroy those who would not follow with them. On the contrary he welcomed any service which non-conformists might render. "He that is not against us, is for us."

"HOLD THAT LINE."

Those who attend football games are familiar with that saying. When one team is pushing steadily down the field towards the goal posts, the cheering section of the team on the defensive breaks into a steady sing-song: "Hold that line, hold that line, hold that line." And quite often this rhythmic determination going from hundreds on the side lines takes hold of the players, and they do hold the line; they may even push the opponents backwards.

The time has come in our mission work that those who are not members of the Board should join in that steady, rhythmic, determined refrain: "Hold that line." For ten years we have been on the defensive. We have called home hundreds of missionaries. We have closed schools and left young struggling churches standing helpless and alone. We have reduced the salary of missionaries, and reduced the other aids given them. The frontier of our church has been steadily pushed back towards the home base. Even now when opportunities for service have multiplied many fold we still are on the defensive.

The American Board meeting in St. Louis, Mo., this week faces the necessity of further reductions in its work. To some of us it seems that to curtail further simply means defeat.

The income for the Mission Board of the Southern Convention was slightly less the past year than it was the year before. Most of the difference was from the incomes of Woman's Missionary Societies. The total loss was but little, but it shows the direction in which we are going. There must be some new stimulus, some new vision, some new enthusiasm.

As I write there seems to come to me the steady throb of a thousand voices of men, women, and young people saying to those responsible for our missionary work: "Hold that line, hold that line, hold that line."

It is now time for us to move forward. We can, we should, and we will. One way to do it is for every Sunday school, every church, and every young people's society to begin planning and giving right now for the world-wide program of the church. Of course the missionary societies will plan for an increase the coming year because of the increased needs.

LAST CALL FOR EASTERN VIRGINIA CHURCHES.

When the next issue of this paper comes from the press the Eastern Virginia Conference of Congregational and Christian Churches will be in session at South Norfolk Christian Church. It will be too late then to ask the churches to give the final touch to the report, to be sure that all funds are sent in for the support of our work as requested, and that all delegates and many other interested people attend the sessions of Conference. That urgent request is now made.

The Conference sessions will be worth attending. Business of much importance will be transacted. The reports will show our weakness and strength. Many of the leaders of the Conference will be heard with pleasure and profit. Dr. Samuel Leger will be there to give recent news of our work in China. Two young ministers are to be ordained. The young people will share in the program. All who can reasonably do so should be among those present.

Last call for the Eastern Virginia Conference for 1939. All pastors present, all churches reported and represented by delegates, all apportionments paid in full! This is the kind of a Conference Eastern Virginia can be.

DON'T FORGET THE "SUN."

Each church has been asked to secure a certain number of paid up subscriptions to "The Christian Sun." This is the only thing that the Conference asks the churches to do directly for their own members. Will your church bless your church by making your church a reading church?

CONTRIBUTIONS

SUFFOLK LETTER.

The pastors and laymen of the Eastern Virginia Conference are looking forward to the meeting of the next session at South Norfolk Christian Church, Wednesday to Friday, November 1-3, 1939. Pastors, church secretaries and standing committees are busy putting the finishing touches on their reports. Reports to the Annual Conference are very important and should be given very careful consideration. All reports should be typewritten if possible. Letter size paper should be used and duplicate copies of all reports of committees should be filed with the Conference secretary.

Out of more than twenty-five years experience as Conference secretary, this writer can emphasize the importance of neatness and accuracy in preparing church reports, showing the statistics for the past year. Statistics should be carefully tabulated and the addition should be accurate, showing correct totals. Every church secretary is furnished two report blanks, one for filing and the other to be sent to Conference. If the local secretary does not wish to file a duplicate copy, the extra blank makes it possible to have a neat copy for submitting to Conference, if for any reason, one blank is blotted or spoiled.

Attendance upon the sessions of Conference (all of them if you please) should be the aim of every pastor and delegate. Ministers and delegates should be in place when the first session is called to order. And it is a good rule to be on hand when the benediction is pronounced at the closing session. Sickness or death should be the only excuse for any minister to be absent from any session of his Conference. Other engagements should be deferred or cancelled. "November 1-3 is the time for my Annual Conference at South Norfolk, and I should be there, the Lord willing"—that is the attitude members of Conference should take in this matter.

The Conference in North Carolina will meet in November. The above statements should apply to every Conference within the Southern Convention. The Annual Conference is the most effective means of promoting the various agencies of the church. The Southern Convention in recent years has taken over, or attempted to take over, much of the work that should be done through the Annual Conference. The pastor is the key man to any promotional work in the local church. Executive officers may send out tons of printed and mimeographed matter, but much of it will never become effective unless, and until, the local pastor is enlisted in active support of the various church enterprises. The personal touch, in any program is the best method of approach. No minister can afford to miss any opportunity for personal fellowship with the other members of the Annual Conference.

In the Annual Conference opportunity should be afforded for helpful counsel and full discussion of church problems. But it should be a mountain-top experience, rich in spiritual fellowship for all who attend. There is a time and a place for argument and general discussion when presented in the spirit of Christ. But above all this ministers who have been struggling with their tasks for a year need a season of relaxation and spiritual invigoration. It will be a rich treat for all who come under the influence of such a Conference. The Eastern Virginia Conference should set a high standard in spiritual excellence in the next session at South Norfolk. Do not miss this session.

I. W. Johnson.

ELON COLLEGE GOLDEN ANNIVERSARY CAMPAIGN.

The Alamance County section of our campaign is getting under way in real earnest. Two weeks ago the Burlington Chamber of Commerce voted to cooperate with the college in endeavoring to raise $50,000 within Alamance County as its share of the present indebtedness of Elon College of $134,000. The Chamber of Commerce voted to make this campaign one of its major projects for the year. The organization is being completed this week. Solicitations will begin as soon as the organization is completed. Mr. H. H. Dillard is General Chairman; the Chamber of Commerce serves as Secretary and general clearing house for the campaign; Mr. R. W. Barnwell of Barnwell Brothers Trucking Company is treasurer; Mr. Jack Austin, motion picture director of Burlington, is chairman of the publicity committee; Dr. James H. Lightbourne of Burlington is chairman of the speakers committee; and Mr. G. C. Somers of Somers & Garrison Real Estate and Insurance Co. is chairman of the initial gifts committee.

Forty-seven of the leading business men of Burlington and vicinity have agreed to serve on the initial gifts committee. Nearly two hundred citizens of Burlington and Alamance County have agreed to serve on the general committee, which means that more than two hundred responsible citizens of Alamance County have agreed to give their time and service in an effort to serve Elon College that the institution may be cleared of its debts. This means much to the campaign and is most heartening to all who are interested in the same.

The executive committee and the initial gifts committee will hold a joint meeting Tuesday evening, October 24, at seven o'clock. Dr. Howard E. Rondthaler, President of Salem College will be the speaker. A joint meeting of the executive committee, the initial gifts committee, and the general committee will be held at Elon College, Thursday evening, October 26, at seven o'clock. The faculty, student body, and alumni will stage a parade through the main streets of Burlington on Saturday morning at ten o'clock. Following these meetings and demonstrations, the workers will begin the canvass. We hope to complete this canvass within ten to fifteen days.

The campaign is beginning in earnest as it should. I am confident that the county will raise the goal set. I am equally confident that the church, alumni, and friends outside the county will be able to raise the remaining $84,000 which will clear the college of its debts. The administration is most grateful for the interest and cooperation upon the part of our friends in Alamance County and elsewhere. We have the opportunity of clearing our college of its debts, and I am sure that we will all be delighted to take advantage of this opportunity that our dreams for years may really come true. Make sure that you do your part, and your neighbor will do his.

L. E. Smith.

FELLOWSHIP MEETING.

The Upper Alamance Fellowship of Christian Churches will meet with the Shallow Ford Church, Sunday, October 29, at 3 o'clock.

The afternoon program will be in charge of Mrs. Jerry Strader. The subject will be "Missions." Mrs. Walter Sellars and Miss Dorothy Sutton will be the speakers for the afternoon.

At 5:30 a picnic supper will be served.

At 6:45 pictures of our mountain work will be shown, and a talk by Rev. B. J. Earp.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

SIXTY-NINTH ANNUAL SESSION, BROWN'S CHAPEL (Near Hemp, N. C.) NOVEMBER 8-9, 1939.

Wednesday—November 8, 1939.

Morning Session.

10:00 Call to Order by President, Rev. E. Carl Brady.
Song Service—Jason Moore, leader.
Devotional Service—Dr. G. O. Lankford.
Welcome—H. B. Saunders.
Response—Rev. J. U. Fogleman.
Enrollment of Ministers and Delegates.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual Sermon—Rev. E. Carl Brady.
Communion Service—Rev. J. L. Foster.
Adjournment for Lunch.

Afternoon Session.

1:30 Call to Order.
Song Service.
Devotional Service—Rev. A. Lanson Granger.
Report of Nominating Committee.
Ministerial and Church Reports.
Report on Sunday School and Christian Endeavor—Geo. T. Gunter.
Report of Committee on Education—Dr. G. O. Lankford.
Address—Dr. L. E. Smith.
Report of Committee on Religious Literature—Rev. G. M. Tally.
Address—Rev. F. C. Lester.
Adjournment.

Evening Session.

7:00 Program by Pilgrim Fellowship—Sybrant Pell, President, presiding.

Thursday—November 9, 1939.

Morning Session.

9:30 Call to Order.
Song Service.
Devotional Service—Rev. B. H. Lowdermilk.
Reading of Minutes.
Report of Committee on Social Service—Rev. A. L. Lucas.
Report of Committee on Ministerial and Church Ethics—Rev. T. J. Green.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Dr. Samuel H. Leger of North China.
Report of Woman's Missionary Conference—Mrs. Hugh R. York.
Address—C. D. Johnston, Superintendent of Christian Orphanage.
Report of Committee on Superannuation—Rev. J. Q. Pugh.
Adjournment for Lunch.

Afternoon Session.

1:30 Call to Order.
Song Service.
Devotional Service—Rev. W. C. Martin.
Report on Home Missions—Rev. T. J. Green.
Address—Dr. Samuel H. Leger.
Report on Evangelism—Rev. H. V. Cox.
Report of Committee on Apportionments—Cyrus Shoffner.
Report of Treasurer—W. H. Freeman.
Report of Special Committees.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

ONE HUNDRED AND FOURTEENTH ANNUAL SESSION. BETHLEHEM CHRISTIAN CHURCH, ALTAMAHAW, NORTH CAROLINA, NOVEMBER 14-16, 1939.

Tuesday—November 14, 1939.

Morning Session.

10:00 Conference Called to Order by Rev. W. E. Wisseman, President.
Worship Service—Rev. G. C. Crutchfield.
10:20 Roll Call of Ministers and Churches.
10:40 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
11:00 Annual Conference Address—Rev. W. E. Wisseman.
11:25 Report of Committee on Ministerial Ethics—Rev. J. F. Apple, Chairman.
Discussion and Vote on Report.
11:45 Announcements.
11:50 Address by Dr. Erwin L. Shaver, Boston, Mass.
12:30 Adjournment for Lunch.

Afternoon Session.

1:45 Conference Called to Order.
Hymn—Led by Rev. J. L. Neese.
Prayer—Dr. W. M. Jay.
1:50 Report of Committee on Evangelism—Rev. G. C. Crutchfield, Chairman.
Discussion and Vote on Report.
2:20 Report of Committee on Religious Literature—Rev. W. M. Stevens, Chairman.
Discussion led by Dr. Erwin L. Shaver.
Vote on Report.
3:00 Christian Orphanage Program—Mr. Chas. D. Johnston, Superintendent.
3:30 Address by Dr. Samuel H. Leger, Missionary to North China.
4:00 Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Worship Service—Dr. D. J. Bowden.
Sermon—Rev. J. Howard Smith.

Wednesday—November 15, 1939.

Morning Session.

9:30 Conference Called to Order.
Worship Service—Rev. W. M. Stevens.
9:45 Reading of Minutes and Enrollment of Delegates.
9:55 Report of Committee on Conference Apportionments—Dr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
10:05 Report of Committee on Stewardship—Rev. D. M. Spence, Chairman.
Discussion and Vote on Report.
10:20 Report of Committee on Religious Education — Dr. D. J. Bowden, Chairman.
Address: "Program of Progress"—Dr. E. L. Shaver.
Discussion and Vote on Report.
11:00 Report of Nominating Committee.
11:10 Report of Committee on Foreign Missions—Dr. W. M. Jay, Chairman.
Report of Woman's Conference—Mrs. J. H. Lightbourne, President.
Address—Dr. Samuel H. Leger.
Discussion and Vote on Report.
12:25 Announcements.
12:30 Adjournment for Lunch.

Afternoon Session.

1:45 Conference Called to Order.
Hymn—Rev. J. L. Neese.
Prayer—Rev. B. J. Earp.
1:50 Report on Churches—Rev. F. C. Lester.
2:20 Report of Home Mission Board—Dr. J. H. Lightbourne, Chairman.
Discussion an Vote on Report.
3:10 Report of Committee on Education—Dr. S. C. Harrell, Chairman.
Address: "Elon College"—Dr. L. E. Smith.
Discussion of that report dealing with Elon College.
Discussion of that report dealing with ministerial personnel.
Vote on Report.
4:00 Announcements and Adjournment.

Evening Session.

7:30 Worship Service Conducted by Pilgrim Fellowship.
Presentation of Pilgrim Fellowship Work.
Address—By Rev. Samuel H. Leger.

Thursday—November 16, 1939.

Morning Session.

9:30 Conference Called to Order.
Worship Service—Rev. J. H. Lightbourne.
9:45 Reading of Minutes.
9:55 Report of Committee on Moral Reform — Rev. J. Howard Smith, Chairman.
Discussion and Vote on Report.
10:15 Report of Committee on Superannuation—Rev. C. E. Newman, Chairman.
Discussion and Vote on Report.
10:35 Report of Committee on Resolutions.
Report of Collectors.
Report of Auditing Committee.
Report of other Special Committees.
11:15 Miscellaneous Business.
11:30 Closing Service.
12:00 Final Adjournment.

FIFTH SUNDAY MEETING OF DAN RIVER DISTRICT.

The Fifth Sunday Meeting of the Dan River District will be held October 29, 1939, at Liberty Church, Nathali, Va., Rev. C. E. Newman, pastor.

The program will be as follows:

2:00 District Meeting Called to Order by President Rev. B. J. Earp.
Song Service by Liberty Choir.
Prayer—Rev. C. E. Newman.
Words of Welcome—Miss Margaret Tuck.
Response—W. L. Taylor, Semora, N. C.
Program by Christian Orphanage Singing Class—"Living at Our Best."
Roll Call—Churches, ministers, Sunday school superintendents.
Presentation of Banner to school having largest attendance.
Business.
"Standards of Teaching"—Rev. J. Howard Smith, Lynchburg, Va.

C. E. Newman,
Avis Dunn,
B. J. Earp,
Program Committee.

A TRIP TO THE HILLS.

Recently the pastor of the mountain churches was accompanied by his daughter, Jo Earp, and by Florence Smith and Vera Gerringer to these mission points. It was indeed a rare treat and an educational experience—the trip alone was well worth the time, not to mention the scenes and realities which so vividly imprint themselves upon one's mind and heart.

We had favorable weather on our trip going and enjoyed several calls with the pastor. Everywhere we were cordially received. We stopped on one of the hilltops to visit the grave of one who perhaps has contributed more by her Christian life and her influence for good toward the success of the mission than any other one person. I have reference to the late Victoria Edwards. The marker presented by friends of the Southern Convention, is a fitting memorial to her and her unwavering faith in him.

Sunday greeted us with cool, rainy weather. It seemed that one could reach out and almost touch the white, fleecy clouds as they sailed across the rugged mountain tops. Attendance was fair; those present received spiritual guidance in an appeciative manner. The influence of the workers in the hills will live on; and, coupled with the all-inspiring work of a crucified Savior, who can dare doubt the results?

During the progress of the service at Elk's Spur we were happily surprised by the arrival of the Junior class of Ingram Church, along with Mrs. G. C. Satterfield, their teacher, and Mr. Satterfield. At the end of the service, Mrs. Satterfield, in behalf of her class, presented a lovely communion plate matching the trays which had previously been presented to the mountain churches by Mr. L. E. Carlton. The pastor formally accepted the gift for the mission and introduced the visitors.

A delightful picnic lunch and social hour was enjoyed at the parsonage before accompanying the pastor to further services.

Apparently there is less interest shown at Ivy Hill than either of the other churches. There is no church building here, but services are held in Ivy Hill School. To one who has never visited the hills, it is impossible for me to try to convey the intangible *something* which gets next to one. No, everything is *not* beautiful—we ran face to face into utter poverty, greed, unhappiness, un-Christian ways. There are wonderful possibilities in the hills, if we only have faith to see them!

There seems to be much interest at Rocky Ford. It evidently has the most members. There we found people anxious to hear his word taught. The pastor and people covet our prayers and whole-hearted cooperation. If we as church members could sincerely pray with the Psalmist, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" what a difference there would be in his church and his world!

VERA GERRINGER.

ALABAMA CHURCH HAS SUCCESSFUL YEAR.

The membership of the church has undergone a slight gain. The church has lost three members—two by death and one by letter. Twelve members were gained making a total membership of 382.

The church comes to the end of the year without debts. The church has paid its conference apportionment, pastor's salary, building improvements, and all other current expenses for the year. The total value of church property at present is $18,500.00.

The first unit of a set of plans for completely remodeling the church building has just been finished. During the past six weeks the pastor and the men of the church have remodeled the entire front of the place of worship. The pulpit has been torn away in part and a curved front built of beautiful grained wood stained to match the furniture of the church. The choir loft has also been rebuilt with an elevation for the chairs, and an arrangement of the ceiling curved and concealing the lights.

Eighteen very nice choir chairs have been installed. A modernistically designed piano contributes to the plan to make this place of worship more beautiful.

The church has more than sixty subscribers to *Down South News* and a number of subscribers to THE CHRISTIAN SUN.

The Sunday school report is also encouraging. There are twelve classes with a total enrollment of 200. There are twenty-four officers and teachers. The total Sunday school offering for the year was $203.42

The Sunday School Council has had regular meetings to discuss plans for conducting the school. One new class, composed of boys, has been organized.

A Vacation Bible School sponsored by the Sunday school and conducted by our teachers enrolled 135 children this summer. Miss Marguerite Davison, extension worker for this area, conducted a teacher training class for our teachers and officers this summer with a total of twenty in attendance.

The Primary Department has been reorganized with Miss Hassie Grey as superintendent. An extra piano has been secured for this department.

The men's and women's classes have raised a substantial amount which has been dedicated to the purpose of building a boys classroom in the basement of the church.

The young people's class has bought and paid for the eighteen choir chairs which add so much to the appearance of the church. This class has also contributed to the purchase of the new piano and for other causes in the church.

Rev. Lawrence L. Stanley was unanimously re-elected as pastor of our church for the coming year.

ARTHUR H. DAILEY.

HAPPY HOME.

At the October meeting of the Missionary Society of Happy Home Church, Rev. and Mrs. F. C. Lester were visitors. Rev. Mr. Lester brought to us some of the situations on the mission field, and explained where a portion of the dime we drop in each month goes. He used a map in pointing out the different places. Being a newly organized group, we found this to be very educational. Both he and Mrs. Lester urged us to attend the North Carolina Woman's Missionary Conference at Ingram, Va., October 10.

Nine of our members attended the Conference. After hearing Miss Seabury and other good speakers, we have caught a clearer vision of the task before us. We feel that already it has enrichened our Christian lives to do our bit to help to make our Congregational-Christian religious efforts world-wide, thus helping to promote peace in other lands.

Under the direction of our pastor, Rev. W. J. Andes, the young people have formed an organization. A new class has also been organized in the Sunday school. It is composed of young people of high school age. Miss Ruth Stephens is the teacher.

It has dawned upon us that as in life, so in the church, the busier we are, the happier we may be.

The Singing Class from the Elon Orphanage will sing at Happy Home on Sunday night, October 29.

REPORTER.

"Democracy means not 'I am as good as you are,' but 'You are as good as I am.'"

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Paul Kinston is one of three children. He has a brother and sister older than he is. They were children of tenant farmers and not blessed with a great deal of this world's goods. Paul lost his father and mother and he and his brother and sister were left alone in the world with no home. They were sent to live with an aunt who took them in. But soon after they were located there her mule had a stroke and the aunt was no longer able to care for them. Friends appealed to the Christian Orphanage to take them.

If Paul had come to your home and asked you for shelter and something to eat, do you think you could have turned him away. Look at his little innocent face. Solemn as a judge. Then, too, Paul is a fine little fellow. He is universally loved by the entire orphanage family. His little brother and sister are fine, too.

Are you glad that the Congregational-Christian denomination has a home for little children like Paul and his brother and sister. Then, doesn't it make you happy to have an opportunity to give something through your church or Sunday school? Or, if you wish, you can mail us a check, as a personal gift—to help give Paul a chance.

Thanksgiving will soon be here. It is a time we should all feel free-hearted and be willing to give, that children who are dependent and homeless, may have a chance as other boys and girls. Open your heart at Thanksgiving and be liberal when the Thanksgiving offering is taken in your church.

Our financial report this week carries us over the eleventh rung in our financial ladder. We still have $8,673.73 to raise and just two months to raise it. Will you be liberal-hearted and faithful, and see that we reach our goal?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 26, 1939.

Amount brought forward $10,862.68

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Pleasant Union	$ 8.00	
Youngsville	2.00	
Amelia	1.00	
Wake Chapel	8.55	
		$ 19.55

N. C. & Va. Conference:

Mt. Zion	$ 23.00	
Durham, July through Oct.	53.70	
Reidsville	8.00	
		84.70

Western N. C. Conference:

Antioch (R)	$ .70	
Zion	2.24	
Park's Cross Roads	7.50	
		10.44

Eastern Va. Conference:

Elm Avenue Ladies Aid Society	$ 15.00	
Union (Southampton)	4.95	
Oakland	10.00	
Windsor	16.16	
Cypress Chapel	5.00	
Ocean View	10.00	
Johnson's Grove	3.11	
Isle of Wight Ladies Bible Class	2.50	
		66.72

Valley Va. Central Conference:

Leaksville	$ 4.48	
Winchester	5.54	
Newport	4.05	
Ivor	2.95	
Wood's Chapel	.81	
		17.83

PAUL KINSTON.

Ala. Conference:

Roanoke	$ 1.23	
Bethany	.94	
		2.17

Singing Class.

N. C. & Va. Conference:

Durham	$ 38.36	
Haw River	9.32	
		47.68

Special Offerings.

Cash from farm	$ 29.25	
Mrs. Dalton	6.25	
Mr. May	3.00	
Mrs. J. H. Massey	25.00	
M. B. Smith, Jr., Gdn.	75.00	
Paul Carpenter, Tifton, Ga.	1.00	
Montgomery County	60.00	
Mr. Godwin	15.00	
		214.50

Total for week	$ 463.59
Grand total	$11,326.27

We are wont to sneer at the dreamer and the visionary, yet some dream and some vision underlie all progress. —*Advance.*

TENTH ANNUAL MEETING OF ALABAMA CONFERENCE.

WEDDING ANNIVERSARY NOTICE.

Church delegates meet October 27, 28, 29, 1939, at Lineville New Harmony Christian Church to celebrate the union of the Christian Churches and the Congregational Churches in Alabama. The wedding occurred at Noon Day Christian Church near Wedowee in 1930. Let all come to this important occasion with desire and prayer for the blessing of the Head of the Church upon this joining together of followers of Christ! The leaders of the meeting are: Rev. H. M. Gray, moderator; Rev. G. D. Hunt, vice-moderator; Rev. J. P. Bean, host pastor.

THEME:

"Good and Pleasant Unity"—(Ps. 133: 1-3).

PROGRAM.

Friday—October 27, 1939.

Evening Session.

7:00 Song Service—Rev. M. L. Thrasher.
Welcome—Rev. J. P. Bean.
Response—Rev. C. T. Lunsford.
Sermon—Dr. John B. Gonzales.

Saturday—October 8, 1939.

Morning Session.

8:30 Devotional Service—Mrs. Peter Doherty.
Reports:
North Association — Rev. M. L. Thrasher.
Central Association—Rev. Robert Lee Fields.
East Association—Secretary H. P. Beaird.
South Association—Rev. A. Calvin Nelson.
West Florida Association—Rev. I. Alva Hart.
Thorsby Institute—Principal Helen Jenkins.
Southern Union College—President Ross Ensminger.
Men's Work—Mr. J. J. Carter.
Women's Work — Associate Presidents and Mrs. F. P. Ensminger.
Young People's Work—Miss Marguerite Davison.
Sentence Reports of Happenings in Local Churches.
Sermon—Rev. John Dollar.

Afternoon Session.

1:30 Women's Meeting at Shady Grove Christian Church—Mrs. F. P. Ensminger and Miss Vera VanCleave.

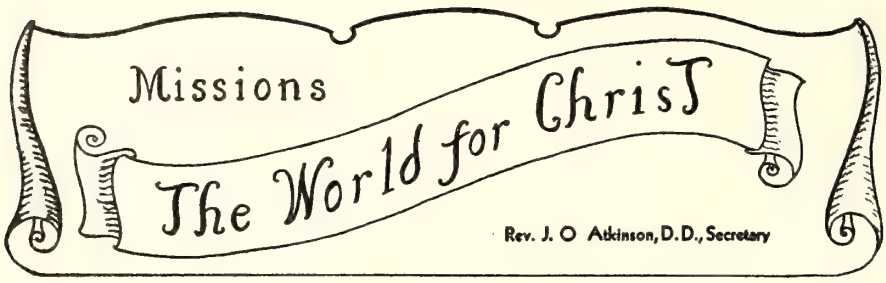
1:30 Young People's Conference at Spring Hill Christian Church—Miss Davison.

1:30 Conference Session at New Harmony Church:
Round Table Discussion on Evangelism; pastoral visiting; tithing; training young people; "Down South News;" "The Christian Sun;" grouping of churches; pastors' retreats; etc., led by Dr. F. P. Ensminger.

4:00 Election of officers, closing business.

7:00 A series of presentations of Bible, missionary, and socially helpful dramatic scenes presented by church and young people's groups,

(Continued on page 11.)



A REAL NEED.

We are hearing much about the need to get people to attend church these days. We are told that if one-fourth of the church membership is present at any regular service it is about the average. There is another side to this picture. There is a real need for consecrated preachers, pastors who are willing to consecrate their efforts and their time to the ministry. We have churches now that are demanding the services of consecrated ministers, but it seems that they are not to be found easily. It would seem that the ministry would appeal and while it is gratifying that many of our young ministers are better preparing themselves by taking post graduate work in Divinity Schools the demand is greater than the supply. No work comforts the heart and gives satisfaction to the life that the ministry does, nor is there any calling, or vocation, that offers such a field of opportunity and service, not only for humanity, but in the name and for the sake of our Lord.

Our Promotional Secretary, Rev. F. C. Lester, Elon College, N. C., makes it a part, in fact the first part, of his varied services to try to bring together pastorless churches and churchless pastors, but he finds it a most difficult task because we are lacking in the field of ministers suited and adapted to the work of the church. Here is a field of anxiety and concern and here is hoping that the day is not far distant when a supply of suitable, consecrated, self-sacrificing ministers will be available to the churches.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 21, 1939.

Sunday Schools.

Pleasant Hill, Liberty, N. C. ..	$ 5.11
Leaksville, Luray, Va.	5.47
Durham, N. C.	16.93
First, High Point, N. C.	1.43
Flint Hill (M), Biscoe, N. C. ..	.43
Happy Home, Ruffin, N. C.	7.15
Oak Level, Youngsvills, N. C. ..	1.00
Total	$ 37.52

Individuals and Churches.

Elon Christian Church, Elon College, N. C.	$ 191,58
Rosemont, Norfolk, Va.	17,84
Waverly, Va.	40.00
Antioch, Windsor, Va.	1.70
Total	$ 251.12
Total for week	$ 288.64
Previously acknowledged ...	507.92
Total since Sept. 1, 1939 ...	$ 796.56

The above is acknowledged with deepest gratitude. We heartily thank everyone who had a part in making the contributions. Elon Church helped wonderfully in sending in the balance of its apportionment. The demands are so deserving that we find ourselves filled with anxiety on the one hand and with gratitude on the other, our anxiety being that demands shall be met and our gratitude for the willingness on the part of many to meet these demands.

Sincerely and gratefully,
J. O. Atkinson,
Mission Secretary.

ANNUAL REPORT OF RANDOLPH DISTRICT MISSIONARY SOCIETIES.

BISCOE.

Fifteen members on roll, five of whom are active. Clothing was sent to the orphanage at Easter. A shower was given to four women in need. Three dollars was given to a preacher in need. Eleven dollars and five cents was sent in to treasurer. For our study we have used the Bible and read articles from The Christian Sun. We are endeavoring to be led by the spirit of the Lord in our work.

Mrs. W. C. Martin, *Pres.*
Mrs. O. H. Lambert, *Sec'y.*

ETHER.

Number of members on roll, fifteen. Twelve monthly meetings were held in homes this year. Eight dresses were sent to the orphanage at Easter. Sent in $13.46 for apportionment. Raised $40.16 which was used in home church.

Mrs. Everette Freeman,
Secretary.

PARK'S CROSS ROADS.

Number of members on roll, thirty. New members, four. One member lost by death. We have more than reached our goal. Gave a shower to a family who lost their home and all their property by fire. Delegates were sent to District Rally and to Woman's Missionary Convention at Elon. Twelve monthly meetings were held.

For study we used Philippians with "The Radiant Heart" as a help, also two mission books, "The Church Takes Root in India" and "The American City and Its Church." Great benefit was received from this year's study. A public service was held. We tried very hard to reach the "Standard of Excellence."

Aside from our missionary work, we give annually much more to our local church in service and funds through our Ladies Aid, holding meetings jointly.

Mrs. W. M. Dorsett, *Pres.*
Mrs. W. M. Cox, *Sec'y.*

PLEASANT RIDGE.

Number of members on roll, twenty-one. Owing to death of former president, this society was not reorganized until the middle of the year. Meetings have been held once a month since then. Average attendance, eleven. Full apportionment of $10.00 met.

Representatives were sent to District Rally. For study, we used Philippians with "The Radiant Heart" as help, "The Church Takes Root in India," and literature sent from Elon. Young people constitute a large part of this society, but they hope to have a society of their own next year.

Mrs. O. C. Brown, *Pres.*
Mrs. T. L. Hodgin, *Sec'y.*

RAMSEUR.

We have twenty-three members enrolled and held twelve monthly meetings in the homes of the members. Eight new members were added during the year.

The Bible study for the year was the book of Philippians and was taught by Mrs. I. H. Foust. One calendar opening and one mite box opening were held during the year, which helped us to reach our apportionment. The treasurer reported $56.16 raised during the year.

The society was well represented at the North Carolina Conference held at Park's Cross Roads. A delegation of members attended the Woman's Missionary Convention in April at Elon, N. C. The District Rally met in the Ramseur Church, with a perfect attendance from our own society.

All the requirements in the Standard of Excellence were met this year. The officers for the coming year are: President, Mrs. I. H.

(Continued on page 15.)

PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES FOR NOVEMBER.
(A THANKOFFERING SERVICE.)

"INTO ALL THE WORLD."

[This "Thankoffering Service" is issued by the Missions Council of Congregational and Christian Churches. It is suggested that you ask your members to bring this copy of "The Christian Sun" to the missionary meeting, so your society will be able to use the responsive readings. At the request of Mrs. W. E. Wisseman, president, the Missions office has sent a copy of this service to the president of every Missionary Society in North Carolina. A resolution passed at the recent North Carolina Woman's Conference was to the effect that the thankoffering received at the November meetings be used to help build the proposed church in Asheboro, N. C.]

HYMN—"Jesus Shall Reign."

RESPONSIVE READING—"Where Is My Country?"

QUESTIONER—Where is "my country?" Who has decreed that "my country" shall include only a geographical area bounded by the Atlantic and the Pacific Oceans, Canada and Mexico? Who has decreed that "my country" shall embrace only those men, institutions, and events which lie between the year 1492 and the present?

RESPONSE—Where Isaiah lifted up his voice for human justice, there is my country.

Where Plato announced the reality of the spiritual, there is my country.

Where Jesus offered his life for man, there is my country.

Where St. Francis lived the compassionate life, there is my country.

Where Shakespeare swept the human scene into his dramas, there is my country.

Where Luther struck for the liberty of the soul, there is my country.

QUESTIONER—Who draws these little lines, limiting my allegiance by accidents of time and space?

RESPONSE — Where Gandhi lifts a swordless fight for freedom, there is my country.

Where Schweitzer heals the bodies of black men, there is my country.

Where Kagawa champions the under-privileged, there is my country.

Where brave men stand firm against barbarism, there is my country.

QUESTIONER—Where is my country and who are its enemies?

RESPONSE—Wherever men and women lift the flag of justice, or of beauty, or of freedom, or of truth, or of peace, or of fellowship, there is my country. Who enslaves men in body for the sake of gain, or in mind for the sake of power, who tramples on other's rights, who closes the doors of opportunity, who serves the dark gods of superstition and prejudice, who turns his eyes toward the past, who denies to others the privileges he desires for himself—he is the enemy of my country. God help me to protect my country against all enemies.

SILENT PRAYER WITH HYMN RESPONSE—"O Master, Let Me Walk With Thee" (one verse).

CANDLE LIGHTING RITUAL—For people of all continents—Asia, Africa, Europe, South America and North America.

[Five candles are placed an equal distance apart on a table at center front of room. Five "students" stand behind the candles, and two "readers" stand at left and right of group. As the music of "In Christ There Is No East or West" is played, all take their places. First "student" carries a lighted candle.]

UNISON SINGING—First two stanzas of hymn, "In Christ There Is No East or West."

FIRST READER—"This is my commandment that ye love one another as I have loved you. By this shall all men know that ye are my disciples if ye have love one for another."

SECOND READER—For Asia:

He walks no more along the Syrian road
Yet where a dim pagoda's haunting spire
Hides crumbling gods and dying altar fire,
A people old in burdens, race, and pride
Have found a brother walking by their side.

FIRST STUDENT—(Lighting a candle for "Asia"): Behold I light the candle of Love for Asia. May we keep this flame brightly shining within our hearts.

A moment of meditation with musical "Amen."

SECOND READER—For Africa:

He sits no more beside Samaria's well;
Yet where a thousand far-off fountains spring
From jungle silence, wondering mothers bring
The children of a dark, bewildered race
Unto a Friend with kindly, dusky face.

SECOND STUDENT—(Lighting a candle for Africa): Behold I light a candle of Love for Africa. May we keep this flame brightly shining within our hearts.

A moment of meditation with musical "Amen."

SECOND READER—For Europe:

He guardeth not Jerusalem against the foe;
But oh, the wings of tenderness he folds
About war-torn, bloody Europe. He holds
Aloft a banner marked for love and peace
And speaks as one who comforts, to bid their struggles cease.

THIRD STUDENT—(Lighting a candle for Europe): Behold, I light the candle of Love for Europe. May we keep this flame brightly shining within our hearts.

A moment of meditation with musical "Amen."

SECOND READER—For South America:

He goes not evermore into dark Gethsemane;
But, still, today climbs mountain tops to pray
Bearing his cross upon an Andes way;
He points through darkness and through night
By his living Presence — to a higher light.

FOURTH STUDENT—(Lighting a candle for South America): Behold, I light the candle of Love for South America. May we keep this flame brightly shining within our hearts.

A moment of meditation with musical "Amen."

SECOND READER—For North America:

He hears no more Judean children crying as he goes;
Yet midst the millions in skyscraper cities
He walks, and seeing hungry children pities
Them. He hears the cries of hunger, cold and fear
As he companions those who dry their tears.

FIFTH STUDENT—(Lighting a candle for North America): Behold, I light the candle of Love for North America. May we keep this flame brightly shining within our hearts.

A moment of meditation with musical "Amen."

FIRST READER—"Behold, I set before thee an open door and no man can shut it. The Tabernacle of God is with men and he will dwell with them and they shall be his people and God, himself, shall dwell with them and be their God."

UNISON SINGING—(Group rises): Last stanza of hymn—"In Christ There Is No East or West."

Readers and students return to their places.

PRAYER IN UNISON—Master and Lord, teach us to love our fellowmen

With the love that shall be thy love breaking into the world through us.

Illumine our souls with a knowledge of thy divine beauty and truth

That shall fill us with joy and peace.

Make us messengers of thy grace, ambassadors of God among men.

Make us doorways through which thou thyself mayest enter freely into thy world. Amen.

OFFERING.

PRAYER FOR CONSECRATION.

HYMN—"We Thank Thee, Lord, Thy Paths of Service Lead."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

Conference.

The Eastern Virginia Pilgrim Fellowship is to have charge of the evening session of Conference on Thursday, November 2, at 7:30, in the South Norfolk Christian Church. The theme will be: "China Calls! Pilgrim Fellowship Answers." Dr. Samuel H. Leger, who has just returned to this country from China where he is one of our missionaries, will be the main speaker. Each church in Eastern Virginia is urged to have a delegation of young people present.

Special Meetings.

While Dr. Leger is in Eastern Virginia, the young people are hoping to have him speak to them several times. Plans are not yet complete, but it is hoped to have a meeting of the young people in the Norfolk area in Norfolk, on Friday evening, November 3. Another meeting for groups in the Suffolk area is tentatively planned for November 4 or 5. This will give our young people an opportunity to talk with a real-live-honest-to-goodness missionary, who has just returned from the "firing line." Do not miss this opportunity to hear him.

Bulletin.

Charles E. Heath, Jr., president of the Eastern Virginia Pilgrim Fellowship, has just issued a bulletin, telling news of that area. We quote from it: "The young people of the Newport News Church recently 'retreated' to a lovely spot on the York River to play and plan their work for the new year. The 'gang' spent Saturday night in two cabins provided by a friend of the church. Much was accomplished and the boys and girls were on time for Sunday school on Sunday morning."

Departure and Arrival.

Miss Frances Everett of Holland, Va., delegate from the Southeast to Rockford, and long-time officer of the Eastern Virginia Pilgrim Fellowship as well as a very active member of her local church, has begun her study in the field of religious education at Hartfort Seminary in Connecticut. Frances was the chairman of the Southeast Mission Committee which planned and is sponsoring the China Friendship Project. . . . Miss Edna Fulcher has returned, after a year's absence in Elon College, to her home in Eastern Virginia. Edna is busily engaged at the Christian Temple, Norfolk, but will have time to help the young people in their activities throughout the Conference.

NORTH CAROLINA MEETING POSTPONED.

The meeting of the North Carolina Pilgrim Fellowship, which was to have been held at Elon College, on last week-end, was postponed indefinitely. The officers are sorry that this seemed necessary, and hope that notices of the postponement reached everyone planning to attend. It is hoped that plans can be perfected for a meeting in the not-too-far-distant future.

SPECIAL PROGRAMS.

If your young people's group has not yet planned a special program for Armistice Sunday, November 12, it is not too late to do so. The Board of Christian Education, Elon College, N. C., can furnish you with some materials for this occasion—including a brief dramatic sketch by Dr. Roy C. Helfenstein which can be produced with very little scenery or practice, but which is very effective.

Thanksgiving should mean some special services in your young people's group. Some young people's groups sponsor early morning prayer services of praise and thanksgiving out-of-doors or in their churches. The young people at Elon College give up their breakfast on that day and the money it would have cost goes to the Christian Orphanage. Prepare a program for this day that will express the true spirit of Thanksgiving. Write the Board of Christian Education for help.

One request has already come to the above mentioned Board for Chrismas materials. If you want to have a good program, it should be planned in advanced. Make this a memorable Christmas in your church, because of the things you do to make it so.

MUST WE HAVE WAR?

(ARMISTICE SUNDAY.)

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 5, 1939.

SCRIPTURE: James 3:13; 4:2.

Daily Readings—

Monday—War Is Born of Deceit—Prov. 12:17-22.

Tuesday—A Wholesale Slaughter—II Chron. 13:14-19.

Wednesday—Desolations Attending War—Mark 13:7-13.

Thursday—"War Is Hell"—I Sam. 31:1-10.

Friday—The Promise of Peace—Isaiah 2:1-5.

Saturday—Admonition to Pursue Peace—Rom. 14:16-19.

As long as conditions which bring war to pass exist in the world it should be clear that we shall have war. These are some of the things which cause war: economic rivalry between nations; the strong desire of nations to be economically self-sufficient; jealousy; nationalism; feelings of racial superiority; the exploitation of weak nations by strong nations; the disregard of treaties and agreements, etc.

If war is ever to be eliminated, these conditions which bring war about must be eliminated. Nations and their rulers must subordinate selfish rivalries and ambitions to a common desire for universal peace and a deep concern for the welfare of all mankind.

Let various members tell what they would like to do for peace.

In the midst of mobilized armies, keep the Christians demobilized. Avoid hatred and bitterness toward any man.

Use peace plays and pageants to make lasting impressions for peace. Hold prayer meetings and services of worship given over to the theme of world peace. Arrange for public forums, panel discussions, and speeches in the church in the interest of peace.

Short talks may be made on the following: (1) War refutes every ideal that Jesus sought to teach to the human race; (2) It is an outright denial of every ordinary human right; (3) It is wrong not only because of the sins out of which it grows, but also because of the sins that follow in its wake.

Suggested Hymns—

"O God, the Rock of Ages."
"O Zion, Haste."
"America."

S. E. M.

"Honest is not only the 'best policy,' but is the only way to show policy."

Sunday School

Rev. H. S. Hardcastle, D. D.

BEVERAGE ALCOHOL AND SOCIAL PROGRESS.

(INTERNATIONAL TEMPERANCE SUNDAY.)

Lesson V—October 29, 1939.

Text: *Know ye not that the unrighteousness shall not inherit the Kingdom of God?*—I Cor. 6:9.

Lesson: Micah 2:9-11; Luke 21:29-31, 34-36; I Cor. 6:9-11.

The Sunday school lesson today deals with beverage alcohol and social progress. It so happens that today is International Temperance Sunday. Thus the title and the day are very happily related one to the other. And as has so often been said in these notes the matter of whether one takes a drink or leaves it alone is not simply a personal matter. The liquor traffic has tremendous social consequences. One can not understand the condemnation which the Bible brings upon drunkenness and self-indulgence, and intemperance, unless it is seen against the background of its larger social implication.

The Kingdom of God and Social Progress.

The central theme of Jesus' ministry and his message was the kingdom of heaven. It should be understood at the very beginning that when Jesus used the term, the kingdom of heaven, he was not referring to heaven as a place, the city with golden streets, the house of many mansions eternal in the heavens. He was talking about a spiritual order, a society of men and women, boys and girls, who were united in allegiance to him as king, and who sought to do his will on earth even as it was done in heaven. The kingdom was both a present fact, and a future goal. It was already in the world, but it was far from being universal. One of the figures which Jesus used to illustrate the kingdom was a grain of mustard seed, which although very small became one of the largest of herbs, in fact a great tree. Whatever else the kingdom of heaven may mean it does mean a social order which is based on the principles and the spirit of Jesus. This kingdom of God was to be central in the religion of Jesus. Men were to seek it first, they were to pray for its coming, and they were to sacrifice in its behalf.

The kingdom of God involves social progress. It involves the progressive realization of the ideas of Jesus in social life. What place does beverage alcohol have then in the kingdom of God? Can it be justified in terms of the ideal of Jesus? It seems to the writer of these notes that beverage alcohol and the liquor traffic stand condemned on at least three points when considered in the light of the ideals of the kingdom. In the first place, it puts profits above personality, money before men, gain before goodness, cash before character. It would be too much to say that there are not high-minded men, and good men, involved in the liquor traffic. But it is a cold and brutal fact that those who make and those who distribute beverage alcohol are concerned more about profits than they are about persons. The liquor traffic degrades human personality, it robs men and women of their will power, it leads them into all kinds of excesses, it breaks up the sanctity of homes, impairs physical health, dulls and blights spiritual sensibilities. It would not be true, of course, to say that it does this in every case. And it would not be true to say that it always works the dire consequences which have been listed above. But let the record speak for itself. Whatever other argument may be made in behalf of liquor it can hardly be said that it dignifies or ennobles the mind or the human heart, that it develops character, that it increases efficiency, or that it stimulates the spiritual sensibilities of the soul. The liquor traffic has no place in the kingdom of God because of what it does essentially to human personality.

Again the liquor traffic stands condemned because it is a denial of everything which Jesus embodied in his ideal of the kingdom of God. It is not only an enemy to the individual, but in essence it is an enemy of society. It corrupts social life as well as individual character. The record of its lawlessness, of its political intrigue, of its defiance of commonly accepted standards, of its dishonest and dishonorable methods, and of its general aptitude toward society and the social institution, is against it. Think of the tragedy that it has worked in homes in which it has been used not only to excess but even more moderately. Think of the corrupt city government which it has produced and fostered. Think of the defiance of law which it has encouraged. Think of the diversion of funds from legitimate and constructive purposes to self-indulgence and licentiousness and lawlessness. One needs to keep in mind the fact that the liquor problem is as much a social problem as it is a personal problem. One can hardly be accused of being a fanatic when he states that the liquor traffic can be made to fit in with the principles and the ideals of the kingdom and the spirit of Jesus. One feels that it is one of the evils like slavery which has kept mankind in bondage to false ideals, but which is ultimately doomed because it is a denial of the purposes and love of God. And every Christian and member of the church ought to use his personal influence and his personal example against the liquor traffic, because it denies in practice the thing which he professes as an ideal.

The Kingdom of God and Worldliness.

It is a mistake to think of an international temperance lesson simply in terms of the liquor problem. The lesson includes scriptures which are a warning against a more inclusive form of worldliness. Paul calls attention that all unrighteousness is excluded from the Kingdom of God. He presents a long list of types of men who have no part in the spiritual social order which we call the kingdom of God. They are ugly words which he uses — fornicators, idolators, adulteress, effeminate abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners—these shall not inherit the kingdom of God. In short all worldliness is an enemy to the spiritual life. Let every man beware lest in condemning a man because he is a drunkard he condemns himself because he is something just as bad.

Worldliness and the Grace of God.

Paul reminds his Corinthian readers that at one time they belonged in the classification listed above. But by the grace of God through faith in Jesus Christ they had been saved, they had been sanctified, they had been justified. God is able to save unto the uttermost those who come unto him through faith in Christ. By his grace we become creatures. No man is beyond his redemptive grace. Let ministers and Sunday school teachers proclaim again and again the grace of God as manifested in Christ and his redemptive love.

ALABAMA CONFERENCE.

(Continued from page 7.)

Sunday—October 29, 1939.

Morning Session.

9:30 Sunday School.
10:30 Worship Service—Mrs. Mervin Harper.
10:45 Address: "The Christian Church"—Superintendent W. T. Scott.
11:00 Address: "The Congregational Church"—Rev. L. L. Stanley.
11:15 Sermon—Rev. G. D. Hunt.

By Chaplain H. E. Rountree

MONDAY.

"A Depression Hope."

"I have left me seven thousand in Israel, all the knees which not bowed unto Baal."—I Kings 19 : 18.

We think we live in a Godless age, that His children have forsaken their covenant, deserted the altars of the home and the church, and that all are growing selfish and sufficient, till, like Elijah, the few faithful ones feel that they, even they only, remain to serve God.

We are deeply impressed with something different. In many lands the number of earnest, Spiritually-minded people is vastly increasing. The desire for transformation of society into Christ's way is growing. A greater force is mustering for a New Day in Christ. Will you join us?

Prayer—O Lord, we wait for the baring of Thine arm to make right that which is wrong. Help us to enlist. *Amen.*

TUESDAY.

"Attention! ! !"

"Great peace have they that love Thy law and nothing shall offend Thee."—Psalm 119 : 165.

After twelve days at sea we stopped at Guam. We had a rare afternoon and evening. Hundreds of us sought refreshment and recreation. Some touring the Island sight-seeing, some roaming the streets of Agana, some frequenting the shops, some quaffing at the bars and some swinging at the dance. We found our joy in the home of the Chaplain of the station who is doing a marvelous work in education of the natives and preaching Christ to the American population.

One memory outstanding. At eventide, when it was time for young Paul, Jr., to retire, all were called to evening prayer, and young Paul himself closed the series with his own leadership. That was an abode of peace and inspiration. "Great peace have they that love Thy law." Let us not neglect devotions in our home.

Prayer—O Lord, lift up the level of our thinking where we may find Thee. May the fellowship of one another breathe into our souls the pure air of Thy Spirit through Jesus. *Amen.*

WEDNESDAY.

"A Home in God."

"Lord, Thou hast been our dwelling place in all generations."—Psalm 90 : 1.

Many pleasant reflections are called up in our visit to the America homes in Guam. Hundreds of visits to other Godly homes in all countries come trooping through our brain. They all reflect the center, not only of life's ambitions and activities, but also the pure joys and loves, and liberties of man's existence.

In like maner the Christian finds that dwelling in the Lord through Christ is a sufficiency in love, joy and peace. Life in His presence is a reality. Security and satisfaction are found in Him, because of the consciousness that our lives are "hid with Christ in Him"

"Hiding in Thee!
Hiding in Thee,
Thou blest rock of ages
I'm hiding in Thee."

Prayer — O Lord, Thou art our dwelling place, and to Thee this day our spirits turn—Be Thou all things that we need, and make us all that a true child should be. *Amen.*

THURSDAY.

"God's Personal Care."

"He careth for you."—I Peter 5 :7.

In the Southern Pacific every day brings us a most gorgeous sunset. They are such an inspiration one cannot restrain the impulse to tell it. We have just watched the most beautiful one we ever saw.

He who paints the skies with such ever changing beauty and loveliness keeps the swirling spheres in space, and holds the mighty seas in the hollow of His hand, displays His greatest love and care for individual persons. We would marvel more that He marks the sparrow's fall, that he feels your and my sorrow. William T. Ellis says, "That is why Jesus called Him 'Father.'" God's greatness is in His goodness. He promises us that goodness. Let us try for it.

Prayer—Our Father, teach us how to cast our care, yea, ourselves on Thee. *Amen.*

FRIDAY.

"How We Forget."

"Consider the lilies of the field . . . Soloman in all his glory was not arrayed like one of these."— Matt. 6 : 28, 29.

"The firmament showeth his handiwork."—Psalm 19 : 1.

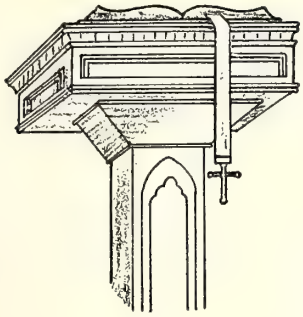
"How excellent is Thy name in all the earth."—Psalm 8 : 9.

In our mad rush at things, in the confusions and uncertainties of life, we often forget to see beauty and glory of our surroundings, the richness of the gardens, the beauty of the fields, the magnificence of the hills, the weathered lovliness of the eternal rocks, and even the sunset glory. Nevertheless, they are eternal silent witnesses of Him.

Likewise, our soul rushes on and forgets something. There lies in the background of life scenes of peace and quiet, loveliness and rest, and all for the turning and looking—all for the asking.

Prayer—O Lord, save us from thoughtlessness and forgetfulness of the rich and beautiful things of life that are about us. In them help us to see Thee. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. GEORGE N. EDWARDS, CHARLESTON, S. C.

WHAT HAS THE CHURCH OF CHRIST TO DO WITH THIS WAR?

"The fruit of righteousness is sown in peace for those that make peace."—James 3:18.

It is not a religious or "Holy War." It has not sprung from any conflict between churches or from any act of religious leaders. It has come rather, we think, out of unrestrained lust for power. It is a good verification of James 4:1, 2—"Whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members. Ye lust and have not; ye kill and desire to have and cannot obtain." Then you go out after it with blood in your eye determined to have. Because the other fellow refuses to give up his own, there is war. That is a plain statement that war is the determination of the have-nots to have.

When the World War of 1914 broke out there was an international world conference of religious men just getting under way at Constance, Germany It was broken up at once and I well remember the dismay and despair expressed by many of its members at the breakdown of civilization that had occurred. Many felt it was the collapse of Christianity which they thought should have prevented such a war. It had seemed to many that civilized countries had arrived at the state when permanent peace and prosperity was just upon the horizon. It is different this time. The nations are moving into war after years of world-wide depression from which they have not fully recovered. There have been repeated outbreaks of fighting and downright aggression in different parts of the world. The great plan of keeping the peace of the world through the League of Nations has not been working. Nationalism, both political and economic, has been growing more and more intense. Wars have been carried on without the name of war, but none the less devastating. An atmosphere of fear and suspicion has permeated the world; many nations were suffering from a war of nerves before this war broke out. It was a state of fever from which old-time physicians thought there was no relief except by blood-letting.

Now while the Christian religion has suffered much in these late years and has even been expelled or repressed in some countries, yet it is a remarkable fact that in these late days the Christian Churches almost alone among modern institutions have been showing marked evidences of unity. The word "ecumenical" has come into use again after many centuries to describe great governments toward Christian unity on the part of churches of nearly every type on every continent. To name but three of them within the last two years, there was the Conference on Life and Work at Oxford, England; the Conference on Faith and Order at Edinburg, Scotland; and the Missionary Conference at Madras, India. These represented practically all Protestant Churches, and the Greek Catholic as well (except at Madras). There is also a Universal Council of Churches and the World Alliance for International Friendship through the churches. Out of these has come already a World Council of Churches, slowly coming into permanence.

The significant thing for us is that this World Council of Churches effected a gathering of thirty-four persons only this last July in the heart of Europe to express, if possible, the mind of the Church on the imperative question of war and peace in the time of an international crisis. The leaders of the Christian Church in all lands have not been blind to the fatal drift of modern society towards chaos. The men (including two women) were not mere ecclesiastics, detached observers, or irresponsible idealists; some of them had had official connection with the Hague Conference, with the Versailles Peace Conference, with the Hague Court, with the Reparations Commission, the Lima Conference, with tariff boards and International Red Cross. Many of them had been at the three conferences first mentioned. They represented Anglican, Baptist, Congregational-Christian, Episcopal, Lutheran, Methodist, Eastern Orthodox, Presbyterian and Reformed Churches, and the Roman Catholic Church in the person of two laymen. They came from Europe, America and Eastern Asia. All understood English, nearly all spoke it fluently. It was a time of

(Continued on page 14.)

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

"The Birth of Sovereignty."

"Why do heathens rage?"

"Yet have I set my king upon my Holy hill."

"I will declare the decree."—Read Psalm 8.

Chaplain R. R. Marken, of the Fourth Regiment of Marines in Shanghai, preached to a theatre full of people, Sunday, July 2, on "The Birth of a Nation." In the course of his discourse he said that out of the Revolution a new structure in human rights was created and that righteousness at any cost is better than peace at any price.

This is a turbulent world today. All nations are touched with the threat and the fever of war. But we like to hope throughout the hopelessness of it all that the long view means progress. These are days of terrible pangs, but we hope with pangs of something newer and better for humanity.

Prayer—Our Father, midst these turbulent times, give unto us the heaven of Christian ideals, human rights, and man's more glorious being. *Amen.*

SUNDAY.

"The Highest Artistry."

"Stir into flame the gift of God that is in Thee."—II Tim. 1:6.

One nation of people excels all others in artistry; the artistry of the hands—the Chinese. Over 4000,000,000 of them earn their existence with their hands. Their carvings of wood, ivory and stone; their weavings of rugs, tapistries and silks; their embroidery, lacework, point viennese, china-ware, glazing and china-painting is the world's finest work of this kind. Nothing in the world compares with it. The Chinese have another excellence: peace, contentment, and brotherly love. They do not know how to war and after these millions of years they have nothing to war with.

Comment—Into every task and into every life it is possible to put artistry. There are myriads of cooks but few who put art in preparing food.

There is an art that but few excel too well in, the art of loving, of giving, making peace, being long-suffering, of gentleness, meekness, and courtesy.

Prayer—Dear Father, whose plans for us all excel our ambitions, help us to study these things more and become genuine artists in these trials of Thy Kingdom. *Amen.*

SUN'S PULPIT.

(Continued from page 13.)

great tension in Europe as war drew on apace. Yet all these were bound together by a greater loyalty than that of any one nation—they were all of one fellowship in Christ. Says one of its members: "Although we were in the midst of a war psychology which enveloped us like a fog of poison gas, yet in the end Christian forbearance and a deep resolve to speak and to hear the truth in love, and the determination not to fail the Christian cause, held us together." A meeting like this and their action seems to me a long advance over the Christian situation and the lack of action twenty-five years ago.

Here are some of the conclusions of this strategic body on the strategy of peace. They dealt with the human element in both political and economical relations. First of all, political power, they said, must be exercised with a full sense of responsibility to men and nations. The strong state must consider the weaker and in economic relations there must be equality of opportunity. In place of the supremacy of any nation or race or class, Christian principles mean the recognition of the sovereignty of God and the brotherhood of man. For this end there needs to be an international community in place of the present international anarchy. The people of every state need a conscience which recognizes the rights of other people as well as their own. Hence there is needed for all nations an organization to prevent international violence and to make justice effective between nations, to make the rules of neighborliness between states equal to those between individuals. This is to say that peace is secure between nations who have sown the seed of righteousness. *The peace makers are those who do the right thing by their neighbors.* In a Christian world this will become the rule of nations also. As the principal questions at issue between nations are economic, an international Christianity must call for economic justice both within the national community and between them (such communities). Every nation should have the right to live according to its own policies, but without destroying the same freedom in another nation. And within a nation its own people should not be regarded as machines for production, but as responsible human agents.

"The Church is the leaven by which Christ transforms the life of society and the nations." This was affirmed by the Council at Oxford and reaffirmed last summer. When Jesus said, "Ye are the light of the world" to his disciples, he expected them to bring that light to bear with transforming power upon all the relations of men. The Church was not to be hid in a corner and be ashamed of itself. "A city set on a hill," he added, "cannot be hid." The truth of Christ is to provide the moral light by which men may walk, not to destroy, but to minister to one another. The Church has been too much afraid of "the powers that be" to perform its true function for the world. It is to be like salt to make the world a wholesome place to live in. Therefore economic problems are to be studied from the point of view of Christian brotherhood. This is imperative for the peace of the world. The Church is the true "International." God only is absolute and has the sole right to claim unconditional loyalty.

The trouble in the world now is the minor absolutism of rulers who regard any disloyalty to themselves, even in word or thought, as treason to the state. The claims of God are belittled or ignored. This is illustrated by an incident reported from Russia where a textbook for the schools printed the word God with a capital letter. The whole edition of a million books was ordered sent back to the printer to have that capital "G" reduced to a small "g." And the scholars had to wait until it was done.

The basis of the Christian gospel is that the world is a living organism created by the will of God; if living it is growing, changing in the direction of the preservation of human rights and the attainment of human happiness. The Christian Church cannot see the body of humanity torn to pieces and pass by on the other side. It cannot tolerate usurpers in the place of absolute authority wreaking destruction by unlimited force, robbing men of conscience and reducing their own people to slavery of mind and body.

The Church, therefore, has a great Evangel for the nations. Its gospel is "love your enemies." It believes that in Christ alone the deepest divisions between men can be overcome. Its foreign missionary work is an indispensable contribution to the creation of an international fellowship. The Church has a mission now to the nations who have supressed it. The Church cannot accept the counsels of despair; to do so would be to deny its faith and lead the way to chaos. It cannot lend itself to the propaganda of hate. When there is war it should minister to the prisoners of war and to the victims of the war's devastation. It should realize that the blame and sin of war can never be due to one person alone.

If the Church has come first to realize the fact, the growing fact, of human solidarity, of a universal community, then must Christians cultivate good will continually, and especially awaken and establish brotherly relations between churches of different nations. We should keep in touch across the frontiers of human society. We must realize that any injustice is a barrier to peace whether at home or abroad. We must wait upon God for daily guidance and "expect great things of God" in human affairs. These are some of the suggestions for Christians made in this Council in July.

On every side in these days we hear definite confessions of our need of God in our practically godless lives. A great financial statistician like Roger Babson repeatedly calls for a genuine revival of religion as the one imperative need of American life. Spiritual rearmament is the word of many: Ex-President Hoover says what the world needs is "a return to sanity and a moral and spiritual rearmament." Governor Saltonstall of Massachusetts says that "inner discipline of ourselves and obedience to God must replace moral anarchy and selfishness." The Queen of the Netherlands calls for "moral rearmament to avoid decay and collapse and to get on the upgrade again." Secretary Hull declares that "our own country urgently needs a moral and spiritual awakening."

The reality and vitality of religion is evident among those who think and feel. It is the Spirit of God moving on the waters. It is time to give God the right of way in human life.

FORSYTH-GUILFORD FIFTH SUNDAY RALLY.

The Forsyth-Guilford Association of Congregational-Christian Churches will meet October 29, 1939, at 3:00 P. M., at Apple's Chapel Christian Church, near McLeansville, N. C.

The program will be as follows:

3:00 Call to Order.
Devotional Period.
"Making Our Churches Conference- and Convention-Minded"—Mr. Vitus R. Holt.
"The Every-Member Canvass" —Rev. W. E. Wisseman.
Discussion of above topic.
Business Period.
Adjournment and Benediction.

Rev. D. M. Spence,
President.

"Carry a savor of Christ wherever you go. Even in smallest things be spreading the glad sound."

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

BEANE.

Brother Ernest Beane was called to his reward on June 30, 1939. In his passing Pleasant Ridge Christian Church has lost a faithful member, who had served efficiently both as superintendent of the Sunday school and as a deacon. We desire to record our sorrow in his passing and also to express our appreciation for his life of service among us.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we extend our sympathy to his family and point them to God, our Father, who doeth all things well.

3. That a copy of these resolutions be recorded in our minutes, a copy sent to the family, and a copy sent to "The Christian Sun" and to our County papers.

GEO. T. GUNTER,
EVERETTE COX,
J. H. PELL,
O. C. BROWNE,
Board of Deacons.

CREEKMORE.

Mrs. Syreptia Creekmore left us for the Beyond early Thursday morning, October 12, 1939, at the age of eighty-nine years. She was a member of Berea (Norfolk) Christian Church for more than sixty years. She leaves one son, two grandchildren, and a host of friends. Sister Creekmore was an invalid, keeping her bed most of the time for the past three or four years. Yet, she was always patient, quiet, reserved and faithful in her Master's service. So sweet was her manner that it was a benediction to visit her.

Her funeral was conducted at her church by her pastor, Rev. Joe French. Rev. J. F. Morgan sang, "What a Friend We Have in Jesus" and "Asleep in Jesus." Quite a crowd attended the funeral. She was buried in Berea Cemetery.

May the Lord comfort those who mourn.

M. W. HOLLOWELL.

BROOKS.

Mrs. Nora Law Brooks, wife of Thomas A. Brooks, passed away about 1 P. M., on October 3, 1939, after an illness of five months. She was forty-seven years of age.

Surviving are her husband; two sons and two daughters, Wesley Walsa of San Diego, Calif.; Winston Thomas, Miss Hazel Belle and Miss Norris Ray, all of Lynchburg, Va.

Funeral services were conducted at the First Congregational-Christian Church, Lynchburg, Va., by her pastor, Rev. J. Howard Smith, assisted by Rev. J. W. Marsh of the Forest Methodist Church.

May the Father lend His comfort to the bereaved.

J. HOWARD SMITH,

POWELL.

Whereas, on March 2, 1939, our Heavenly Father in His great wisdom called from our midst our friend and neighbor, Rufus H. Powell, and

Whereas, we realize that in the loss of a faithful companion and father, and as the shadows of sorrow hover near and bring grief to this family:

Now be it resolved:

1. That, while we mourn his loss, we must bow in humble submission to the will of Him who doeth all things well.

2. That, while Oak Grove Church has lost a loyal member, and the community has lost a loyal neighbor, we feel that this loss will be his gain.

3. That we extend to the bereaved family our sympathy, and that we ever hold his friendship in warm remembrance.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be spread upon the minutes of Oak Grove Church.

Respectfully submitted,
Mrs. ETHEL PARKER,
G. EMORY ROUNTREE,
H. V. BEAMON,
Committee.

GERRINGER.

Mr. Andrew D. Gerringer was born October 20, 1868, in Orange County, N. C., and died on September 1, 1939. On March 7, 1889, he married Miss Ida Cummings, and to this union were born Holt R., Gilbert W., Vera, and one daughter who preceded her father in death.

He was a charter member and deacon of Monticello Christian Church. Later he transferred his membership to Hine's Chapel, where he was a loyal and faithful member and deacon until his death.

He was interested in every phase of Conference life, zealous for his convictions, courageous in his faith, and loyal in his support. He always attended the Annual Conference.

Funeral services were held in Apple's Chapel Church and his body was laid to rest in the church cemetery. Officiating ministers were: Rev. C. L. Moody, Rev. W. E. Wisseman, and the writer.

May God comfort the bereaved family.

G. C. CRUTCHFIELD.

RANDOLPH DISTRICT MISSIONARY SOCIETY NOTES.

(Continued from page 9.)

Foust; Vice-President, Mrs. J. O. King; Secretary and Treasurer, Mrs. R. H. Abernathy.

RAMSEUR—YOUNG PEOPLE.

The young people's society of Ramseur Christian Church is composed of twenty-two members, all of whom are usually present at every meeting. The meetings are held monthly in the homes. After the program we have socials during which games are played and refreshments are served.

Our money is raised by free will offerings, and we met our goal for this year. Interest in our society is increasing, and under the direction of our two capable sponsors we hope to make our society the best possible.

MARY LEE CRAVEN,
Secretary.

PARK'S CROSS ROADS—YOUNG PEOPLE.

Our young people's society was organized at Park's Cross Roads in August, 1938. The first Sunday of each month was set aside for our meetings. We have grown from twenty-five members to forty. We collected $6.00 last year, and sent $12.91 to the treasurer this year.

Program materials were prepared by a program committee and we did not use any study books.

HOWARD COX, *Pres.*
MRS. T. J. GREEN, JR., *Sec'y.*

Who is there who can always see the shadow of the cross falling upon his banking account? Who is there who has the mark of the nails and the print of the spear in his plans and life, his love and devotion and daily program of intercession? Who is there who has heard the word of Jesus and is quietly, obediently, every day, as He has told you and me, taking up his cross to follow Him?"

The Church Year

By AUBREY C. TODD.

What to Do in November:

To know what to do is one-third of the task completed. The majority of us spend as much time deciding on subjects and plans as we do in completing the plans. In that case, November should be an easy and busy month for us. The theme for each Sunday has already been designated, and we have long been thinking of the special days that are coming.

The first Sunday in November is Commemoration Sunday, at which time is celebrated the commemoration of all the faithful departed. "Let us now praise famous men." Some of the older churches will want to remember great men and women who have helped in the work of the churches. The newer churches will recognize famous men of the Universal Church.

The second Sunday in the month is Armistice Sunday. Pray for peace. The best way that God answers prayer is by using the prayer to influence lives. It is in such services as these that God calls men and women to lead the world to a better day. A litany of remembrance and dedication for this service is published in the October "Missionary Herald." Copies of this litany may be secured from the Missions Council for one dollar per hundred.

The third Sunday has been designated by the Laymen's Missionary Movement as Men and Missions Sunday. It is customary on this day to have the men in the church assist in conducting the services. If there are not men in your church who are accustomed to speaking in public, it may be that one of them will read the Scripture or lead in prayer, or a quartet can be arranged. This service has two advantages. It gives the layman an active part and recognition in the main service of the church. It also has the advantage of identifying the men of the church with the missionary movement, which has been carried on largely by the women.

The last Sunday in the month is Thanksgiving Sunday. It has the advantage of coming between the new and traditional dates for Thanksgiving, so regardless of when your members celebrate the day, you will get both the traditionalists and the moderns. It is customary that the Thanksgiving offering be given to the Orphanage. In addition to the services at the church, some ministers have the commendable habit of furnishing literature to their members to be used on Thanksgiving Day in their home devotions.

That takes care of the Sundays, but there is still a great deal more to be done in November. For example, there are the conferences; reports to be completed, apportionments to be filled, delegates to be elected. Ministers should not forget the retreats that are to be held this month. Then there is the matter of Advent and Christmastide. Don't wait until December to make your plans for these. Begin now, and make this Christmas one that will live in the hearts of your people.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, NOVEMBER 2, 1939. No. 44.

A Mighty Fortress Is Our God

A mighty fortress is our God,
A bulwark never failing;
Our helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great;
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he,
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo, his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The Spirit and the gifts are ours
Through him who with us sideth;
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.

—Martin Luther, 1529.

"The greatest hymn of the greatest man in the greatest period in German history."

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Amelia Christian Church, near Clayton, N. C., held its annual Harvest Day on October 25. There was a service at eleven o'clock, picnic dinner on the grounds, and then a sale of all kinds of country produce in the afternoon. Rev. R. T. Grissom is the pastor of this church.

Chaplain H. E. Rountree, U. S. Navy, author editor of THE CHRISTIAN SUN's *Quiet Hour* page for the past eighteen years, who has been an ambulant patient at the Naval Hospital, San Diego, Calif., for the past six weeks, underwent an operation Wednesday, the first of November. It is reported that he is doing well.

Have you looked at the date on the label of your paper recently? It will save the office of THE CHRISTIAN SUN much time and money if you will send in your renewal subscription without having to be reminded about it in the form of a letter. If your label does not read 12-1-39, or later, it is time you sent your renewal to THE CHRISTIAN SUN, Elon College, N. C. Your cooperation in this matter will be greatly appreciated.

Do you read the programs of Conferences, women's meetings, and reports of local groups from parts of the country other than the ones in your own area? Often you will find in these programs new ideas and new plans which would benefit us if we would adapt them to our own use. There is a danger of "doing the same old thing in the same old way" until it becomes boring and does not inspire us to go onward and upward—even in our church affairs.

IMPROVEMENTS AT NOON DAY.

I began my new Conference year's work at Noon Day Christian Church (Alabama) on the fourth Sunday in October. We had a very fine service and a splendid attendance.

The Sunday school here is taking on new life and interest, due largely to the progressive ideas of Prof. Deloach, agricultural teacher of New Hope High School, who is the fine superintendent of our Sunday school. A Sunday School Council has been organized and their first meeting resulted in the submission of plans for the betterment of the church and Sunday school. The following suggestions were all adopted: (1) That the hour of meeting be changed from 10:00 A. M. to 9:45 A. M. (2) That the pianist play a prelude at the time of the assembling of the people. (3) That the deacons employ someone to keep the church in order, and that this janitor be required to have the church clean and comfortable one hour before the assembling of the people. In my judgment, these are marks of improvement. Also, on each Sunday morning one of the classes will have charge of the devotional service, which is a very inspiring method.

Noon Day Church is situated in one of the most prosperous sections of Randolph County, surrounded by a fine citizenship. The New Hope High School is located close by the church. It is one of the outstanding schools in the County. The prospect seems bright for the church, Sunday school, Christian Endeavor Society, public school, and the community.

A more loyal and hospitable people I have never seen. We are expecting great things from God, for we are undertaking great things for God at Noon Day.

G. D. HUNT, *Pastor.*

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of November 5, 1939.

"Here and There in Romans."

Sun.—How to Receive a Servant of the Church—Romans 16: 1-2.

Mon.—Warm Greetings and Salutations—Romans 16: 3-16.

Tues.—The Christian's Relation to the Church—Romans 12.

Wed.—The Christian's Relation to the State—Romans 13.

Thurs.—Our Relation One to Another—Romans 14; 15: 1-13.

Fri.—Regarding Paul's Situation and Prospects—Romans 15: 14-29.

Sat.—Roman Benedictors—Romans 11: 33-36; 15: 30-33; 16: 24-27.

JOIN WITH US IN READING THE BIBLE.

BOOKS NEEDED.

Franklinton Christian College should have a library. Anyone desiring to give theological or religious books to a worthy and needy cause should send them to Rev. Robert L. House, c/o Rev. J. P. Mangnum, Franklinton, N. C.

WESTERN NORTH CAROLINA CONFERENCE.

The annual session of the Western North Carolina Conference will meet on November 8-9, at Brown's Chapel Christian Church. The church is located five miles west of Hemp on the Norfolk Southern Railroad. It is eight miles east of Star and twelve miles south of Seagrove. Perhaps the best route for people coming from points north, east, or south of Hemp is to come through there.

E. CARL BRADY,
President.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

The North Carolina and Virginia Conference will meet with Bethlehem Christian Church, Altamahaw, N. C., on November 14, 15, and 16. Those who wish entertainment at night will please notify Rev. G. C. Crutchfield, Route 4, Burlington, N. C., or the church secretary, Mr. Clyde Iseley, at the same address.

Not a little is said in Scripture of the angelic realm. We hear the morning stars singing their maiden song, and we take shelter from the flashing of their silver wings. Rank upon rank they rise, angels and archangels, cherubim and seraphim, principalities and powers, authorities and dominions, thrones, and countless dignities unnamed, of intelligence vast, of strength incredible, of wisdom profound, and of powers amazing. Yet "far above all" there is seated a Man with the print of the nails in His hands and feet. Above them all, the mighty power of God has exalted and enthroned the Christ. The once crucified One, rising from the grave, passed through and beyond all successive ranks of angelic powers, until there was no grandeur which He had not left behind."

"We make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing, and leaving God to vindicate us. 'He shall bring forth thy righteousness as the light, and thy judgment as the noon-day.' There may come hours in our lives when we shall be misunderstood, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force and public opinion. But the believer takes his case into a higher court, and lays it before his God."

THE EDITOR'S MESSAGE

Rev. F. C. Lester, Editor

METHODIST PROTESTANT HERALD VALEDICTORY.

On October 26, 1939, our highly esteemed neighbor, the Methodist Protestant-Herald, published in Greensboro, N. C., sang its swan song and passed into history. For forty-five years this church paper of the Methodist Protestants in North Carolina has contributed to the growth of that Church and to the religious development of North Carolina.

The merger of Methodism made it seem unwise for the "Herald" and the "Christian Advocate," both printed in the same city, to continue. It was agreed by those in charge that the "Herald" would be discontinued and that its constituency should be served by the larger, and to be developed, "Christian Advocate." In this way most of the values of the "Herald" will be conserved and the united Church of Methodists will be efficiently served.

"The Christian Sun" is among those who feel keenly the departure of an old and worthy friend and companion, and rejoices with them in the hope that the new dawn will prove to be a brighter day for Methodists in North Carolina, and hence a brighter day for all the people of that good state.

DO WE WANT A CHURCH PAPER?

The title of this article is not a rhetorical question. It is a very serious matter that demands an answer. The passing of our contemporary makes us consider our lease on life. And very frankly, that lease is none too sure. At present the pulse-beat is slow and weak. There are symptoms that seem to be dangerous. The difficulty of getting new subscribers, the ease with which some say, "Stop my paper," and the very small income from subscriptions are all danger signals. And there are others.

But there are also encouraging signs of life and vitality. Letters come to the office occasionally from those who have read the paper for half a century or more who speak with affection and appreciation of "The Christian Sun." Sunday school teachers say the notes on the lesson are worth the price of the paper. Missionary societies use the paper for their publicity purposes. Many young people's societies depend upon the paper for materials, and so do some missionary societies. Church leaders here and there sometimes say some very kind things about our paper. These and other things show that "The Christian Sun" is far from dead, and indicate that it should have a very healthy and happy future. For ninety-five years its light has shined in the homes of our people. There is no reason why it should cease now.

If the paper is to continue to live and bless our homes, the churches must get behind it and see that the paper gets into the homes of our people. The response to this necessity will answer the question: Do we want a church paper in the Southern Convention?

THE AMERICAN BOARD.

For a hundred and thirty times the American Board of Commissioners for Foreign Missions has met in annual session. This writer had the honor of being among those present in St. Louis last week. From the four corners of the earth men and women came to consider the work of our Church around the world. Japanese and Chinese occupied the same platform and spoke with great earnestness concerning the Church of Christ in their countries and in others. Missionaries told of the progress of the Church in Africa, India, Mexico, Turkey, Syria, Greece, and the Philippines. World travelers presented glimpses of the ecumenical Church, the Christian Church, around the world. Strong pleas were made for the brotherhood of mankind—the kind of brotherhood that crosses races and nations and binds together all those who love the Lord Christ and seek to do His will. In such a meeting one feels the tug at the heart of men in need everywhere. Japanese soldiers committing suicide rather than fight their friends, five hospitals in China with only three doctors, thousands of Outcastes in India standing at the door of the Church pleading for membership, a church in Africa with 4,000 members and 3,000 others in preparation for membership whose missionary pastor is soon to retire and none to take his place, these and other such scenes were portrayed and must stare one in the face both night and day until something can be done to aid the progress of the Church.

What are we doing about such conditions? Is this Church of ours really trying to meet such opportunities and to minister in the name of Christ where the call is greatest? Do we radiate the love of Christ so it shines to the far places of the earth with attractive brilliance? Do the people in our churches really pray and work and give for the salvation of the world in which we must make our home for years to come?

Not much! Last year we contributed an average of fifty cents per member for the Christian Church outside of America. We called home eleven missionaries more than we sent to the fields that are begging for help. We let our missionaries who are in China do the best they can to feed thousands of refugees from war and flood while they work on reduced salaries and with reduced budgets and helpers.

The picture of our foreign missionary work sadly indicates a growing selfishness on the part of our church people in America at a time when the chances to help and to win the world are greatly multiplied. Churches across the country erect new buildings, lay new carpets, and increase salaries for themselves while they deliberately ask for decreased apportionments for missionary work, or else simply let the matter slide without serious consideration.

In the face of these two astounding facts—tremendous opportunities and decreas- (Continued on page 6.)

CONTRIBUTIONS

SUFFOLK LETTER.

"It would be a shame on the nation and a disgrace to the pulpit to make war on flies and mosquitoes and leave the saloon and the brothel." So wrote the late Dr. W. W. Staley in 1914. These words were delievered in an address to ministers. Twenty-five years ago the church was involved in the war on flies, mosquitoes, the saloon, and the brothel. The saloon and the brothel were voted out. Under the guise of "control" the liquor traffic has been re-established, under state and national protection, and it is a long, long way to temperance and sobriety.

The flies and the mosquitoes are with us yet. They carry their deadly trail of disease germs into the kitchen, the nursery, the living room, the office and the workshop. People have learned to screen their homes to safeguard the health of the community. Under the direction of science the breeding places of flies and mosquitoes have been revealed, and modern methods of ridding the community of these pests have been applied to this problem.

Flies and mosquitoes are such little things. Many people remember the time when they were considered harmless, although very annoying. Doors and windows were not screened against them. They were endured as a necessary nuisance, but not regarded as dangerous to health; yet it was admitted that they were not conducive to happiness. When the idea was advanced that flies carried typhoid fever germs, and mosquitoes were the carriers of malaria and yellow fever, as well as some other diseases, the public was skeptical and critical. But science proved its case and war was declared on these little pests. It would be considered foolish to return to the old method of letting flies and mosquitoes have the freedom of our homes and places of business. Education on public sentiment has changed the mind and attitude of the people towards flies and mosquitoes.

Forty years ago, when the ladies wore dresses which trailed the floors and sidewalks, it was a custom to spit on the floors of churches, schools, theatres and other public buildings, and to use the sidewalks of public streets for the same purpose. Many a beautiful dress was ruined by filthy tobacco juice and germ-laden expectoration. Science and religion joined hands in this field and war was declared upon this dangerous habit. Of course people — some members of churches—became angry when the first signs, "Please Do Not Spit On the Floor" appeared. Custodians of churches and other public buildings no longer have to empty "spittoons" and scrub the floors to remove the marks of such a dangerous habit.

Are there any other habits, generally accepted as essential to freedom,, liberty and happiness, which should be scientifically investigated and removed from our daily life? Has not science deliberately and clearly discovered and declared that alcohol is a poison? In the name of health, is it not true that the habitual use of alcohol as a beverage, leaves its trail of shattered nerves, weakened wills and lowered resistance to disease? Is there any physical reason why social occasions are not considered up to date, unless an opportunity is given to take a drink? Is it not possible that the present boost in the use of alcohol liquors, as a beverage, is due in part to the desire of the dealers to make easy profits? What would happen if raising flies and mosquitoes were as profitable as making and selling intoxicating beverages? There is a need for frank, unbiased study of many of our present social problems, and when guided by the light of Divine revelation, great changes may come to pass in our modern life. Public opinion has not made its last and final change.

I. W. Johnson.

ELON'S OPPORTUNITY.

More than fifty years ago the Christian Church in the South was contending for a first-class four-year college in which her young people together with other young people were to be trained in the field of higher education in a thoroughly Christian environment. The contention resulted in the founding of Elon College, Elon College, N. C. The church was not strong either numerically or financially, but it did have a consecrated determination. The college was built. The church contributed freely and generously. Friends of Christian higher education congratulated the church on its vision and purpose and joined with it in the support of the college.

Elon has always maintained a high standard of scholarship, placing major emphasis upon character and Christian teachings. Like many church colleges, it has been greatly handicapped because of the lack of funds. It has had periods, of course, in which it had sufficient money to expand modestly. Running through its entire life, however, has been the ever consciousness of the lack of adequate funds with which to pursue its vision and accomplish its purpose. During the past decade her debts have been painfully burdensome—a beautiful plant, splendidly equipped, but lacking in funds to provide the type of instruction and conveniences expected by the better type of high school graduate throughout the country. The drift in the financial affairs of the college since 1935 has been decidedly for improvement. The student body has increased at an unusual rate. The spirit of good will and cooperation has increased even more favorably. Today the college enjoys a patronage from the church and outside our own denomination that she has not enjoyed for some time.

Alamance County and Burlington, our home communities, are promising to come to the help of the college. The Burlington Chamber of Commerce in cooperation with the college authorities is now conducting a campaign to raise $50,000 for the college. The campaign has gotten off to a good start and promises to reach its goal. This new effort on the part of the home surroundings of the college presents to it a golden opportunity.

Considering past experiences in such campaigns, it would seem safe to say that when Alamance County contributes $50,000 toward this debt retirement campaign, the remainder of the church in and out of North Carolina and other friends will generously contribute to the remaining $84,000. Through the combined efforts of the church, the alumni, and friends of the institution, Elon College certainly has within its grasp an opportunity that it has not known before. With its present plant, cooperation and support from off the campus, free of debt, the future of the college would be inspiring. I know that there are literally hundreds and thousands of people who would be willing to do their share to the full if they knew positively that their contributions would pay the last dollar of indebtedness. In light of Elon's opportunity comes a golden opportunity to the churches of our Convention. With the support of outside sources, we are able without embarrassment to do for our institution that which we have longed to see done.

Many have been the prayers offered for Elon College. Many who have prayed for her success and future

(Continued on page 6.)

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

ONE HUNDRED AND FOURTEENTH ANNUAL SESSION,
TURNER'S CHAPEL CHURCH,
SANFORD, NORTH CAROLINA,
NOVEMBER 21-22, 1939.

Tuesday—November 21, 1939.

Morning Session.

10:00 Conference Called to Order by Vice-President, Rev. J. Everette Neese.
Song Service—Conducted by Rev. J. A. Denton.
Worship Service—Conducted by Rev. S. E. Madren.

10:30 Enrollment of Delegates and Ministers.
Welcome Address—Rev. R. T. Grissom.
Response—Rev. J. Lee Johnson.
Introduction of Visitors.
Appointment of Special Committees.
Report of Executive Committee.
Report of Program Committee.

11:00 Address: "The Challenge of the Annual Conference"—Rev. J. E. Neese.

11:15 Conference Sermon—Rev. Allyn T. Robinson.
Communion Service Conducted by Rev. Aubrey C. Todd.
Adjournment for lunch.

Afternoon Session.

1:00 Conference Called to Order.
Song Service—Conducted by Rev. J. A. Denton.
Worship Service—Conducted by Rev. J. E. Franks.

1:20 "Our Orphanage"—Supt. Chas. D. Johnston.
Offering for the Orphanage.
Church and Ministerial Reports.
Report of Committee on Religious Literature—Rev. S. E. Madren.
Discussion and Vote on Report.
"The Christian Sun"—Rev. F. C. Lester.
Report of Treasurer—W. J. Ballentine.
Report of Committee on Nominations.

2:45 Report of Committee on Home Missions—Prof. L. L. Vaughan.
Discussion and Vote on Report.
Report of Committee on Foreign Missions—Rev. J. A. Denton.
Discussion and Vote on Report.
Report of Women's Work—Mrs. E. M. Carter.
Address—Dr. Samuel H. Leger, D. D., Peiping, China.
Report of Committee on Apportionments—A. H. McIver.
Discussion and Vote on Report.

4:00 Business Session.
Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30 Pilgrim Fellowship, Mrs. Brookston Eaves, President, in charge of evening session.
Address—Dr. Samuel H. Leger.

Wednesday—November 22, 1939.

Morning Session.

9:30 Conference Called to Order.
Song Service—Conducted by Rev. J. A. Denton.
Worship Service—Conducted by Rev. Jas. L. Foster.
Minutes of Preceding Session.
Enrollment of Additional Delegates.

10:00 Report of Committee on Evangelism —Rev. J. E. Franks.
Address—Dr. Boynton Merrill, Member of Commission on Evangelism, and Pastor of West Newton, Mass.
Discussion and Vote on Report.
Report of Committee on Social Service—Rev. E. M. Powell.
Discussion and Vote on Report.

11:00 Report of Committee on Stewardship —Rev. J. Lee Johnson.
Discussion and Vote on Report.

11:15 Report of Conference Historian—Rev. J. E. Neese.

11:30 Report of Committee on Education and Standing of the Ministry—Rev. R. T. Grissom.
Discussion and Vote on the Report.
Address—"Education in the Christian Church and Ministry"—Dr. L. E. Smith.
Adjournment for Lunch.

Afternoon Session.

1:30 Conference Called to Order.
Song Service—Conducted by Rev. J. A. Denton.
Worship Service—Conducted by Rev. E. M. Carter.
Address—Dr. F. L. Fagley, Associate Secretary of the General Council of Congregational-Christian Churches, New York, N. Y.
Report of Committee on Finance—Rev. Jas. L. Foster.
Report of Committee on Superannuation—K. B. Johnson.
Report of Special Committees.
Report of Treasurer on Collections.
Appointment of Standing Committees.

2:30 Business Session.
Adjournment.

GEORGIA CONGREGATIONAL-CHRISTIAN CONFERENCE.

FIRST CONGREGATIONAL-CHRISTIAN CHURCH,
RICHLAND, GEORGIA,
NOVEMBER 7-8, 1939.

THEME:
"A Program of Christian Progress."

Tuesday—November 7, 1939.

Morning Session.

10:00 Service of Worship and Introductions.

10:30 Conference called to order by Rev. R. Wiley Scott, Moderator.
Making of the Roll. Election of Scribe. Corresponding Members.
Appointment of Special Committees.

11:00 Address: "You Are Welcome, But Why Are We Here?"—Rev. S. M. Penn, host pastor.
Moderator's Address: "Singing the Song in Your Heart."

12:00 Lunch served by ladies of the church.

Afternoon Session.

1:30 Service of Worship—Rev. W. Carl Parker.

1:45 Business Session.

2:15 Superintendent's Message: "Shall We Drift Or Go Forward in Planned Progress?"

2:45 Addresses and Discussions on "Christian Progress":
1. "Reaching the Unreached"—Rev. D. W. Shepherd.
2. "Better Knowledge and Use of the Bible"—Rev. Alan T. Jones.

4:30 Adjournment.

5:30 Supper served at the church.

Evening Session.

7:30 Hymn—Rev. N. A. Long.
Address: "Family Religion and Church Cooperation"—Mrs. C. L. Percy.
Address "World Christian Progress" —Dr. Howell D. Davies, Chicago, Ill.
Offering for Conference Expenses.

Wednesday—November 8, 1939.

Morning Session.

8:30 Song Service.
Business. Election of Officers. Recognition of Pastors.

9:15 Address and Discussion: "More and Better Workers"—President Malcolm Dana, Piedmont College.

10:00 Group Discussions: For the
1. "Georgian Congregational-Christian Women"—Mrs. C. L. Percy, President.
For all others
2. "A More Adequate Plan of Finance for Our Churches"—Dr. Davies.

11:00 Worship Service—Rev. George N. Edwards.
Installation of new officers of "Georgia Women"—Miss Pattie Lee Coghill."
Conference Sermon — Rev. Gerald Smith.
Communion Service—Rev. Peter Doherty.
Offering for Ministerial Relief.
Benediction.
Lunch served by ladies of the church.

Afternoon Session.

1:30 Hymn and Prayer.
Reports of Committees. Final Business.

2:30 Closing Service: "Taking the Program of Progress Back Home to My Church"—Miss Pattie Lee Coghill.

3:00 Final Adjournment.

NOTE—Please notify Mrs. J. Hamer Abell, Richland, Ga., of the number from your church who will want accommodations on Tuesday night. Also the approximate number who will be present for lunch on Tuesday.

LITTLE CREEK.

The roof has been completed and the floor laid in our new church at Little Creek, Va. We will soon have the entire building enclosed. The church is grateful to Col. J. E. West and all others who have taken part in helping to start a church where it is so vitally needed.

Rev. O. D. Poythress of South Norfolk, aided me in a two weeks' revival. Rev. J. F. Morgan and Rev. John Knight each gave us one service. The people appreciated their help. The spirit of the meeting was great from the first service. We had thirteen conversions, many re-dedications, and eight were received into full fellowship.

J. H. WARREN,
Pastor.

"The first lesson in Christ's school is self-denial."

Elon College Golden Anniversary

GOLDEN ANNIVERSARY CLUB.

The club has had but little to say during the past weeks. Today it opens its mouth and begins to speak again.

Alamance County has been asked to raise as its share in this debt retirement campaign $50,000. The Burlington Chamber of Commerce has accepted the challenge, formed an organization, and is today in cooperation with the college conducting a county-wide campaign to secure $50,000 for the college in cash and subscriptions. The campaign is supposed to begin today, Monday.

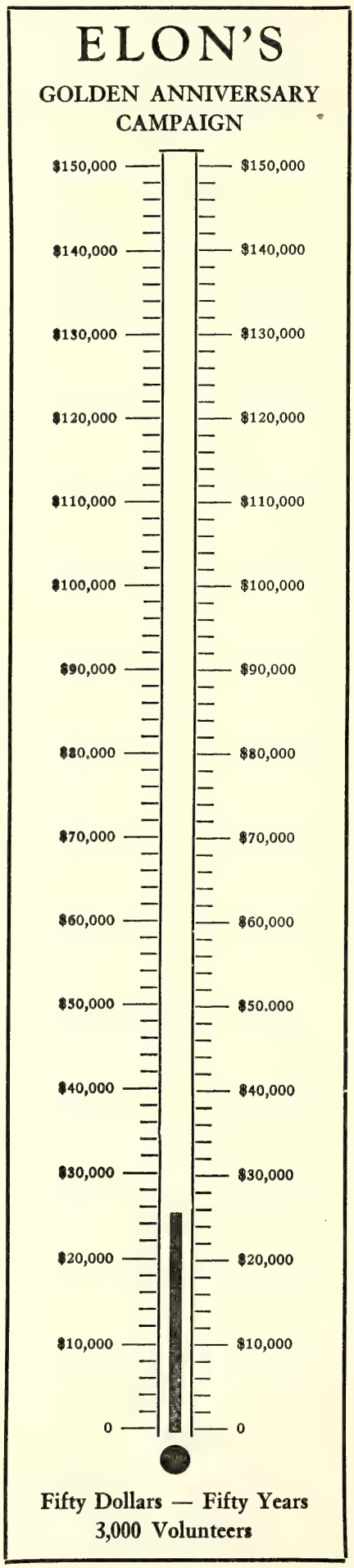
Tuesday night of last week the General Committee, the Executive Committee, and the Initial Gifts Committee had a very inspiring meeting at the college. Thursday night the general soliciting committee composed of Burlington and other communities in the county met at the college for instructions and an inspirational meeting. At this meeting it was announced that even though the date for the beginning of the campaign for funds had not arrived, approximately $6,000 had already been pledged. The ones of us who are conducting the campaign feel in our own hearts that this effort will succeed. The following subscriptions have been made:

D. R. Fonville, Burlington, N. C.	$ 1,000.00
Dr. C. W. McPherson, Burlington, N. C.	1,000.00
C. A. Lea, Burlington, N. C.	1,000.00
L. E. Smith, Elon College, N. C., (Less $250 previously reported)	1,000.00
Cliff Elder, Burlington, N. C. (Less $50 previously reported)	500.00
C. G. Somers, Burilngton, N. C.	500.00
Herbert Coble, Burlington, N. C.	100.00
Total for week	$ 4,800.00
Previously reported	21,100.00
Grand total	$25,900.00

A number of contributions under $50 have been made. These will be reported together with others at the proper time.

"Our sanctification depends upon our response to the workings of the Holy Spirit in our hearts. That is true of every step that leads up to the crisis of sanctification, and that is equally true of every step we take afterwards in the sanctified life."

"The more we give to others, the more we are increased."



ELON'S OPPORTUNITY.

(Continued from page 4.)

have long since gone to their reward. Many who have had the college and its interests on their hearts in their private and public devotions are still with us. This is our opportunity to help answer the prayers of those who have gone and our own prayers. I cannot feel that any will neglect this opportunity but that together we shall reach the goals set for our college. Together we shall succeed, and together we shall celebrate the victory.

L. E. Smith.

EDITORIAL.

(Continued from page 3.)

ing missionary giving—the American Board balanced its budget, commissioned two fine young people for China, and set out in search of sixty other young people to fill the gaps in the ranks of our Church around the world. A great Board that has done a great work is with great courage looking to the future. It is our high privilege to share in this world-wide program.

"The work of salvation was a gradual and progressive work, although, in one aspect of it, it was instantaneous act, but the growth of the plant is progressive. We are not to be disheartened because we do not see every step of this progress. God is looking after the bearing of the fruit; God is seeing that we are growing in grace, and in the knowledge of God our Savior; and the more we grow in grace the more will we be conscious of our self-insufficiency, of our own *nothingness.*"

"A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates Himself to the soul that longs to partake of Him.

"Recreation is intended to the mind as whetting is to the scythe, to sharpen on the edge of it, which otherwise would grow dull and blunt —as good no scythe as no edge."

A LETTER FROM AN INDIAN TO THE EDITOR OF "THE INDIAN SOCIAL REFORMER."

To the Editor of "The Indian Social Reformer"—Sir,

Together with many another college young man, I have for long been influenced by what you write and imply to be the correct attitude to the Britisher, Christian missions, Rajahs, etc.

Several years ago, something however happened that began to change my mind with regard to the correctness of your reasoning and information in some instances. While practicing at the court house one evening, a doctor friend began looking me over rather closely and said that I looked as though I had leprosy and should be examined. This I did, and his diagnosis was found to be correct. For a long time no one seemed to realize that anything was wrong, or at least said nothing about it. Then my patches rather suddenly began to grow, and I was looked at askance by my friends and practically put out of the house by my relatives.

Upon inquiry I was told that the best Leper Asylums were in the hands of Christian missions. To go to one of these "prosyletizing factories," however, did not appeal to me at all after all that you had written about missions. Not having any other place to go to, I was almost forced to take refuge there however.

Entering this leper settlement out in the district was an experience that I will never forget. I was given a neat little house with two rooms. There was running water, septic tank, and everything else that was necessary The very day I arrived the doctor came to see me. Quite contrary to my expectation he did not say anything about being a Christian, nor did he ever after during the whole time I was there. The effect of his visit will ever remain. He was a young European that reminded me of an incarnation. His English was faultless and for an hour he took time to talk to me about everything under the sun. His kindness, his sympathy, his understanding, his humility, his joy and his clear-cut answers to all my anxious questions, left no doubt in my mind but that this was a man who knew what he was talking about. During my stay there I was to see that governments from different parts of the world were sending their experts to this young man in order to learn from him. He received enough offers for big jobs during the course of the year to make any plain human being envious, and yet in spite of it all, he remained here with us lepers where he was getting a mere pittance, even feeding us at times from his own kitchen.

I had heard that there was also a European nurse in the settlement, but some days passed before I had my first interview with her. And the way this happened was peculiar. One morning quite early a young lady came in, talked to me for a short time, and then put her hand on my shoulder saying, "Don't worry, you will be all right in two years." When I complained about a sore she opened the bandage with her own hands, and had a look. I realized that she was no ordinary nurse, but it was not until that evening that I found out that she was the European nurse. When I realized that this young lady had done what none of my relatives would do, tears came to my eyes.

There was a beautiful church in the settlement, but I had decided to keep my distance. Many a Sunday morning I had stood at the door listening to the singing and other music, but had vowed never to be caught in this "proselyting net." Yet one beautiful morning I assured myself that there would be nothing wrong in going in and having a look. I went and in some ways was conquered. Everyone was so reverent, the church so beautiful, and the service positively touching. The speaker spoke about finding your life by losing it. If anyone ever had a right to speak about this aspect of life was sure that these missionaries had. I thought of what had happened to that little laughing nurse. When I first knew her she was a plump little thing, but before the hot season was over, she looked like a faded rose. Looking at all the maggot-infected leprous sores had turned her stomach and for weeks she could not eat. At times she sank down while at work from sheer faintness. When we asked her what was wrong she smiled and said "Nothing." Many a time her leper friends united to pray to God for her. She stuck to her post, and finally conquered, but only after a terrible struggle.

Now I am home again well and hearty. Just by looking at me no one would suspect what happened to me, but the experiences at this Christian Leper Asylum will ever remain a blessed memory. At heart I am a Christian. I do not suppose it would be possible to be anything else after the experience I have had.

You will now understand why it is that I can no more joyfully assent when you throw mud at Christian movements; in fact it pains me, and I cannot help but offer a silent prayer for you whenever I find these bitter remarks made in ignorance. Purity and sacrifice and kindness cannot be eradicated by covering them with impurity, unkindness and unloveliness.

Yours, etc.,

P. Ghose.

Calcutta, May 8, 1939.

—*From Missionary Review of the World.*

LIFE'S NEW DAWN.

O love that lights the eastern sky
  And shrouds the evening rest,
From out whose hand the swallows fly,
  Within whose heart they nest!

O life, content beneath the blue!
  Or, if God will, the gray,
Then tranquil yet, still light breaks through
  To melt the mist away!

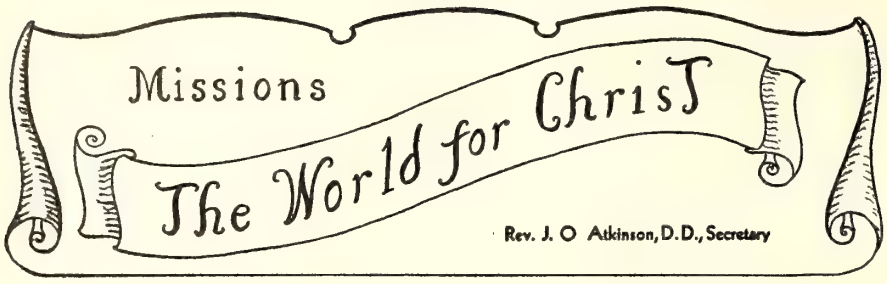
O death that sails so close to shore
  At twilight! From my gate
I scan the darkening sea once more,
  And for its message wait.

What lies beyond the afterglow?
  To life's new dawn how far?
As if an answer, spoken low,
  Love lights the evening star.

—Louise F. Benson.

"There is something in the universe which is on the side of decency, honor and good will; something which is urging men on to see the wisdom of replacing greed and cruelty by an orderly and just society; something which increasingly arouses the conscience of the world against war and pushes on toward an organized and peaceful world. That something is God! We live in a day of a new revelation coming to men in terms of these great social goals and ideals. God did not say all He had to say day before yesterday; He is saying new and greater things today as He calls on men to write new codes of social welfare and replace the crude and cruel disorder of the past with better civilization built on human values and obedient to the moral law. Men are saying that we are in the midst of a great revolution. The religious truth is that we are in the midst of a great revelation, if our eyes are not too blind to see and our ears too deaf to hear!"

"Some say they can worship God everywhere, in the fields as well as in the church. You can see the sky everywhere, but in an observatory you get a view of the firmament you get nowhere else, with special instruments under trained men."



THE ELON CAMPAIGN.

Elon College is now in its fiftieth annual session, having opened its doors for students in September, 1890, and it will, therefore, celebrate the Fiftieth Anniversary of its opening with the close of the present scholastic year in the spring of 1940. We have come a long way during this period of nearly a half century and that a great work has been done for the world and Christianity through the institution no one can deny. Dr. L. E. Smith, President, and his associates are now making a determined, not to say desperate, effort to clear the college of all its indebtedness in order that it may face the future with brighter prospect and promises for even greater service to humanity and the kingdom of righteousness in the years to come. It is natural to suppose that since the college during these now nearly fifty years has touched life, so many hundred lives in fact, at so many angles that it has made unfriends, not to say enemies, and those who are indifferent. What individual is there of us, having rendered service for fifty years has not himself often been misunderstood and misinterpreted and thus failed to make friends where his desire was really to do the best possible thing at the time and to make rather than unmake friends? However, in the light of the marvelous contribution that our Elon College has made to the cause of righteousness through the church, state and community we, all of us, can well afford to lay aside any meager prejudice that we may have had, or misunderstanding, or misinterpretation, and do at least our bit in joining the host of those who are determined if possible, by the grace of God, to clear our institution of indebtedness in celebration of its Golden Anniversary, or the completion of its fifty years of service.

At this writing Alamance County through many interested citizens is making a most commendable effort to raise and contribute to the college $50,000 as an expression of gratitude for what Elon has done and is doing for Burlington and for the County. Dr. Smith and his associates feel that if the citizens of this County will contribute $50,000, as now seems likely, the remainder of the total indebtedness of $134,000 will be contributed by alumni, and friends of the college in the churches throughout our Southern Convention, which sponsored the college and whose property the college is. When Elon opened its doors in 1890 it was reported that we had only one college graduate as pastor in any church of the Convention, namely, the late lamented Dr. W. W. Staley, who had been educated at Trinity College. Now these college graduates, nearly all of them Elon College graduates, occupy the majority of the pulpits throughout the Convention and the tendency is at present that those who graduate from the college as ministers go on for further work of preparation for the ministry. If one will take a college catalogue or one of our *Christian Annuals* and simply go over the list of those whose lives have been touched, benefited and blessed by the college one will be convinced that by and large it has made a contribution to the church and humanity worthy of our support and our contributions. It is indeed gratifying that so many are expressing a willingness and the expectation to contribute at least $50, one dollar for each year of the life of the college, by the time it celebrates the close of its fiftieth year next spring. Some, of course, should and will give more than $50, but practicing a little self-denial most of us who so desire can at least give $50, and every dollar will now help in this definite and determined effort, a most commendable one, on the part of the present administration.

Here's for dear "Ole Elon." As a good Quaker friend of ours used to say, "With all thy faults, I love thee still."

J. O. A.

AN INTERESTING LETTER.

As is generally known our good women in their Missionary Societies have what they are pleased to call a *Thankoffering* for some project each year. The program for this Thankoffering Service was printed in last week's CHRISTIAN SUN and no doubt many societies will use the same. The women have voted this year that whatever funds are given in this Thankoffering Service, and at the meeting in which the Thankoffering program is put on, shall go to our proposed Asheboro, N. C., church, which is now in process of organization and building under the pastoral leadership of Rev. Lanson Granger. In this connection we submit a most interesting letter, which is as follows, and fully explains:

Dear Dr. Atkinson:

I read the letter which you wrote Mrs. Freeman relative to a Thankoffering, which is to be made by the various societies during the month of November to the Asheboro Church. This letter was discussed to some extent in our Sunday school yesterday and the men of the community say they want a part in building the church. They are not willing they say that the women get all the credit for this important work, therefore they challenged the women and agreed to give one dollar for every dollar which the society raises. Of course the challenge was accepted and the battle will soon be on.

We men believe that there are like groups in our various churches who would welcome the opportunity to challenge the good women if they are given the opportunity of doing so.

Yours truly,
W. H. FREEMAN,
Ether, N. C.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 28, 1939.

Sunday Schools.

Belew Creek, N. C.	$	2.10
Youngsville, N. C.		2.00
Concord, Yanceyville, N. C.		1.00
Ether, N. C.		2.10
Pleasant Ridge, Ramseur, N. C.		5.75
Sanford, N. C.		2.00
Needham's Grove, Steeds, N. C.		1.17
Damascus, Chapel Hill, N. C.		1.55
Monticello, Brown Summit, N. C.		5.37
Timber Ridge, High View, W. Va.		1.50
Waverly, Va.		2.00
Ingram, Va.		5.00
Total	$	31.54

Individuals and Churches.

Pleasant Cross, Asheboro, N. C.	$	1.04
Elk Spur, Fancy Gap, Va.		1.02
Ivy Hill, Fancy Gap, Va.		.50
Rocky Ford, Fancy Gap, Va.		1.38
Berea (Nans.), Portsmouth, Va.		5.48
Palm Street, Greensboro, N. C.		7.80
Total	$	17.22

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Treasurer, Norfolk, Va.	$2,630.00
Total for the week	$2,678.76
Previously acknowledged	796.56
Total since Sept. 1, 1939	$3,475.32

The check from the Woman's Board relieves a pressing demand and need this week and we are indeed grateful to the good women and to all the oth-

ers who had a part in making donations to our mission cause. There is possibly no cause, enterprise, or institution of the church for which as much prayer is needed and is offered as the missionary enterprise. The writer was reading a letter recently from Dr. Fred Field Goodsell, our General Secretary for Foreign Missions, in which he pointed out the fact that there were groups gathering daily to pray to our Heavenly Father earnestly to guide them in our mission work and was reciting the fact that petitions were coming from the foreign field urging the people at home who had made contributions for missions to pray for our missionaries that they may be faithful, loyal and true in this time of stress and strain.

Gratefully,
J. O. Atkinson,
Mission Secretary.

QUARTERLY REPORT.

The following is the quarterly report of receipts and disbursements of funds of the Woman's Board of Missions, Southern Christian Convention for quarter ending September 30, 1939:

Receipts.

Valley of Va. Central Conference:		
Women's Societies	$ 37.74	
Young People's Societies	14.31	
Cradle Roll Societies	2.55	
		$ 54.60
N. C. Conference:		
Women's Societies	$1,307.67	
Young People's Societies	93.44	
Willing Workers'	45.82	
Cradle Roll	62.85	
		1,239.78
Eastern Va. Conference:		
Women's Societies	$1,062.41	
Young People	211.35	
Willing Workers	100.30	
Cradle Roll	49.12	
		1,423.18
Total		$2,717.56

Disbursements.

Home Missions:	
General Work	$1,315.00
Foreign Missions:	
General Work	1,315.00
Total	$2,630.00

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

HOME MISSSIONS AND WINSTON-SALEM, OR A UNITED CHURCH IN A TWIN CITY.

The United Congregational-Christian Church of Winston-Salem is a unique church. Communicants from wide areas of occupation and location fellowship together. Those with both Congregational and Christian background cooperate in the building of the present program. The tolerant principles and united spirit of the church has begun to attract representatives of other communions.

While this church is located in a lovely, peaceful section (Ardmore) of the Camel City, it does not take its cue from this patron animal saint. Rather than being slow as a camel, the church has made rapid progress during its brief history. Its membership and strength are greater already than some churches many years older.

The Mission Board has invested wisely at Winston-Salem. This is a great and growing city, located within an area of Christian Churches. The Church has an indispensable witness. It is blessed by the dominant influence and ennobling tradition of this Moravian city. The ability of its pastor has been recognized by civic leaders, and Dr. Jay is now serving his second term as president of the Parent Teachers Association. Mission work is heroic work, whether at home or a broad. Now the years of greatest struggle are over. Painstaking pastoral work has accumulated a growing list of contacts from which will come added strength to the church in the coming days.

I enjoyed a week of rich fellowship in evangelistic work with pastor and people. I rejoice in their achievements and trust that their present happy relationship may continue to bear fruit through many years of grace and harvest.

Robert Lee House.

INGRAM MISSIONARY SOCIETY.

The Ingram (Va.) Missionary Society held its first monthly meeting of the new year recently with Mrs. G. I. Satterfield, our newly elected president, presiding. A note of enthusiasm ran through the whole society, due perhaps to the meeting of the State Conference with us this month.

Six new subscriptions were secured for the *Missionary Herald.*

Our next meeting will be held in the home of our president. Mrs. Joe Dunn will be in charge of program based on our mission study book. After her program we will observe our Thankoffering Service, "Into All the World," at which time a special offering will be taken for our Asheboro work.

Things seem to be moving nicely with our church. We are preparing for Conference. We are very sad because of sickness in our ranks. One of our faithful deacons, Mr. Willie Whitlow, had to go to the sanitarium. He is missed very much.

Mrs. B. J. Earp.

AN INTRODUCTION TO THE STUDY OF THE GOSPEL OF JOHN.

By Aubrey C. Todd.

The Women's Missionary Societies will soon begin a new year of work. They have chosen for special study the Gospel of John. It is especially as an introduction to this study that this article is written. To get the most out of a book one should know something about the author, the purpose for which he wrote, and the age in which he wrote. One should ever keep these things in mind when reading the Gospel of John in order to understand it.

Scholars are fairly well agreed that this gospel was written by the veteran John of Ephesus, mentioned by Polycarp. The Catholic Church ascribes this gospel to the Apostle John, in order that it might be said that the book was written by one of the disciples. This theory is not at all consistent with the evidence pointing to the early martyrdom of the Apostle John, as given by Papias. It is also improbable that the son of Zebedee wrote this gospel since he was an Aramaic speaking fisherman of Galilee, whereas the gospel is written in Greek. Furthermore, there is no hint of such authorship until the third century.

The purpose of the gospel is plainly stated by the author: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The purpose is religious and not theological or historical. If the book is taken literally as a mere compendium of historical facts concerning Jesus, the reader is due for disappointment. For example, the cleansing of the Temple is recorded in the second chapter, but if the author had intended to give a chronologically correct account he would have put this incident in the last week of Jesus' ministry. Every illustration and every sermon in the gospel is given for the specific purpose of showing that Jesus is the Christ and that in him is life.

The advanced state of the church as recorded in this gospel, and the testimony of Papias, make it logical to assume that the gospel was written about 140 A. D. At this time Christianity was severing ties with Judaism and making a strong appeal to the Greeks. There were also many Jews who believed that John the Baptist was Messiah rather than Jesus. For a satisfying understanding of the book, these three classes should be constantly kept in mind: the ortho-

(Continued on page 14.)

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

Reports coming from New England are to the effect that Miss Pattie Lee Coghill is, as usual, making a "hit" with the "Yankees." She has spent the month of October "speechifying" up there. Young people in Georgia and Florida will welcome her back to the "fold."

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Do you take the *Pilgrim Highroad*? It is our denominational magazine, published monthly, for young people, containing material for Sunday school, young people's society, missionary society, and stories and articles for general use. Incidentally, Ye Editor of THE CHRISTIAN SUN is the writer of the Christian Endeavor notes in the November *Highroad*.

———

The National Pilgrim Fellowship officers met in New York the last of September to make plans for the coming year. "Dot" Truitt of Greensboro, N. C., was our representative at this meeting. She reports that Dr. Henry David Gray, new director of young people's work for our denomination, is fine. You will be interested in knowing that he is planning to come to this area in January or February.

———

Young people are planning a program for one of the evening sessions at each of the Conferences. Rev. Samuel H. Leger of North China, will be the featured speaker. Dr. Leger was at the meeting in St. Louis and those of us who met him liked his appearance immensely. He is a "flowery" speaker, but "just folks" like the rest of us. He has worked with young people, for religious education, layman's training, and rural work have been his spheres of action. He is just back from China and so can give you up-to-the-minute news on the situation over there. Come to hear him at Conference and at special young people's meetings in your area.

———

Did you know that the number of missionaries we have now on the foreign field is the same number as the Congregationalists had in 1885? Did you know that our foreign mission board, the American Board, is planning to send out seventy-five new missionaries in the next five years? If you could hear the stories—five hospitals in north China with only three doctors; a missionary retiring in Africa who has a church membership of 4,000, with 3,000 in classes preparing for church membership, and no one to take his place; thousands of outcasts in India turning to Christianity—you would yearn to be able to do something "over there." Why not think seriously about foreign missionary work? You are needed.

———

Miss Margaret Earp, daughter of Rev. and Mrs. B. J. Earp, is in a hospital in Asheville, N. C., recuperating from a serious accident. She fell eighteen feet through a roof, smashing her left hip and pelvic bone and will have to be in the hospital for six weeks. Rev. John Chapman of our Asheville church and some of his young people have been to see Margaret. Rev. and Mrs. F. C. Lester found her in good spirits and full of hope and courage when they visited with her for a few moments last week. Many of our young people have known Margaret at the Summer Conferences at Elon, as well as during her college years there. We are sure that she will appreciate hearing from you. Take it upon yourself to send her a card, at least. Her address is Room 405, Biltmore Memorial Hospital, Asheville, N. C.

———

We wish that all of you might have gone to the meeting of the American Board in St. Louis last week. One of the highlights was the young people's supper where two hundred and fifty young people of the Middle West came together for fellowship and inspiration. Speakers included Miss Lillian Pickett, missionary to India; Rev. Earle Ballou, missionary to China; and Stanley Conover, one of our representatives at the World Conference of Christian Youth held in Amsterdam last summer. Walter Staves, president of the National Pilgrim Fellowship, was there, as were such old friends as Miss Lucy Eldredge, Miss Ruth Seabury, and Miss Priscilla Chase. You will be interested in knowing that Miss Chase is now the Director of Religious Education for our churches in the state of Ohio.

MUST WE HAVE POVERTY?

CHRISTIAN ENDEAVOR TOPIC FOR NOVEMBER 12, 1939.

SCRIPTURE: Amos 8: 4-7; James 2: 15-17.

Daily Readings—

Monday—Blessedness of the Benefactor—Psalm 41: 1-3.

Tuesday—Impartiality Advised—James 2: 1-5.

Wednesday—Continual Evidence of Poverty—Mark 14: 3-7.

Thursday—Miserly Rich vs. Miserably Poor—Luke 18: 18-23.

Friday—Love of Money, Cause of Poverty—I Tim. 6: 6-10.

Saturday—Christian Socialism, the Solution—Acts 4: 32-35.

Challenge to Thought.

According to a survey, in 1929 one-fourth of the people of our country were living in slums, or in shacks which should have been torn down. More than one-third of the homes in towns and cities, and nearly four-fifths of those in our villages, had no sanitation or running water. In 1936 the American Federation of Labor reported that between ten and fifteen million American families were living below a minimum health standard. This means that at least fifty million men, women, and children are barely existing in the richest country on earth.

Our country is producing enough for each person to have the necessities of life. Yet want and privation exist in millions of cases because of our unequal distribution of wealth, and our faulty system of consumption of goods. One per cent of the families at the top of the economic scale receive as much as forty-two per cent of the families at the bottom.

Short talks may be made on the causes of poverty:

1. Poverty is caused by war and its aftermath.

2. Poverty is caused by high tariffs which restrict the free flow of trade.

3. Unemployment is caused when machines do the work of men. One man and a machine may do the work of one hundred men.

4. Poverty is caused by human greed.

Things for Christians to Do—

(1) Study economics, (2) Study the matter of stewardship of money, (3) Stewardship of responsibility, (4) Support the well-meaning employer in his efforts to improve working conditions and raise wage levels.

Questions for General Discussion—

1. What about the standards of living in your community? Could they be improved?

2. What about the standards of

(Continued on page 14.)

Sunday School

Rev. H. S. Hardcastle, D. D.

RIGHTEOUSNESS IN THE KINGDOM.

(FOR ARMISTICE SUNDAY.)

Lesson VI—November 5, 1939.

Text: *Ye therefore shall be perfect, as your heavenly Father is perfect.* —Matthew 5 : 48.

Scripture Lesson: Matthew 5 : 17; 6 : 18.

The lesson in full covers entirely too much ground to be included within the space of these notes. I shall comment therefore only upon the verses as printed in the text: Matthew 5 : 17-20, 38-45; 6 : 1-4.

Christ and the Law.

Jesus himself said that he did not come to destroy the law but to fulfill the law. Put in another way it might be said that he came to fill the law full. He put new meaning into it; he made it a matter of spirit rather than of letter. He put the emphasis upon the inner thought, inner attitude, inner motive, rather than upon the outward act. He emphasized the fact that there were certain moral and spiritual laws which were eternal. "Heaven and earth might pass away" —material things might pass away, but the principles of God will abide forever.

Jesus makes an interesting comment upon the relationship between doing and teaching the law. He puts in other words what Emerson puts in the words. "What you are makes such a noise that I can not hear what you say." Jesus says whosoever shall do and teach them—in the very doing of them he teaches them. On the other hand he said that whosoever shall break one of these commandments, and shall teach men so, that is, no matter what a man's profession may be in regard to the things of religion, his conduct is the ultimate test.

Jesus illustrates the supremacy of the spirit of the law over the letter of the law by drawing the contrast between these two in several fields of conduct. For instance, he said that murder does not consist simply in the outward act of violence, such as in taking a club and beating a man to death, taking a knife and stabbing him, but in having the spirit of anger, bitterness, hatred, or unwillingness to forgive in the heart. The same principle holds true in regard to adultery. It is not simply the act itself which Jesus condemns, although of course he did condemn this, for he believed in the sacredness and the sanctity of the home and the marriage relationship—but Jesus condemned the evil imagination, the impure thought, the spirit of lust within the heart. Once again the principle finds illustration in the matter of taking oaths. Jesus insists that a man's words ought to be taken at its face value, a man's no ought to mean no and a man's yes ought to mean yes. A man's word ought to be good, or better than his bond. One of the most searching messages of Jesus is to be found in this section in which he deals with the letter and the spirit of the law.

Righteousness That Exceeds.

Jesus said that unless the righteousness of the citizens of the kingdom of heaven exceeded the righteousness of the Scribes and Pharisees we should in no wise enter into the kingdom of heaven. Strange words indeed! The Scribes and Pharisees were the most righteous people in the whole land in Jesus' day. They kept every jot and tittle of the law and they performed punctiliously every detail of religious ceremony and religious services. They belonged to the "religious four hundred." But their righteousness was internal, exclusive, cold, practically untouched by the emotions, and was primarily a matter of the head rather than of the heart. Jesus on the other hand insisted that true righteousness came from within. It was a matter of a man's inner spirit, of his attitude, of his response to the divine friendship. A truly righteous man is one who has such inward integrity of character that his outward acts will express sincerity and reality.

The Law of Like, and the Law of Love.

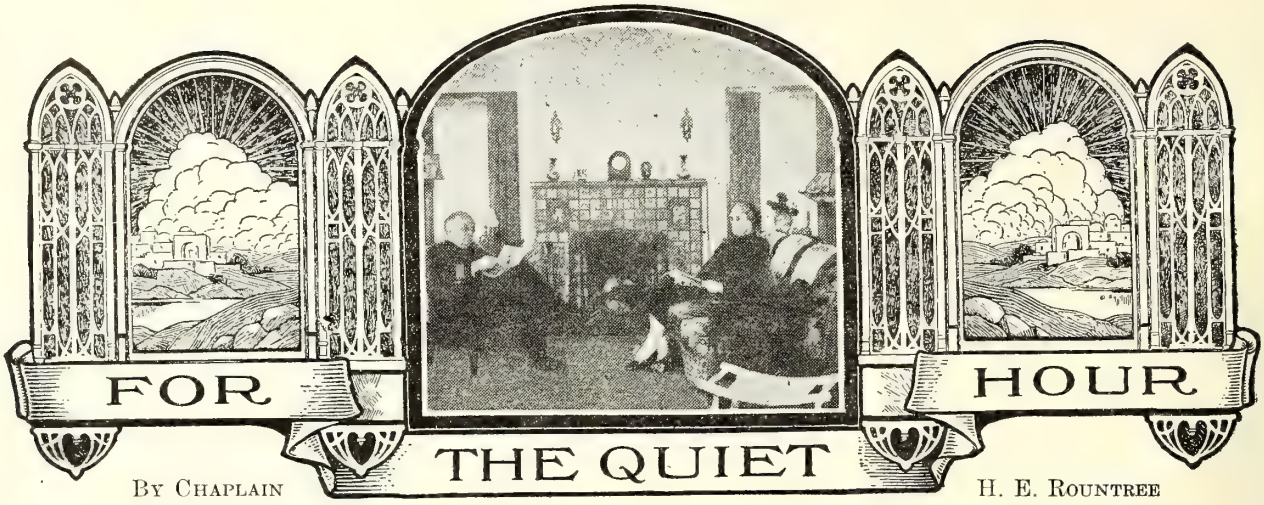
The emphasis in the Old Testament was on what might be called the law of like. It was summed up the saying, "An eye for an eye, and a tooth for a tooth." To be sure this marked an advance over that stage in cultivation where a man might take a head for an eye or a hand or a foot for a tooth. But Jesus insisted that such a spirit had no place in the heart of the members of his kingdom. He insisted that the law of love must take the place of the law of like. Jesus knew that hate would beget hate, that bitterness would beget bitterness, that two wrongs would never make a right. In one of the most amazing utterances that ever came from the lips of man he said that we are to love our enemies, that we are to pray for them that persecute us, that we are to do to them that hate us, that we are to return good for evil. On the surface these things would seem like an impossible and impractical ideal. They seem so out of place in our modern world. People say that it simply will not work. As a matter of fact, it is the only thing that will work. Only love can conquer hate, only right can ultimately prevail over wrong. Only sacrifice can conquer selfishness.

The Second Mile.

Jesus said, "Whosoever shall compel thee to go one mile go with him two." This figure of speech was familiar to his hearers. It suggested a hated Roman soldier laying hold upon some Jewish citizen and compelling him to carry his burden for a mile, or to go on an errand of such distance. How strange it seemed to tell his hearers that if they were made to go one mile they were to go two! Here again men say that Jesus was an impractical idealist, but here again truth and practical experience are on the side of Jesus. Only those who are willing to do more than is required of them, only those who transform duties into privileges find the real meaning and the real joy of life. Only the man who does what he has to do with a grudging spirit, does it growlingly, revelliously, is bound by the hardest of drudgery. But the man who does it willingly and does it beyond what is demanded has found the secret of life, and most effectively illustrates the spirit of the kingdom.

Jesus, of course, recognized that giving had a place in the kingdom of God and in the life of citizens of that kingdom. There can be no real living without giving. There can be no growth without giving. But God is concerned far more with the spirit in which a man gives in the amount which he gives. Giving is not to be done for show. It is to be the outward expression of an inward spirit of gratitude and the recognition of God's stewardship. Jesus puts it in figurative language when he says that a man's left hand is not to know what his right hand does. A man's giving is to be done in secret as unto God, and God who sees in secret will reward him openly.

"That they may be sons of your father who is in heaven." Here is the heart of the whole matter. We are to live at our best, and we are to serve at our best, not because of fear and not primarily because of reward but primarily because we are sons and daughters of a loving heavenly Father. We are to embody His character and express His spirit in all the relationships of life. Because we are sons of the king we ought to live royal and princely lives. Because we have so freely received from our Father who is in heaven we ought as freely to give to His children who are upon earth.



By Chaplain H. E. Rountree

MONDAY.

"Twenty-One Guns."

"This do in remembrance of me." —Luke 22:19.

Throughout the history of the Navy it has been the custom for major ships on the Fourth of July to fire a national salute of twenty-one guns in memory of America's greatest blessing—"The Declaration of Independence." Wherever a ship may be, at home, in a foreign port, or on the high seas, this salute is rendered. Today (July 4, 1939) we are in China's Yellow Sea. At high noon attention was sounded and the guns fired—just a gesture, but a memory.

Beneath the thought is the fact of a God-given achievement, and with the thought is the fact that humanity was once set free by Jesus Christ, the Son of God, and today He is our only Savior. Daily and hourly throughout all eternity we need to be reminded of this supreme truth.

Prayer—O Lord, lift Thou up our living and our thinking by constant memories of our Savior, in whom we abide. *Amen.*

TUESDAY.

"China's Broken Wall."

"The Lord hath laid on Him the iniquity of us all."—Isa. 53:6.

At Chinwangtao we look to the north fifteen miles away, and we see the Great Wall of China as it rises from the sea shore up the mountain in the beginning of its line for over 1,000 miles.

This wall is one of the great wonders and marvels of the world. It was built to protect China from enemies ages ago. For the past many years it has been thought no longer necessary. Therefore it has been neglected and now it is tumbling down in places. What an anomaly—at a time when enemies are taking them, who also regard this wall as nothing, and devastation and destruction stalk the nation.

However, it seems to be true that an unnecessary tumbling down wall is the symbol of sinlessness. G. Matheson has aptly put it: "What is sinlessness? It is perfect unselfishness," says he, "And what is perfect unselfishness? It is the breaking of the partition between my life and other lives." So Christ broke down the wall between Him and humanity. He made us one. He made our lives a part of His. He identified our bodies with His. He did this by taking upon Himself "the iniquity of us all." What a blessed world if this were true of nations, and all walls were a true symbol of unity and brotherhood.

Prayer—Our Father, we are terrible in our sinfulness. Jesus, forgive us and banish us from all sin that we may be perfectly blameless. *Amen.*

WEDNESDAY.

"What Is It Worth?"

"What is a man profited, if he shall gain the whole world and lose his own soul?"—Matt. 16:26.

There is a popular song of a few years ago which meant a lot. It included the words:

"Not where you are,
But what you are."

What is the Bible, God and Jesus worth to us when we would know what to do or which way to go?

What is the Bible, God and Jesus worth when tempted in hours of sorrow or calamity, in death?

Back of that what is the Bible, God and Jesus worth in character, not in the getting of riches, not in having pleasure. For if we got everything in the world and have no worth in us, what is it worth? We live in mind and heart, and, if the mind and heart is a hovel, a hovel it is, even though it be in a palace.

Prayer—O Lord, our Father, in Thee we live and move and have our being. Grant unto us the riches of Thy Grace. *Amen.*

THURSDAY.

"Without God."

"Having no hope and without God in the world."—Eph. 2:12.

These are sad words. They speak the tragedy of the ages. Paul says the condition of one into whose life Christ has come, but who has turned away from Him, is as bad as it was before He came.

The bewilderment of humanity about the Lord, heaven, hell, right and wrong, justice, peace, trust and mistrust, the insideous self-sufficiency, the love, is all due to trying to get along without God."

The supreme need of man, your supreme need, my supreme need, is a new heart in which human nature is replaced by divine nature, and to supply that need the presence of God within is absolutely indispensable. When God is in the soul one sees himself as he is and not as he imagines himself to be.

Prayer—O Lord, our Father, Thou art hope. Help us to trust Thee and not fear. *Amen.*

FRIDAY.

"My Most Vital Questions."

"What shall a man give in exchange for his soul?"—Matt. 16:26.

Am I trying to get along without God?

What is the Bible to me?

How much of His Spirit do I have?

How much partnership with Him do I feel?

How much do I feel the constant need of watching myself?

Can I afford to treat God and religion with indifference?

What does the presence of God mean to me when I want to know what to do and what not to do. When

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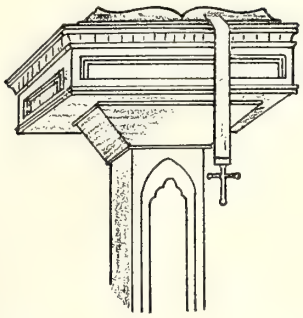

OUR PREACHER FOR THIS WEEK IS DR. ROY C. HELFENSTEIN, MASON CITY, IOWA.

HOW TO DEAL WITH TROUBLE.

"Let not your heart be troubled."—John 14:27.

Trouble is a very real element in life; no life is immune. It is no disgrace to have troubles, but it a disgrace to allow those troubles to master you. Jesus admonished his followers to drive trouble from their hearts, or at least to rise above it. Belief in God and in Jesus Christ is the greatest antidote to trouble.

There are different admonitions given to us as we journey along through life relative to the attitude we should take toward trouble. Some say just to ignore your trouble, but peace and victory do not come in that way. The soul rebells against the idea of dealing with trouble by trying like an ostrich to blind oneself to realities. Others say to "forget it." It may be possible to forget for a moment some minor ache of the body, but you can't do that way with an aching heart. Others say to *drown your trouble in reckless living,* go where the lights dazzle with brightness, where the sound of music is loud, and where merry voices ring in laughter and glee. While others say to *insulate your life against trouble* by a carefree attitude of indifference, so that no lightning shock of disappointment or dismay can *touch* you. Still others say to *run away from your trouble,* evade it, dodge it. But you can't always do it. Sometimes duty calls one right into trouble. The Christian refuses to run away from trouble if such means to run away from duty. Contentment of heart does not come in that way, but rather a greater trouble usually awaits the person who tries to dodge trouble at the price of honor. The Christian, though he abhors trouble, will follow duty right into the midst of trouble rather than to be unfaithful to Christ, for he believes that every call of duty is the call of his Master Lord.

A proper understanding of what trouble is and of its effect upon one's life is essential in order for a person to live the life that drives trouble from the heart. Each person thinks his troubles are especially grievous to be born. Trouble is the conflict between one's desires and one's circumstances of life. Most troubles come as a result of one's life not being in harmony with God. But trouble comes not alone to the guilty but also to the innocent who have to live in a world with the guilty. The righteous have to suffer for the unrighteous.

Jesus admonished his followers to exercise such faith in God's love and power that they would be bigger than any trouble that could come to them. No earthly trouble can daunt the life that is in fellowship with Christ. Trouble can be driven from the heart, by inviting the spirit of the triumphant Christ into our lives. Faith in Christ, and living the good life gives power to meet whatever life may have in store.

A proper attitude toward other people helps to drive trouble from our own hearts and to keep it from entering the hearts of others. People who cherish hatred, suspicion, jealousy, spite, envy, ill-will, and contempt toward others will find that such an attitude generates trouble for them. One can drive trouble from the heart by loving instead of hating, by exercising confidence instead of suspicion, by cherishing good-will instead of ill-will, and by cooperation instead of opposition. To hate another is to invite trouble into one's own soul. Hatred hurts the hater more than it hurts the one hated.

The Christian is not so much concerned about driving trouble from his own heart as he is about driving trouble from the heart of humanity. He sincerely seeks never to bring any trouble into any other heart. He rejoices in God and in life in spite of his troubles. The secret of so many troubles is half-heartedness of life—an unwillingness to take up one's cross and follow Christ enthusiastically.

FAMILY ALTAR.

(Continued from preceding page.)

I am tempted? When calamity comes? When death comes?

What is God to me in the making of character?

If I had everything in the world and still had no value in me, what would I amount to?

The supreme purpose of living is a character that measures with the character of God. How much can I believe this?

Prayer—(Pray as you feel.)

SATURDAY.

"Better Than Motion Pictures."

"Endure hardness . . . as a good soldier of Jesus Christ."—Heb. 2:3.

The fields of grain and gardens of flowers, the woods, the hills, the hillsides, the swamps, the lakes, a boat, the lichens, the moss, the homes along the way, the people and their customs, the community store, and a thousand things of nature which God has given us, all suggest triumphs over adverse conditions. They all present variety of form and color of exquisit interest and beauty.

Even so is thy life. Life is not made worthwhile by comforts, ease and "canned" entertainment. The greatest are made from the great out-of-doors, in hard circumstance, by being a part of nature's universe. From this beauty of character is a reality.

Prayer—Our Father, some of us are like hothouse plants, or a tender garden plant. Some are like lichens on the rock. Make us stalwart in faith, unselfishness, and give us beauty of character. *Amen.*

SUNDAY.

"God Marches On."

"Whose voice shook the earth . . . I shake . . . also heaven . . . signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. 12:26, 27.

The nations are greatly concerned about the course of a few who are seeking expansion and, by force or otherwise, acquire defenseless people. Other nations are strongly protesting. This protest dramatically reveals that public opinion progresses. A generation or so ago the great nations were aggressors, and there was but little protest. That sort of thing is a closed chapter in history. For instance, slavery is gone, after thousands of years of respectability. Polygamy went. We war against alcohol and narcotics. Peace is the popular passion. The rights of man are more considered. Is it not the progress of God?

Prayer—Our Father, we thank Thee for the progress of Thy Kingdom and for the triumph of Thy truth. *Amen.*

"All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"And a little child shall lead them." Who is it that does not love a little child? Who is it that can turn a cold shoulder to a little child? Who is it that can deny the pathetic appeal of a little innocent child? Out of all my life's experience I have met only one mother who did not love her child. The writer well remembers thirty years ago a family lived across the street who had one little girl. The father was a kind father, and loved his little child, but the mother said she hated her. Not only did she hate her own child but she hated all children. The writer has often wondered what became of the little girl that had to grow under such conditions.

"And a little child shall lead them." The little girl whose picture appears on this page is a member of the Christian Orphanage family. Her name is "Nell." Her father died two years ago. She appeals to you and to every member of the Congregational-Christian Church to make it possible for the Christian Orphanage to reach its goal through the Thanksgiving offering in your church and Sunday school this Thanksgiving season by making your offering as large as possible. Will you *deny her appeal?* We still lack $8,561.10 to reach it. We have till December 31 to reach it. She and nearly one hundred other are dependent on *you.* We have faith enough in you to believe you will not fail us.

The Christian Orphanage Singing Class had a very happy visit Sunday afternoon at Liberty Church in Virginia, where Rev. Charlie Newman is pastor. They gave their message to a filled house. They then went to Happy Home Church and gave their message at 7:30. The good women had prepared lunch for them at Liberty Church and the ladies also gave them supper at Happy Home Church. The house was filled at Happy Home Church and seemed to enjoy the children's message very much.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 2, 1939.

Amount brought forward $11,326.27

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 1.60	
Liberty Vance	8.55	
Henderson	4.60	
Pleasant Hill	2.07	
Sanford	9.16	
		$ 25.98
N. C. & Va. Conference:		
Pleasant Ridge	$ 5.00	
Concord	2.04	
		7.04
Western N. C. Conference:		
Big Oak	$ 3.00	
Spoons Chapel	3.96	
Randleman	6.09	
Biscoe	2.84	
Hanks Chapel	6.86	
		22.75
Eastern Va. Conference:		
Waverly	$ 2.25	
Liberty Spring	12.45	
First, Portsmouth	6.20	
		20.90
Valley Va. Central Conference:		
Concord	$ 1.01	
Linville	7.70	
		8.71

"OUR LITTLE NELL."

Special Offerings.

Mrs. O. W. Crittenden	$ 2.25	
Cash from farm	12.50	
Men's Bible Class, Rosemont S. S., support of Robert Currin	12.50	
		27.25
Total for week		$ 112.63
Grand total		$11,438.90

INTRODUCTION TO THE STUDY OF THE GOSPEL OF JOHN.

(Continued from page 9.)

dox Jews, the Greeks, and the followers of the Baptists.

Some of the outstanding characteristics of the Gospel of John, which make it different from the other gospels are the emphasis upon the historical Jesus as the source of Christian religion; the use of symbolism; the resemblance to the teachings of Paul; hostility toward Gnosticism; and the author's unique idea of the church. It is interesting to notice the author's play upon the words "life," "light," and "loyalty."

In studying this gospel be sure to use up-to-date commentaries and reference books. Intensive and prolonged study has been made of this gospel by outstanding scholars, and their findings are to be respected. Two valuable books are E. J. Goodspeed's *The Story of the New Testament,* in which the Gospel of John takes up not more than a dozen pages; and E. F. Scott's *The Historical and Religious Value of the Fourth Gospel,* which is a thorough introduction in very brief compass. If a larger bibliography or a list of more critical books is desired, the Promotional Secretary or the writer of this article will be glad to offer suggestions.

Let us remember that the beneficent Creator has given us all a moral sense to be enlightened and elevated, intellectual powers to be continually exercised and invigorated, social affections to be developed and refined, and religious aspirations to be cherished and purified; that all these faculties and affections are given to enable us to secure our own happiness and promote that of others; and that he who shall most assiduously and perseveringly improve them, in humble dependence on the Divine protection and guidance and with motives of the most extensive benevolence, will be most honored, most happy, and most beloved in this life, and best prepared to appear in the presence of the great Author of them all, and await His gracious behests for a life that commences beyond the bounds of mortal vision and activity.—*Seward.*

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

dressing? Do any stay away from church because the standard set for your community is too high? Are there those who dress extravagantly?

Suggested Hymns—

"Make Me a Channel of Blessing."
"Help Somebody Today."

S. E. M.

Whose College Is It?

Does it belong to:

1. The Founders?
2. The Faculty?
3. The Students?
4. The Alumni?
5. The Givers?
6. The Church?

What Share Do You Have in ELON COLLEGE?

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

NORFLEET.

We, the Missionary Society of Holy Neck Christian Church, wish to pay tribute to the memory of Mrs. Willie E. Norfleet who passed away July 2, 1939.

In her passing we have lost a noble Christian character and a faithful member.

Be it resolved:

1. Though we feel keenly the loss of her sweet presence in our midst, we are grateful she lived among us as a true friend and fellow member; her quiet goodness was an inspiration to all who knew her.

2. That we hold in loving remembrance her fine Christian service.

3. That our heartfelt sympathy be extended to her family and commend them to God whose grace is sufficient in the hour of trouble.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be entered on the records of our society.

Mrs. HARVEY WORRELL,
Mrs. ARNOLD SLATER,
Mrs. C. A. PILAND,
Committee.

CARTER.

Rev. C. W. Carter was born in 1869 and died in 1939. Bro. Carter joined the Christian Church when a young man and was faithful until death. He was an ordained minister and did a fine work in the Alabama Conference. He was president of the Conference more than once. He was a man of deep conviction, great energy, determined purpose, and consecration. His piety led him to self-denial and to abundant labors for the Church and his Lord and Master. He was a devoted, loyal, gospel preacher, true to his conviction of truth as he saw it. He was a great believer in good Christian literature. He was a subscriber to and reader of "The Christian Sun" for forty-eight years. We, of this Conference, shall see his face no more in our earthly councils, nor hear his voice in our earthly deliberations pleading for the great cause of Christ and his Church, but we, who have known him, labored with him and loved him, believe that there remaineth a rest unto the people of God and that he has entered into his rest in that house not made with hands, eternal and in the heavens and we, if faithful, shall meet him on a brighter and better shore saved by grace.

The Rev. John D. Dollar was in charge of the funeral service. A large number of preachers were present. Many of his friends from the churches where he had served as pastor attended the service.

Be it resolved by this assembly now in Conference:

1. That a good man has fallen. A brave and true citizen, friend, and Christian has gone from our midst.

2. That the brotherhood feels keenly its loss and expresses its profoundest sympathies for the family.

3. That we record his memory in the historical archives of our church by embodying this article in the minutes of the Conference, and that a copy be sent to "The Christian Sun" for publication.

Rev. H. M. GRAY,
Mrs. V. E. KITCHENS,
Committee.
East Alabama Association.

HUNT.

"How well she fell asleep!
Like some great river widening toward the sea;
Calmly and grandly, silently and deep,
Her life joined eternity."

It has pleased Almighty God in his wisdom and mercy to remove from our midst our dearly beloved sister, Mrs. G. D. Hunt, who departed this life Sunday, February 26, 1939, at her home in the Double Head Community.

She was married to Rev. G. D. Hunt on December 25, 1893, and died in the sixty-seventh year of her life.

Mrs. Hunt was always a devoted Christian. She joined the Church in her early life and remained faithful to it until her death. She rejoiced in all its victories and mourned over its failures.

She was devotedly attached to her husband and her home and loved her children and her friends as it was possible for her to love them. Mrs. Hunt was a true and trusted helpmate to her husband and was ever thoughtful of the sick and ready to lend a helping hand to the needy. In her short useful life she had a host of friends, as was so well attested by the multitude who attended the funeral services.

Mrs. Hunt's body lay in state from Sunday until Thursday afternoon, when it was buried in the cemetery at Antioch Christian Church, Chambers County. Rev. J. D. Dollar, pastor of Langdale Christian Church, and Rev. T. E. Steely, pastor of First Baptist Church, Roanoke, Ala., had charge of the funeral. Great and wonderful was the expression of sympathy and abundant and beautiful were the flowers.

She was the mother of four living children, two boys and two girls. One son, George Staley, is a minister of the same faith and order as his saintly mother.

Verily a good woman has gone to her reward and this Conference has a vacant chair in its circle. Therefore, be it resolved:

1. That in the death of our beloved sister and friend, we have lost a faithful co-worker and the husband a genial companion.

2. That we give public expression of sorrow, because of her death.

3. That a copy of the memoir be recorded in the minutes of this Conference and a copy sent to "The Christian Sun" for publication.

Rev. H. M. GRAY,
Mrs. V. E. KITCHENS,
Committee.
East Alabama Association.

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All three for $ 3.40

The Christian Orphanage

Offers a Home to Homeless Boys and Girls

There is a double opportunity offered to those who contribute to the Christian Orphanage at Elon College during the Thanksgiving period.

First, there is the opportunity to make children—boys and girls, who might, except for this institution, be homeless and in want—to make children happy and conscious of the fact that there is a reason for real Thanksgiving.

Second, there is the opportunity for sharing and its effect on the one who shares of his means with others. Surely, as the Thanksgiving time approaches, there can be no greater joy than that which comes to one who makes another happy. What an opportunity for one to grow in grace and goodness.

Two great opportunities, indeed, are offered you as this Thanksgiving approaches. Do not pass them by.

CHAS D. JOHNSTON, Superintendent

ELON COLLEGE, - - - NORTH CAROLINA

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, NOVEMBER 9, 193[illegible] No. 45.

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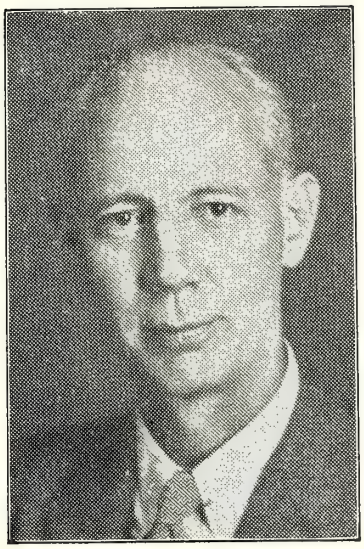


DR. SAMUEL H. LEGER.

Since 1917 Dr. Leger has represented Congregational-Christian Churches in China. His interests have been mainly in religious education and rural work. He is very familiar with our work in North China which is now under Japanese domination. Dr. Leger is to speak in all of our Southern Convention Conferences and is available for other engagements during that period. He is well informed, has a pleasing personality, and will be heard with keen delight.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

"The preacher is not a lash to whip the people for their sins, but a candle to show them the way." Find this in an article in this paper.

Virginia missionary women are requested to join with North Carolina women in making a Thank-Offering for our new church in Asheboro, N. C. See editorial on "Woman's Board."

What church in North Carolina has paid its Conference Apportionments and pastor's salary in full for the last twenty-one years? You will find the answer in an article in this paper.

The North Carolina and Virginia Conference will meet Tuesday, Wednesday, and Thursday of next week at Bethlehem Christian Church, Altamahaw, N. C. The Western North Carolina Conference is in session this week at Brown's Chapel.

The success of our Boards during the coming year will depend greatly on the amount of money sent in as Conference Apportionments. If you want the work to succeed, then be sure that your church does all that it is asked to do—and more, if possible.

The schedule of Dr. Erwin L. Shaver of Boston, Mass., will be found in the editorials. It is expected that Dr. Samuel H. Leger of China will speak to those especially interested in missions at the same time. Get a big crowd from your church to hear these fine leaders.

Why not make a financial canvass in your church and try to get every member to contribute regularly during the next Conference year? "Financing Our Church in 1940" is a little book prepared by our Boards to aid you. Each minister has a copy. The Promotional Secretary will count it a privilege to aid you.

Rev. J. Frank Apple of Elon College, N. C., spent the week of October 29-November 3 at Hope Mills, N. C., conducting a revival meeting at the newly organized Congregational-Christian Church there. He reports a fine meeting, friendly people, and an opportunity for pastoral leadership there. Four members were received into the church at the close of the meeting.

RECENT EASTERN VIRGINIA CONFERENCE.

Being secretary of a Conference was a new experience to me. While I have always known that it would take work to keep up with forty-four church reports and forty-four checks and see that the several amounts were apportioned to the several enterprises of the church, I did not realize that it was as much work as it is. Our former secretary of the Eastern Virginia Conference did it with so much ease, apparently, that it did not look like a difficult task. But Dr. I. W. Johnson had done it for twenty-nine years, and he could tell you before a Conference session began what it would look like when it ended. He was of invaluable help to me in the recent session.

The recent session was one of harmonious spirit, progressive outlook, and conveniently and hospitably housed in the beautiful South Norfolk Church. Rev. J. F. Morgan kept right in line with his predecessors in the excellent way in which he presided. He had good training under the most capable leaders who had preceded him. Under the leadership of Col. J. E. West our large rural constituency of twenty-three churches came in for good consideration under the Home Mission Committee's report, which Col. J. E. West, chairman, discussed, and which was spoken to by two addresses by capable rural pastors, Revs. Arnold Slater and H. E. Crutchfield. The Conference can be proud of its rural churches, of the Home Mission Committee, and most all of the fine leadership of our rural pastors.

The Conference session reached a high point in the ordaining of two well-trained young men to the gospel ministry, Revs. A. Lanson Granger, Jr., and Aubrey C. Todd. But others will tell you about the several unusually fine addresses, I meant only to give you a list of committees the president appointed to carry out the work of the Conference during the present year. It is hoped that each of these committees under the leadership of the chairmen will take very seriously their work, and be able to bring in reports of work done at the next session of Conference. *Record*, not *speeches*, is what we desire in the reports!

OFFICERS:

President—J. F. Morgan.
Vice-President—J. E. West.
Secretary—John G. Truitt.
Assistant Secretary—W. H. Baker.
Treasurer—W. E. MacClenny.
Historian—W. E. MacClenny.
Trustees—E. E. Holland, J. D. MacClenny, Jesse E. Harrell, J. P. Lee.

COMMITTES:

Executive—J. F. Morgan, J. E. West, John G. Truitt, I. W. Johnson, H. S. Hardcastle.

Education—I. W. Johnson, H. S. Hardcastle, N. G. Newman, Robert Lee House, John G. Truitt.

Home Missions—J. E. West, H. E Crutchfield, T. Fred Wright, E. L. Beale.

Foreign Missions—H. S. Hardcastle, Jesse H. Dollar, Mrs. R. T. Bradford, Mrs. B. D. Jones.

Christian Education—Joe A. French, L. E. Smith, Kenneth Cornwell, Robert Lee House, H. S. Hardcastle.

Religious Literature—Robert Lee House, Jesse H. Dollar, C. Rexford Raymond, Sam N. Hurst.

Evangelism—R. E. Brittle, O. D. Poythress, S. W. Phillips.

Stewardship—Arnold Slater, B. H. Watkins, George Olejar.

Moral Reform—Elwood W. Jones, W. H. Garman, J. H. Warren.

Superannuation—John T. Kernodle, A. M. Johnson, M. J. W. White.

Apportionment—W. H. Baker, J. W. Manning, B. H. Watkins.

Ministerial Ethics—Marna S. Poulson, T. Fred Wright, H. W. Lee.

Memoirs—W. E. MacClenny.

JOHN G. TRUITT, *Sec'y*,
Eastern Virginia Conference.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of November 12, 1939.
"Here and There in Romans."

Sun.—Gentiles, Ye Have Not Righteousness—Romans 1.

Mon.—Jews, Nor Have Ye Righteousness—Romans 2.

Tues.—Humanity, Sin and Evil are Universal—Romans 3.

Wed.—Paul's Text for Romans—Romans 1: 16, 17.

Thurs.—Abraham's Faith—Romans 4.

Fri.—Adam's Sin; Jesus' Reconciliation—Romans 5.

Sat.—Let Us Read Again Romans—5: 1-11.

JOIN WITH US IN READING THE BIBLE.

EASTERN VIRGINIA CONFERENCE.

The Eastern Virginia Conference of Congregational and Christian Churches met in its 129th annual session in South Norfolk Christian Church on Wednesday, Thursday, and Friday of last week. Reports seemed to indicate a slight increase in membership, but a probable decrease in giving to benevolences.

The high point of the Conference was on the first night when A. Lanson Granger, Jr., and Aubrey C. Todd were ordained to the gospel ministry. The church was filled with people. Aubrey was in his home church and Lanson was about a mile from his home church. Hope Chapel, a little mission in Norfolk where these two men have served, came out in full force, including adults, young people, and children. The ordaining presbytery carried through an impressive ordination service.

The young people had the second night, at which time Charles Heath, Jr., presided and several young people took part on the program. The address of that evening was given by Dr. Samuel H. Leger, one of our missionaries to China.

The Conference program was composed largely of reports and addresses on the reports. No new type of work was undertaken. One new church, Little Creek, was admitted to the Conference.

Dr. Kenneth Cornwell of Allentown, Pa., a minister of the Methodist Church, and Rev. Sam N. Hurst of Driver, Va., a minister of the Baptist Church, were admitted to the Conference as ordained elders. Transfers were given for Rev. J. E. McCauley and Aubrey C. Todd to the Eastern North Carolina Conference, Rev. A. Lanson Granger, Jr., to the Western North Carolina Conference, and Rev. Herbert G. Council, Jr., to the Connecticut Conference.

Missionary aid was granted to South Norfolk, Wakefield pastorate, Dendron pastorate, and Richmond.

The South Norfolk people entertained with fine Virginia hospitality. It was pleasant to be with this group of Christian leaders.

THE WOMAN'S MISSION BOARD.

The Woman's Mission Board of the Southern Convention met at Norlina, N. C., on last Saturday and transacted considerable business in the interest of their work. The Standard of Excellence for the new year is approximately the same as that for last year. Plans for the preparation and distribution of literature were made. Programs are to be printed in "The Christian Sun" monthly.

One important decision was a request for all missionary societies to join with those in North Carolina in making a Thank-Offering for our church in Asheboro. Societies in Virginia will please take notice and, if they so desire, will specify their Thank-Offering as a gift to Asheboro. This is to count on the regular apportionment.

By vote the Board requested the Southern Convention, through the Mission Board, to try, if possible, to reduce the amount the Mission Board is pay on the expense of "The Christian Sun" editor and Promotional Secretary's office. The Board also expressed its hope that a better understanding and finer cooperation can be reached relative to young people's work.

One fine forward step was to plan for a meeting of officers from all women's societies at Elon College next June. The plans are not yet perfected, but it is expected to have probably three nights of inspiration and two solid days of work in the field of Missions, with excellent leadership.

These good women put in a hard day of work in the interest of missions and one can easily believe that out of such effort will come a growing interest in worldwide Christian activity.

DENOMINATIONAL LEADERSHIP.

The Southern Convention is very fortunate to have for its four Annual Conferences meeting in November an outstanding missionary of our church. Dr. Samuel H. Leger has served us in China since 1917. He has been in all of our missions there and knows from firsthand the work our church is undertaking in China. As a religious education secretary he has cooperated with other denominations in this field of work and is very familiar with the whole Christian program in China. The people in Eastern Virginia were delighted with his addresses and it is hoped that all who can will plan to hear him, both at the other Conferences and in the special groups which may meet from time time. The American Board of Commissioners for Foreign Missions makes this contribution to us.

Dr. Erwin L. Shaver, director of Leadership Education, will be with us all next week. He is to speak in Reidsville on Monday night, at the Conference sessions; at Elon College, Thursday morning, at Chapel; at or near Ramseur on Tuesday night; at Youngsville on Thursday night; and at Haw River on Friday night. Dr. Shaver will tell us how to use the Program of Progress in our churches. Pastors, Sunday school officers and teachers, and other church leaders should be among those present when Dr. Shaver speaks. Deacons and finance committees and treasurers may find helpful suggestions. The Home Boards of the Congregational and Christian Church furnish the services of Dr. Shaver. The Southern Convention hereby expresses its appreciation for this fine cooperation of our Church Boards.

ATTEND CONFERENCE.

Whether you are a delegate to Conference or not, you are invited to attend the sessions of your Conference. Of course all delegates are expected to be present and share in the discussions and votes. The work of the Conference is the work of the churches. You will find it porfitable to attend and share in Conference.

CONTRIBUTIONS

SUFFOLK LETTER.

Forty years ago today (November 3) the writer was ordained to the Christian ministry. On that day, in Waverly Christian Church, Drs. N. G. Newman, J. Pressly Barrett and W. W. Staley constituted the Presbytery and laid their hands upon my hand. Rev. L. L. Lassiter of Suffolk, Va., bowed at the same altar, and received the approval of the church to be an Elder.

Today, in the closing moments of the Eastern Virginia Conference, in South Norfolk Christian Church, Dr. H. S. Hardcastle presented to the writer a two-pound box of delicious candy as a token of the love and goodwill of the ministers of the Conference. That beautiful gift and the kind, complimentary presentation speech of Dr. Hardcastle, came as a distinct surprise, and was received with deep gratitude. The fellowship of the ministers of the Conference is rich and sincere in goodwill. The monthly meeting, in a conference for study and exchange of ideas, has made a distinct contribution to the churches as well as to the ministers. There is an understanding and a mutual confidence among these men of God. It is a joy to be associated with such a fine group of brethren who seek to promote the work of the kingdom.

The recent session of the Eastern Virginia Conference missed the face and genial fellowship of Dr. Marna S. Poulson of Portsmouth, Va. A call at his home, after the close of the Conference, today, found him in good spirits with returning strength. A heart ailment has made it necessary for him to rest since last January, and until recent weeks he has been confined to his home, after leaving the hospital. He is again able to preach with a time limit of fifteen minutes. He said the people are pleased with this limitation, but those who have heard Dr. Poulson know that he has the happy faculty of holding the interest of a congregation for a longer period than fifteen minutes. His many friends in Congregational and Christian Churches wish for him complete recovery.

The 1939 session of the Conference at South Norfolk was well attended. The reports of the various committees were well prepared. And the addresses were of an unusually high order. The high mark of interest and spiritual impression was on Wednesday evening. The evening was set apart for the ordination of two fine young ministers: Revs. A. Lanson Granger, Jr. a member of the First Church, Norfolk, Va.; and Aubrey C. Todd a member of the South Norfolk Church. The ordination sermon was preached by Dr. H. S. Hardcastle. Prayer by the writer. The Charge by Dr. John G. Truitt. Presentation of the Bible by Rev. O. D. Poythress. Rev. J. F. Morgan, President, was Chairman of the Ordaining Presbytery. A large congregation, many of them friends of these young men, increased the spiritual appeal of the service by a deep interest and friendly spirit. It was a great occasion, rich in the consciousness of the Divine Presence.

The reports of the churches showed an increase in membership over the preceding year. But a financial statement indicated a decrease in the amount of money contributed to the various Conference Apportionments. A final check on this had not been made at the close of Conference, because of the difficulty of interpreting the New Report Blank prepared by the officers of the Southern Convention. As far as the Eastern Virginia Conference is concerned this Report Blank is very unsatisfactory and confusing. It was voted to petition the next session of the Convention to revise the Report Blank.

Two ministers were admitted to the Conference by transfer: Rev. Sam N. Hurst, Driver, Va., from the Baptist Church, and Dr. Kenneth Cornwell, Allentown, Pa., from the Methodist Church. These ministers are capable and are ready to enter upon pastoral work at the call of the church.

I. W. JOHNSON.

NOT IN VAIN THE DISTANCE BEACONS.

Not in vain the distance beacons,
  Forward, forward, let us range,
Let the great world spin forever
  Down the ringing grooves of change.
Thro' the shadow of the globe
  We sweep ahead to heights sublime,
We the heirs of all the ages
  In the foremost files of time.

Yea, we dip into the future
  Far as human eye can see,
See the vision of the world
  And all the wonder that shall be,
Hear the war drum throb no longer,
  See the battle flags all furl'd,
In the Parliament of Man,
  The Federation of the World.

O, we see the crescent promise
  Of man's spirit has not set;
Ancient founts of inspiration
  Well thro' all his fancy yet;
And we doubt not thro' the age
  One increasing purpose runs,
And the tho'ts of men are widen'd
  With the process of the Suns.

—Alfred Tennyson, 1842.

COOPERATION.

By the united efforts of the church and the friends of Christian Education, Elon College was founded. For fifty years she has prosecuted her program of instruction. Literally thousands of young people have been blessed by the intelligent touch of her hand. In the various professions and almost all walks of life are those who rise up today and call her blessed. With gratitude they remember the instruction and inspiration and the forbearance of Alma Mater. Constantly we are meeting those who recount the consideration and leniency on the part of Elon College that made it possible for them to secure an education by which they have been able to earn for themselves not only a living but respect of their fellow man and high places of service in church and state.

In all phases of church endeavor, cooperation is essential. It could not, however, be more essential than in the educational work of the church through Elon College. The college is the child of the church. In the beginning it was dependent upon the church. Today it cannot live without its nurture, and it should not live separate and apart from the church. Today, as much or more than ever, Elon College needs the cooperative support of her combined constituency.

At present the Burlington Chamber of Commerce in cooperation with the officials of the college and alumni is conducting a campaign in Alamance County to raise as the county's share $50,000 to be applied on the college's debt. All who are interested in Elon's present and future are most appreciative of this cooperation and help on the part of the City of Burlington and the County of Alamance.

The cooperation and help of the church, alumni, and friends outside of the county at this particular time will mean more than at any other possible moment. Throughout the major part of the college's existence, it has been handicapped with the terrible weight of debt. We now have an opportunity to break these treacherous fetters. The citizens of Alamance County cannot do this alone.

(Continued on page 6.)

The American Churches and European War

By George E. Buttrick, D. D.

President of the Federal Council of the Churches of Christ in America.

(Radio Address given over N. B. C. on September 8, 1939.)

The war still beggars belief. We had trusted, despited all dark omens, that the sanity, if not the reverence, of rulers and peoples would have recoiled from blood-letting. But war has come, and the end is "not yet." We in America cannot live apart. If we could and did we would despise ourselves. In prayer and compassion we intercede from the stricken family of mankind that the light of God may soon break upon us again and the pity of God heal us. But, despite all deep distress, we are not in despair. For the truth and love of God are not in eclipse except as we have turned away from Him to live in our own shadow. Christ has not failed: we have failed Him. The world is chaotic and disconsolate just because we have failed Him. Power politics and the quest for secular security are poor substitutes for His wisdom. But as soon as we turn again He is there in all light and grace.

The duty of our Protestant Churches in this tragic time is not far to seek.

First, we shall do well to *keep unbroken our worldwide Christian fellowship.* War's hatreds must not sever the bonds by which Christians everywhere are bound to one another and to God. It is a cheering fact that in these recent years, when nations have been hostile and sundered, the Christian Churches have held world conferences (which nations have not held) and that there Christians from all lands have met in instant mutual trust. We must keep these bonds: they are the true girding of mankind. If Christ is Truth, as we firmly believe, He cannot be merely parochial or national Truth: He is Truth for the world, and all men are truly one in Him.

Second, America Protestantism must *lead the nation to repent, forbear, forgive, and in every word and work of reconciliation.* The command of Christ still holds that we should "love one another." This does not mean ever that we should condone evil, but rather that we should renounce evil. It means that we should resist propaganda and refuse all hatred—a requirement resting especially on ministers, since their utterance is credited to the whole church, and may, if it is violent or unseemingly, bring the cause of Christ into disrepute. It means — this command that we "love one another"—that we acknowledge our sins, for politics of power and possession are not one nation's monopoly but the whole world's virus of guilty disease. It means that we strive to understand the history and divergent viewpoint and peculiar difficulties of every land. It means that we try to find and face the causes of war which lie deeper far than the immediate occasions of war.

LITANY FOR THE NATION AND THE WORLD.

Eternal Lord and Righteous Judge, who hast gathered our people into a great nation and endowed us with the blessings of liberty, receive our prayers of penitence and confession. From the secret power and open shame of national sins, from all dishonesty and civic corruption, from injustice, cruelty and the spirit of violence—

Good Lord deliver us.

From blindness of heart and narrowness of mind, from pride, vainglory and hypocrisy, from envy, hatred and malice and all uncharitableness—

Good Lord deliver us.

From misuse of our freedom, from disrespect for law, from violation of our honor, from strife of class with class, from prejudice of race or nation—

Good Lord deliver us.

From covetousness which is idolatry, from the selfish love of power, from trust in earthly riches, from luxury and self-indulgence—

Good Lord deliver us.

From pursuit of idle pleasures, from impurity which defiles the temple of the Holy Spirit; from intemperance which is the mother of sorrow and crime—

Good Lord deliver us.

Remember not, Lord, our offences nor the offences of our forefathers. Deepen the root of our life in righteousness that we may bring forth the fruits of repentance. Make us equal to our high trusts, reverent in the use of freedom, just in the exercise of power, generous in the protection of the weak. Let it be known among us Thou hatest robbery for burnt offering, that the gains of industry may be all upright and the use of wealth considerate. May wisdom and knowledge be the stability of our times and our deepest trust be in Thee, the Lord of Nations and the King of Kings, through Jesus Christ our Lord. Amen.

It means that we should be charitable in judgment, cleaving meanwhile to the right, and that we should be resolute in goodwill.

Third, American Protestantism must *enter into the fellowship of suffering with the millions on both sides of every battle line.* We should abhor profiteering, especially profiteering in arms and blood, and hold any government renegade that does not try effectively to curb it. Instead we should seek to lighten the world's tragic burden. I find myself wishing that our churches might find some clearcut means to minister to the prisoners of war, to discourage reprisals, to comfort refugees everywhere, and by reconstruction units to rebuild shattered homes and cities. Ships at sea listen every half-hour for any SOS and are required to respond, whatever the nationality of the ship in peril, whatever the nationality of the ship which hears the call. If our churches could thus respond through practical service and the spirit of goodwill we could look back on this conflict unashamed. That would be an "entanglement" consonant with our best destiny and for which all mankind would bless us.

Fourth, our American Protestantism will do well to *strengthen our government's purpose to keep us out of war.* But our motives must be clear. It is very easy to be neutral from base motives. We must be neutral from high and costly motives: not for physical safety, not in the attempt to maintain an impossible isolation from world problems, assuredly not for commercial gain, but rather because we know war is futile and because we are eager through reconciliation to build a kindlier world. Let us remind ourselves constantly that war has been proved futile. Twenty-five years ago we tried by means of war to "make the world safe for democracy." Now the world tries once more to cure hate by means of hate, to mend killing by multiplied killing. Twenty-five years hence our children may be fighting against other coercions, bred of the hatreds and poverties of war, different only in name from present coercions, unless a worthier spirit and a nobler planning enter world affairs. Let us remain neutral, not selfishly, but as a people dedicated to that "magnificent obsession" of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperjured by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship so that we may bring peace to all mankind.

Fifth, we can pray. True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical

(Continued on page 9.)

Elon College Golden Anniversary

OFFERINGS FOR THE COLLEGE.

We are glad that our friends of the Sunday schools and churches have not forgotten us. We are now coming into the Thanksgiving season. It is a most inviting time to express our gratitude in material assistance to individuals and institutions whom we love and appreciate.

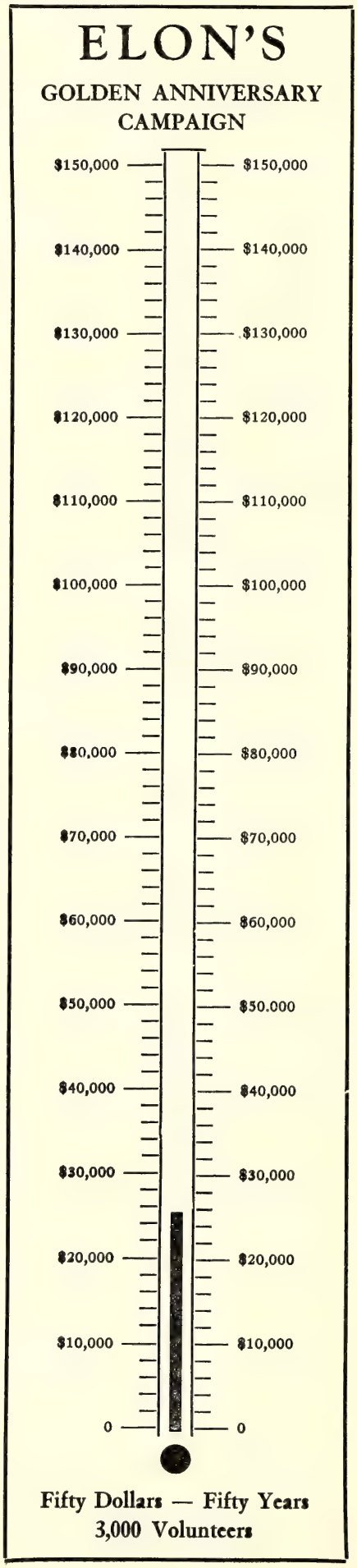
Elon College is grateful for every contribution, however large or small. These remittances on the part of the Sunday schools may be counted on conference apportionments. It is a fine opportunity for the Sunday schools to help with these church obligations. If ministers, Sunday school superintendents, and all could really know for themselves the needs of the college and the experiences through which the college passes constantly, there would be no difficulty in raising the entire amount asked of the churches by the conferences for the college. We appreciate every contribution.

The following have been received during the week:

Churches.	
Eastern Va. Conference:	
Portsmouth	$ 12.33
Sunday Schools.	
N. C. & Va. Conference:	
Durham	24.68
Greensboro, First	10.86
Belew's Creek	2.12
Union Ridge	6.75
Happy Home	5.08
Union	1.60
Mt. Bethel	5.00
Eastern Va. Conference:	
Windsor	4.16
Oak Grove	1.48
Liberty Spring	6.00
Antioch	1.99
Mt. Carmel	1.97
Rosemont	15.00
Eastern N. C. Conference:	
Morrisville	1.05
Mt. Auburn	2.25
Wake Chapel	5.55
Wentworth	1.26
Western N. C. Conference:	
Ether	1.05
Flint Hill	.23
Ramseur	6.45
Antioch	.63
Pleasant Ridge	5.20
Va. Valley Central Conference:	
Linville	7.75
Winchester	4.81
Leaksville	2.36
Antioch	4.32
Woods Chapel	.50
Total	$ 142.43
Previously acknowledged	2,997.42
Grand total	$3,139.85

L. E. Smith,
President.

"Unite: for combination is stronger than witchcraft."



COOPERATION.

(Continued from page 4.)

We do not want them to do it alone. The constituency of the college outside of the county cannot reach this coveted goal without the help of Alamance County. The citizens of the county do not wish them to. We all recognize each other's responsibilities and opportunities. Together we consider our task and together we are able to perform it. In the name of success, let no one falter. The college faces a brighter day and the opportunity of a great service to church and state.

L. E. Smith.

A LETTER TO YOU FROM MARGARET EARP.

Biltmore Hospital,
Asheville, N. C.,
October 31, 1939.

Dear Christian Sun Readers:

Little did I realize on the night of October 12, when I slipped through a certain tin roof, that it was an incident to let me find out how many kind people there are in the world. I couldn't possibly answer all the nice cards you've sent me, so I decided to thank you all through our church how I happened to have my accident. As a matter of fact, I was trying to climb into the window of my school room. During this very unladylike procedure, the tin roof gave way and I fell eighteen feet to the basement. The results proved to be a broken hip which will keep me in Biltmore for eight weeks.

This place is perfectly beautiful. Just three miles out from Asheville, it presents a splendid view of the surrounding mountains. And I think I have discovered the secret of why God made all sunrises and sunsets different! Until two days ago there was a tree of pure gold outside my window. The bluebirds and redbirds must have their permanent homes here at the hospital. Not only is the scenery excellent, but also the people are very friendly. I have met such charming people whom I might have missed had not the path of my life run in this direction.

Someone sent me this poem which has been such a comfort to me that I wish to pass it on to you:

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk

(Continued on page 15.)

HISTORY OF MT. ZION CHRISTIAN CHURCH.

Prepared by ZEB H. LYNCH.

[Read at Home-Coming Service on May 14, 1939.]

Mt. Zion Christian Church was organized in 1832 by Rev. Thomas Reeves with these twenty-one charter members: Thomas Reeves, John Walker, John Paul, John G. Walker, Robert Walker, Duke D. Reeves, Thomas Lynch, Joseph Hamilton, Calvin Hamilton, Cyrus Reeves, Samuel Hartgroves, Martha Reeves, Jane Walker, Winneford Reeves, Charlotte Walker, Eliza Reeves, Anna DeBrulla, Polly Walker Elizabeth Hamilton, Susan Hamilton, and Sarah Hartgroves.

According to the deed dated May 9, 1833, between Thomas Reeves of the first part, Thomas Lynch and John Walker, Commissioners of the church, there seems to have been two and one-half acres of land in the beginning. (There are now seven and one-half acres.)

According to records no one joined the church from 1832 to 1840. The next members on the roll were Rev. Robert G. Tinnin and Celia J. Tinnin. In 1841 eleven joined the church, among them the Rev. Daniel W. Kerr, who three years later—1844—founded THE CHRISTIAN SUN about one-half mile from Mt. Zion. It is hoped that Conference will meet with us in 1944 and unveil a proposed marker on this site at that time. Conference met with us on the one hundredth anniversary of the founding of our church in 1932.

It seems that the church in its infancy turned out quite a few ministers; the first ten years of the church's life show that four ministers held their membership here, namely, Thomas Reeves, John G. Walker, Robert G. Tinin, and Daniel W. Kerr.

It seems that the church enjoyed a steady growth from 1840 to 1861. According to records, in 1861 there were 122 members on roll. For ten years, including the period of the Civil War, 1861 to 1871, there are no records. The last minutes recorded before the Civil War were dated the second Saturday in September, 1861. The first minutes after the Civil War were dated November 7, 1871.

The present house was built in 1899, the Sunday school rooms were built in 1933, and considerable improvements were made last year, including painting the church, remodeling the choir and Sunday school rooms, installation of electric lights, and a new circulator.

Pastors who have served the church are: 1832-1859—Thomas Reeves, Jas. A. Turner, John G. Walker, Robert G. Tinin and Daniel W. Kerr; 1859—A. G. Anderson; 1871—E. W. Beale; 1873—M. L. Hurley; 1877—J. W. Pinnix; 1879—W. W. Staley; 1883—S. B. Clapp; 1885—A. G. Anderson; 1887—James L. Foster; 1889—J. W. Holt, J. W. Fonville, P. H. Fleming; 1891—J. W. Fonville; 1892—W. C. Wicker, J. U. Newman; 1893—W. J. Lane; 1896—W. D. Warward; 1897—Thomas W. Strowd; 1899—C. H. Rowland; 1900—T. B. Dawson; 1902—W. T. Walters; 1904—A. F. Isley; 1909—Thomas W. Strowd; 1915—A. F. Isley; 1916—J. F. Apple; 1925—T. Fred Wright; 1926—H. E. Crutchfield; 1930, to the present time—J. F. Apple.

The following have been secretaries: Thomas W. Lindsey, William H. Crisp, William Lynch, John Lynch, Mrs. W. N. Tate, Mrs. Pattie O. V. White, Mrs. Mary Bradley, Julius Pace, G. F. Carden, G. P. Strayhorn, C. E. McAdams, and Zeb H. Lynch.

The present Board of Deacons is composed of Julius Pace, David Smith, Calip Sharpe, Gattis Carden, Zeb H. Lynch. The present Trustees are Julius Pace, I. T. McAdams, Zeb H. Lynch. The Treasurer is Miss Georgia Bradley.

Through the generosity and benevolence of the late A. W. Tinnin, son of Rev. Robert G. Tinnin, our church was left an endowment of $5,000, the interest of which is used for benevolent purposes only. He also left $5,000 endowment to the cemetery, the interest of same to be used for its beautification and upkeep.

It would not be fitting to let this Memorial Service pass and not mention a few of the faithful members who have "gone on." Among them are J. B. Richmond, Jno. M. Workman, A. A. Lynch, Jos. M. Byrd, Levi McAdams, Jasper Fitch, and Jno. M. Carden. Also the church has been blessed with some faithful women who proved they were spiritual leaders. The few I mention from memory are Mrs. Mary Bradley, who served the church as secretary for twenty-eight consecutive years (1888-1916); Mrs. W. N. Tate, daughter of the Rev. Robt. G. Tinnin and wife of the late Dr. W. N. Tate; and Mrs. Pattie O. V. White, who were also secretaries of the church.

This Mother's Day would not be complete without mentioning a few mothers who have been so faithful and are still with us. The oldest member of our church from the standpoint of membership is Mrs. W. M. Ward who joined this church November 12, 1876. She is still one of our most regular attendants after sixty-three years of active service. Next, I might mention Mrs. Nannie L. Hawkins, who came to this church from Union Christian Church, Virgilina, Va., in 1904, with a combined membership in both churches of over sixty-five years. She is one of the most consecrated members that any church ever had. Although she has been handicapped by living some twelve or fifteen miles from the church, she has always been a regular attendant and has always shown great interest in the welfare of the church. There are still others that we might mention, but lack of time does not permit.

Our present pastor has served the church longer than any of his predecessors. He came to us in 1915, while still a student at Elon College, and served until 1924. He was called back again in 1929 and is still with us, making a total of nearly twenty years of service. The growth of the church has not been spasmodic, but steady and constructive under his leadership. When he first came to us the church had only thirty-nine members. The enrollment at present is 155. Also extensive improvements have been made to the church under his pastorate.

In my twenty-one years of membership here, most of which has been in an official capacity, I cannot recall from memory a time when the church failed to raise its Conference Apportionments and pastor's salary, and many times has gone beyond.

As far as is known there are descendants of only two charter members among the present enrollment: Mrs. Ione (Walker) Kernodle—five of the twenty-one charter members were Walkers. Fourteen members of the Lynch family hold their membership here, all descendants of Thomas Lynch. I do not wish to be boastful, but it makes me feel very proud to know that some member of the Lynch family has served this church in an official capacity continuously, five generations, from its organization until the present time.

NEW CHURCHES.

The Eastern Virginia Conference received a new church, and the other three conferences will each receive application for the membership of a new church. Four new churches in one year is better than our average for many long years. The Promotional Secretary hopes that his efforts had something to do with this progress.

"The multitude which does not reduce itself to unity is confusion."

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

CONFERENCE TIME.

This is an exceedingly important and epoch making period in our churches of the Southern Convention, because the church, delegates and pastors, are coming together in the various Conferences to talk and discuss their problems and lay plans for the future. The very word "Conference" is significant and its meaning should not be ignored. It is derived from two Latin words: *con*, meaning with, and *fer*, meaning to bear, or to share, thus indicating that the object of a Conference from the very derivation of the word itself means a coming together of the brethren to bear with each other the burdens of each, and to share with each other for the sake of counsel and advice, the burdens and problems of each other. One naturally indulges the hope that as the delegates and pastors go up to Conference they experience that which the Psalmist expressed: "We took sweet counsel together, and walked unto the house of God in company."—(Psalms 55:14.) Opinions may differ and views on various subjects, but he is indeed to be pitied rather than censured as a pastor, or delegate, who fails to attend his Conference, or attending, gives himself to criticism and objection rather than to counsel and to the sharing of the views and opinions with others. Of course, there are differences of opinions in church matters as in other matters, but by taking sweet counsel together in the house of God as we offer in annual Conference every pastor and every delegate may and should learn something that will be of infinite worth to himself, or herself. Pastors and delegates do well to learn that no one individual, however learned and cultured, knows it all, or can solve every problem of the church. The church is many in its approach to the world and in its dealing with the world, because it is made up of individuals whose opinions and beliefs often vary; but this is no excuse for turning one's back on the Conference, or disregarding its decisions and deliberations. The Annual Conference is in fact the great school of learning, one of far reaching import and he who will not learn in the Conference and from the Conference is in his own light and his church will sooner, or later, suffer the consequences. Of course, there are pastors of the "holier than thou" type, who feel, or seem to feel, that they have a monopoly on truth and that they should go counter to, and in an opposite direction from, their Conference and the brethren and churches that compose it. It should be borne in mind that the Conference has furnished them a church, or churches, with congregations formed largely by the work and influence of the Conference; that others have labored and they have been permitted to enjoy the fruits of this labor even though themselves doing little, if anything, to improve the value, worth and merit of the fruits which they themselves received from the labor of others.

So as at this Conference season as we go up to the house of God we should take sweet counsel together, not seeking to censure, or to be censured, but willing to offer opinions, and suggestions, and willing to take the opinions and suggestions of others that are equally worthwhile. We should bear in mind, as this writer has often said before, that God is Infinite, and we poor mortals are finite, and He has provided many ways and avenues of approach to Himself. One may be approaching by one avenue, another by another and yet both may be equally near to Him, who laid down for us the wide and quite inclusive program and platform of John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but should have everlasting life." It also may help us to remember the truth contained in the little euplet:

He called me skeptic, heretic, a thing
to flout,
And so he drew a circle and left me out;
But love and I had the wit to win,
We drew a circle and took him in.

In this connection there is a very meaningful Scripture in the book of Revelation, chapter 21:13, which speaks of the approaches to the city of God, the new Jerusalem, which all of us have, or should have, the hope to enter some day. The verse in question reads: "On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates." This indicates that there are approaches to the city of God sufficient for all to enter who believe and accept the word of God as a sufficient rule of faith and practice. May our Heavenly Father help everyone of us as we go about our daily tasks, whatever our views of the church may be, to realize that there are gates on all sides of the city of God and that by the grace of God we each who trust Him may enter through one of these gates.

J. O. A.

AH, WHAT A SOUND.

Ah, what a sound! The infinte fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

The tumult of each sacked and burning village;
The shout that ev'ry pray'r for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns.

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of God's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

—Henry W. Longfellow.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 4, 1939.

Sunday Schools.

Holland, Va.	$ 6.31
Cypress Chapel, Suffolk, Va.	6.06
First, Greensboro, N. C.	6.12
Henderson, N. C.	4.91
Bethlehem, Suffolk, Va.	2.50
Ramseur, N. C.	6.22
Union Ridge, Burlington, N. C.	6.00
Smithwood, Liberty, N. C.	4.34
Mt. Bethel, Stokesdale, N. C.	2.48
Liberty (Va.), Nathalie, Va.	2.36
Total	$ 47.30

Individuals and Churches.

Concord, Timberville, Va.	$ .73

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	$ 12.50
Total for the week	$ 60.53
Previously acknowledged	3,475.32
Total since Sept. 1, 1939	$3,535.85

Gratefully,
J. O. Atkinson,
Mission Secretary.

SMALL BEGINNINGS THAT BRING LARGE RESULTS.

The Gospel of Christ Changes Lives of Men and Creates Christian Groups in Northern Manchukuo.

"Let me leave my things here," I asked of the poor innkeeper in his dirty, unkept place, opened for patrons coming to this new town up on the northern plains of Manchuria, "until," I continued, "a few minutes may be had to go out into the village and see if there are any Christians in your town."

A genial Chinese kindly helped me off the train and carried some of my bedding, books and tracts across the wide open space between the railway station and the village. "I know of a Christian here," he said.

As I moved down the edge of the village we walked right into the Christian to whom he had referred; but he was a poor specimen as a follower of the Lord Jesus. Lean, shabbily dressed and dirty, he gave every appearance of being an opium smoker. When I told him who I was he grasped my hand with what strength he had and exclaimed: "This is the mercy of the Lord!" He explained that he had been hoping for some time that a missionary, or other spiritual leader, come to give him strength.

"I have been," he said with moistened eyes, "a follower of the Lord for years, and enjoyed advantages which should have meant the living of a worthy life; but I have fallen by the wayside and have dishonored my Lord. Please forgive me, pastor, and ask forgiveness of God! Since you have now come, we shall go into the house and visit together." He had just borrowed a neighbor's donkey and cart and was going out for clay to repair the crude stove on which the family's food is cooked.

This man, Mr. Wen, is the postmaster of the village. He has a wife and three children. The house was dirty and unkept; so were the children. I could smell opium, but the smell was not necessary, for those of us who have lived among these people any length of time can readily discern addicts of this terrible drug. Mr. Wen soon opened up his heart. We prayed together. He asked the Lord for forgiveness. "I am helpless and hopeless," he said. "My lungs are in bad shape. If I could only give up this awful drug, here in this high, dry climate there would be hope of my recovery. It was for this that I moved away from my old associates in the south and came to his new place, but I am so weak!" He begged again that I pray for him, and urge that I plan to come often to visit him and the village.

We went out on the streets, visited in the places of business, small shops, sold some scriptures, and then had a pleasant time of fellowship with the school teacher. He consented to my preaching to the pupils and others at the school house in the afternoon.

On my next visit more scriptures were sold and tracts distributed. The school was closed, but we met in the home of Mr. Wen. Some had become interested in becoming Christians. An evangelist, a Mr. Chang, then went to the place for a few days and I met him there. Five more were baptized in a lake nearby. The little group of believers agreed to pay $3.00 a month on his salary and all traveling expenses if Chang would come once a month. Later, Miss Liu, the Bible woman at Angangshi, and Evangelist Chang conducted a week's special meetings. They were allowed to speak in the school and visited in the homes. Many were greatly helped. By this time Wen and his wife had given up opium. As there was no suitable place for meetings, the Christians decided that a house should be built, we in Harbin making a small loan to supplement their contributions. Materials have now been bought and building of the little meeting place is going forward.

Since Mr. Wen reconsecrated himself to the Lord, his wife has become a Christian. They have cleaned up their children and their home, and have taken a new lease on life. He has been made head of the Concordia Association of the village. On my list he expressed thanks in tears for having saved his child from death, he claimed, because of medicine and canned milk sent, and for the spiritual blessing that has come to him and his wife. A reading class has been opened in their home to help those who are unable to read the Bible.

After a day spent in preaching, distributing tracts and selling scriptures, we came together for the evening service. This lasted far into the night, for there were many things about which to talk, including final arrangements for obtaining a lot and erecting the building. There were enquirers to be examined. By the time we could celebrate the Lord's Supper, and for the first time, midnight had arrived. It was an impressive service: there at this little home, in the quiet hours of the night. All that could be heard in the cool spring night were the clear voices of wild ducks, geese, swan and other fowl on their spring flight to the northern reaches of Manchuria and Siberia for nesting and the bringing in of new life in the world. It was Easter. We were reminded of the new life which Christ brings now and at all times to those who trust Him.

CHARLES A. LEONARD, SR.
Harbin, Manchuria.

ASHEBORO CHURCH ORGANIZED.

On Sunday morning, October 29, the new Congregational - Christian Church at Asheboro, N. C., was organized with thirty charter members. The pastor, Rev. A. Lanson Granger, Jr., preached on "What Is the Church For?" Rev. F. C. Lester, Promotional Secretary, who had helped in the organization of the church, had charge of the communion service. H. V. Cox and Rev. T. J. Green, pastors in the Western North Carolina Conference, assisted in this service. The service for taking the members into this new church was well-planned and very impressive.

On the first Sunday in November the Sunday school was organized with forty-nine present. The Sunday school offering, amounting to more than seven ($7.00) dollars, is an indication of the whole-hearted interest of the children and parents.

Plans are under way for the purchase of a choice corner building lot which will eost $2,000. Anyone interested in the success of this church who would like to back up that interest by the "purchase" of a "front foot" of this lot for twenty dollars, will please communicate with the pastor, Rev. A. Lanson Granger, Asheboro, N. C. More than $1,000 has been pledged, and $700 of it paid for this purpose.

This church is beginning under auspicuous circumstances—in a growing city, surrounded by Christian Church many of whose members are moving to Asheboro to make their homes, composed of charter members who are willing to work and sacrifice for their church, and led by a minister who is consecrated and who is well-trained. THE CHRISTIAN SUN wishes it every success in its work for Christ.

AMERICAN CHURCHES.

(Continued from page 5.)

times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church; and let us then strive to live more nearly as we pray. Thus, "may the God of peace lead us into all peace."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP.

On next Wednesday night, November 15, the North Carolina and Virginia Pilgrim Fellowship has charge of the evening session of Conference. The officers met at Elon College on November 5, and a good program is planned. Dr. Samuel H. Leger, missionary from North China who has just returned to this country, will deliver the main address. He is worth hearing. All young people in all of our churches in this Conference are urged to come to Bethlehem Christian Church, Altamahaw, N. C., for the service beginning at 7:30 P. M., on Wednesday.

Your officers promise you that this meeting will be held. Some of you may be discouraged about planning to attend another meeting for fear it may be called off at the last minute. Although this has happened in several instances, when it seemed impossible to do anything else, you are assured that the young people will conduct this meeting and that all of you are urged to come. Show your interest in the young people's work of your Conference by being present and bringing others with you.

NEW GROUP ORGANIZED.

The young people of Hank's Chapel Christian Church met on October 20, 1939, for the purpose of forming a permanent organization. Rev. W. J. Andes, their pastor who is active in Conference young people's work, was present to help them.

The following officers were chosen: Earl Farrel, president; William Dan White, vice-president; Allie Mae Farrell, secretary; Bernice Riddle, treasurer; Layton Denson, Ruby Farrell, Burwell Pelly, program committee; Margaret White, pianist; Elizabeth Farrell, Leonard Poe, Warren Farrell, social committee; Mr. and Mrs. Tommie Farrell, Mr. and Mrs. Glen White, counselors.

We are glad to learn of the organization of this new young people's group in the Western North Carolina Conference. We pray that they may enjoy fellowship with each other as they work for Christ and His Church.

SPECIAL MEETINGS.

Young people in North Carolina are requested to watch for announcements by their Sunday school superintendents on next Sunday morning concerning special meetings to be held in different areas in this state with Dr. S. H. Leger of North China and Dr. E. L. Shaver of Boston, Mass., director of religious education for our denomination.

GOD OF THE NATIONS, NEAR AND FAR.

God of the nations, near and far,
Ruler of all mankind,
Bless thou thy people as they strive
The paths of peace to find.

The clash of arms still shakes the sky,
King battles still with king;
Wild thro' the frighted air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen and
The shouts of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who is a hundred tongues repeat
Their common creeds and songs.

O Father! from the curse of war
We pray thee give release,
And speed, oh, speed the blessed day
Of justice, love, and peace.

—John Haynes Holmes, 1904.

HANK'S CHAPEL.

The final quarterly conference of Hank's Chapel Christian Church was held on Saturday, October 21, 1939, with the pastor, Rev. W. J. Andes, presiding. This has been one of the most successful years for Hank's Chapel, both spiritually and financially. Two months ago the church called Rev. W. J. Andes for another year. He has done some great work in the church. He is wholly devoted to his church work. He has truly gained the confidence of his people. The church is looking forward to an even greater year ahead.

Following is the report for the year's work: paid pastor in full; Conference Apportionment paid in full; orphanage, $90.46; missions,

(Continued on page 15.)

MUST WE HAVE CRIME?

SCRIPTURE: Proverbs 1:10-19.

Daily Readings—

Monday—The Paramount Crime—Luke 22:1-6.

Tuesday—Laws Against Crime—Exodus 20:13-17.

Wednesday—Righteous vs. Wicked Rulers—Proverbs 29: 2, 8, 12, 14.

Thursday—Sin and Transgression, of the Devil—I John 3:4-10.

Friday—Defeat and Death, Results of Sin—Joshua 7:19-26.

Saturday—How to Avoid Crime—Proverbs 4:14-17, 24-27.

In world opinion the United States stands condemned as a nation of gangsters and racketeers, where criminals are glorified more or less as heroes, and given aid by those who hold political office. Crime will continue to be a major problem with us as long as the conditions which produce criminals are permitted to exist. Some of these conditions may be described as follows:

1. *Badly managed homes.*—Family quarrels, self-indulgent parents, low moral standards, drunkenness, lack of sympathy and understanding. Carelessness in handling delicate problems of child nurture—these and other similar conditions in homes sometimes turn young people toward immorality and crime.

2. *Bad companions.*—In many places it is easy for young people to choose companions with low moral standards and engage with them in escapades which are against the law. Criminal gangs are thus formed and criminal careers are fostered.

3. *Poverty.*—It is poverty, more than anything else, which gives rise to environmental conditions out of which our criminals come.

4. *Corruption in Government.*—Political corruption is not only the result of criminal manipulation; in itself it is a primary cause of crime.

5. *Underneath all causes of crime lies the fact of sin.*

Find what the church can do in its neighborhood on one or more of the following:

1. Provide a place to play, with supervision, for a boy's gang.

2. Make the Christian Endeavor more attractive for all in the community.

3. Make the Sunday school classes effective agencies for recruiting boys and girls for the church and the Christian way of life.

Closing Topic: "The joy we find in righteous conduct."

Sugested Hymns—

"Come, Thou Almighty King."
"Holy Spirit, Truth Divine."
"Yield Not to Temptation."
"Rise Up, O Men of God."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PUTTING GOD'S KINGDOM FIRST.

Lesson VII—November 12, 1939.

Scripture: Matthew 6:19-34.

Text: *Seek ye first his kingdom, and his righteousness.*—Matthew 6: 33.

Putting First Things First.

Jesus had a true sense of value. He always saw things in their proper perspective. He could take the far look and see through things, and see things through. He, therefore, declared that the primary law for members and citizens of the Kingdom of God was "Seek ye first the kingdom of God and his righteousness . . ." By the Kingdom of God Jesus meant the reign, or rule, of God on earth. He told his disciples that they were to pray that God's will might be done on earth as it was being done in heaven. He said that men were to organize their lives around this principle. He said that its interests were supreme—that men were to put it first, that they were actively to seek it, that they were to deny themselves in behalf of it. As always, Jesus was positive rather than merely negative. He did not call upon his followers merely to give up things, but he suggested that they should be so devoted to some great ideal that they would organize all of their life around it. We need to be reminded again and again that Jesus said we are to seek the Kingdom of God first. All of us perhaps intend to seek it at one time or another. But too often we put other things first. We make the seeking of the Kingdom secondary to our own desires, our own pleasures, our own profit. Jesus insists that we should seek the Kingdom of God first.

Citizens of the Kingdom and Material Things.

If the citizen of the kingdom makes it the first law of his life to seek first the kingdom, then certain results will follow. There will be a change in his attitude toward things, and there will be a change in his attitude toward the circumstances of life. For instance, Jesus said that the citizen of the kingdom should not be interested primarily in material things. In Jesus' thinking the world and the material things of the world were good. They had their proper place. Indeed they were very definitely related to the coming of the kingdom of God. But they were secondary to the kingdom itself. They were means to an end, not an end in themselves, Therefore, men were not to lay up for themselves treasures upon earth but were rather to seek first the spiritual values of the kingdom, and were to make their material possessions help toward bringing in this kingdom. On another occasion Jesus said that a man's life did not consist in the abundance of things that he possessed. The true measure of life was in certain qualities of mind and heart, in certain attitudes toward life, toward others and toward God. There were values which were above time and circumstance. Man was to be rich toward God before he tried to be rich in gold. Jesus warned his followers against the danger of earthly treasures. There was always a danger that they would come between a man and God. "Where thy treasure is there will thy heart be also."

The Citizens of the Kingdom and Moral Insight.

Jesus suggests that if a man gives himself wholeheartedly to seeking first the kingdom of God and its righteousness he will also have new light on the problems of conduct. Drawing an analogy from life, he says that when a man's eye is single or healthy the whole body is full of light; that is, the man sees clearly. But if the eye is evil or diseased one's life is full of darkness. The best corrective against warped judgment, faulty perspective, wrong outlooks, distorted vision is to seek first the kingdom of God, to give one's self with devotion to following such light as he has, to obeying such truth as he knows.

Jesus goes on to point out that no man can serve two masters acceptably. The man who makes mammon, or material things, his master can not acceptably serve God. The man who makes God his objective will not be the servant of mammon; he will be its master.

The Citizens of the Kingdom and Worry.

Once more Jesus said that if a man seeks first the kingdom of God and its righteousness he need not worry, in the sense of being distracted or distraught, or living under strain and stress. In a way that should shame those of us who are anxious and worried and troubled about so many things. Jesus points out in simple and in beautiful language that it is all so useless, and even worse, that it amounts to what is a sin against God. God takes care of the birds of the air. Would not a loving heavenly Father show as much concern for his children? It might be pointed out here, however, that God feeds the birds through the cooperation of the birds themselves. God puts food for the birds in the world, but the birds have to seek it and secure it for themselves. A man has no right to ask God to do anything for him that he can do for himself. But the principle holds good that if a man gives himself whole-heartedly to seeking first the kingdom of God and its righteousness God will provide for him. "Depend upon it, God's work done in God's way will never lack God's supplies."

In like manner Jesus says that much of the anxiety about clothes or what one shall wear, which is so characteristic of so many people, men as well as women, is unjustifiable and useless. Here again Jesus draws a parable from nature. No man, not even Solomon himself, could dress in such a gorgeous costume as characterized the humble lily or field flower of Jesus' day. And yet this flower was but for a day as it were. If God bestowed so much thought and care upon clothing that was so comparatively worthless would he not see to it that his children had something to wear?

And finally Jesus showed the folly and futility of worrying about what tomorrow might bring. Why be anxious about the morrow, said Jesus. Today brings its own problems, its own demands and also its own supplies and resources. One can not meet the demands of today if he is anxious and worried about tomorrow. Nor can he meet tomorrow's problems and worries today. "Sufficient unto the day is the evil thereof," said Jesus. Take every day as it comes, do the very best that you can, and trust God for tomorrow. But in another way Jesus would say that life is like a great bundle of sticks. No man is strong enough to carry them all at one time. But if we carry them one at a time we can eventually carry the whole bundle. Life based on a simple and sincere faith that this is a friendly and trustworthy universe takes the fretfulness and useless anxiety out of life. The man who loves God and seeks to make God king over all that he is and all that he has can face life without fear.

"I have known what it was to walk the streets with nothing in my pocket, with debts hanging over my head and with nothing to do." Thus did Ramsey McDonald describe his early life, his struggling days, when unable to afford tea, he drank hot water. Regarding his philosophy of living, he once said that the test of life was whether a man could spend his leisure alone. "If he wants someone with him, he has not obtained mastery over himself."

By Chaplain H. E. Rountree

MONDAY.

"You Smile and the Angels Sing."

"A cheerful heart is good medicine and hath a continual feast."—Prov. 17:22; 15:15.

Our caption today is taken from a recent popular song. When one said "There is a gospel in popular song," in a great many instances he was right. Unquestionably there is no music to a lot of this swing stuff, but frequently sentiment like the above is expressed in them. If popular song has soul value it will be found in such as this:

I find when I smile on other folks
In a friendly sort of way,
It makes them smile
In a friendly style
And I just feel good all day.
While the folks that smile on that smile of mine
May smile on somebody, too,
And will spread the style
Of a friendly smile
And that somebody may be you.

Prayer—O Lord, our Lord, our flesh is weak, our moods seize us and drive us wrong. God forbid, and make our hearts to dominate our bodies. *Amen.*

TUESDAY.

"The Wrong Demand on Life."

"Father, give me."—Luke 15:12.

"Give me" has been called "the prodigal's pass word." "Make me" is the penitent's pass word. The prodigal began his life with "Give me," he spent his life in the vain search—the getting of that which he thought he wanted. It was all for self and his "pass word" was "Give me." When life played false to him and all was gone, "Give me" would no longer do. Something said to him "Make me." From that time on he found his soul. In his humility he was willing to be made a hired servant. But that was not the function of his father. The function of a father is to make his son a man.

So our God awaits our prayer to "make us."

Prayer—Our Father, forgive our follies and make us men of Thine own image. *Amen.*

WEDNESDAY.

"In the Head or in the Heart?"

"He had satisfied God, and apart from faith it is impossible to satisfy Him."—Heb. 11:5, 6.

According to our prayers many are looking to God to satisfy us. That is the wrong emphasis. We should so live as to bring joy and satisfaction to God. The difference is that, with one, God lives in the head only. With the other, God is in the heart. It is only in the heart that we can satisfy Him.

Prayer—Our Father, in the name of Jesus, we beg that we may live so close to Thee that we may be conscious of Thy presence in our hearts. *Amen.*

THURSDAY.

"Sudden Salvation Impossible."

"In the evening time it shall be light."—Zech. 14:7.

We are told of an old man who, being observed to be happy, was asked how he obtained it. In reply, he pointed to the fine trees and the lucious fruit of his orchard, and said, "I have them because I planted them in my youth."

Christian character, usefulness, and happiness, along with all life's blessings, are the fruit of planting and cultivating. Even the salvation of a death-bed repentance can be only the beginning of the good life. The song "Empty Handed" admits the offering of a fruitless and useless life.

Prayer—Our Father, draw us to Thee in a way that we shall begin now and live a life that will please Thee. In the name of Jesus we ask it. *Amen.*

FRIDAY.

"Go On to It."

"Let us go on in to perfection."—Heb. 6:1.

Perfection is not born, it is made. And it is made, as expressed by Paul, by "Pressing on toward the mark of the prize of the high calling in Jesus Christ—just go on to it. Frank P. Culver says, the question is not "Are you perfect?" but "Do you want to be?" We cannot choose to be. We can only choose the direction toward our ideals—everything is achieved that way. Christian character is no exception.

Prayer—Our Father in heaven, grant unto us the vision of the man we ought to be, give us the desire to be, and make us strong to strive faithfully for it. *Amen.*

SATURDAY.

"The Supreme Ambition."

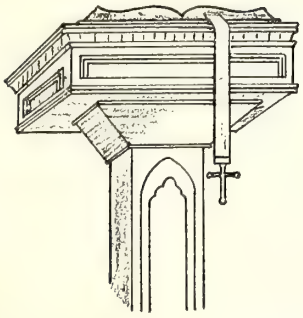
"Show us the Father, and it sufficeth us."—John 14:8.

This was all Philip desired. It was enough. Though we have no record of the sequel, what Jesus said to him in reply must have revealed the Father. We do not see how he could miss, for there He was in person—in Jesus Himself.

We wish we could see Jesus as Philip saw Him. Yet in being able to see Him spiritually and thus be inspired to perfection is a far greater blessing that Philip's privilege, yea more, it is given to us to live in a way that others may see God in us. Do they? The answer determines the destiny.

Prayer—Our Father, we are poor specimens of the Christ life—O Holy Spirit, help our weakness and day by day may we gain in grace in Him. *Amen.*

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. J. HOWARD SMITH, LYNCHBURG, VA.

"THE STANDARDS OF TEACHING."

SCRIPTURE: Mark 6:1-13.

[The following sermon in the field of religious education was given at the Dan River District meeting at Liberty (Va.) Church, on October 29, 1939.—Editor.]

There is a responsibility as well as a joy and privilege in teaching. In a certain university the question "Who contributed most to your personal development up to the present time?" was asked several hundred students. Their answers reflect the tremendous responsibility resting upon the shoulders of Sunday school teachers, ministers, Y. M. C. A., Y. W. C. A., and Scout leaders, for they were the ones named as making the greatest contribution; not the dance hall operators, bar keepers, and movie managers. We should be most concerned in making our teaching the very best possible. There are at least three important steps in successful teaching.

I.

A teacher should know his or her pupils. This may sound trite, but ask yourself the question, "Do I really know and understand the problems and home life of my pupils?" I dare say there are Sunday school teachers who have never been into the homes of some of their pupils. They see only one influence in the lives of the problem children. A sympathetic and helpful teaching ministry will not come about unless we know our pupils. Too many of us are moving and thinking in a different world, with no deep concern and love for those we teach.

During the last selection for the Pope of the Roman Catholic Church the following story was circulated. A freshman went into the office of the Chaplain of a southern university and during the interview the subject of the election of the Pope was mentioned. Whereupon the student said to the Chaplain, "You know, these Catholics are getting control of everything. To my knowledge this is the third time a Catholic has been elected Pope." It is reported that a group of college students on a Bible examination stated that Sodom and Gomorrah were man and wife like Dan and Beersheba. Ridiculous!—But no worse than the knowledge some of our teachers have of their pupil's interests and problems.

No two of the twelve disciples were taught alike. Jesus understood their individual weaknesses, and because he knew and loved his disciples, they grew into strength. They were literally loved into sainthood. It becomes our duty as teachers and preachers to love our children into Christ-likenesses. Someone has said, "When we plant for a year, we plant a grain; when we plant for centuries, we plant trees; and when we plant for eternity, we plant ideas." We are dealing with great ideas, and this idea of Jesus is the greatest ever conceived. We should know our pupils in order to help them grow from weakness to strength.

II.

Secondly, we should believe what we teach. A writer in a book on Mexico described an old lady kneeling in church saying her "Hail Mary" and adds, "She didn't believe, but among Catholics even the skeptical are courteous." God forbid that we teachers should go through the motion of being courteous, teaching what we don't believe. There is a story that a metropolitan pastor invited a famous actor to read the Twenty-Third Psalm in a morning service. It was done with clearness and beauty. The audience was spell-bound but when the actor finished he said, "I know the words, but your pastor knows the Shepherd." It is necessary for us to know the Shepherd and to believe in that Shepherd before we can teach.

One of the outstanding statements made by Albert Edward Day in his Yale Lectures on Preaching was, "The preacher is not a lash to whip the people for their sins, but a candle to show them the way." Believe in order to show our pupils the way. Our teaching should be a light—how the world needs that light today!

III.

Finally, a teacher should bring the pupils to a decision concerning Christ. That is the purpose of the church. What kind of teaching is it that fails to do this? There are hundreds of boys and girls passing through the Sunday school who are forever lost to the church primarily because much of our teaching has failed to bring a decision concerning Christ. Do our teachers encourage the pupils to unite with the church? Someone has said that the Sunday school is a training school for church membership. Why is it, then, that thousands who pass right out of Sunday school, never remaining for the church service, have not learned this?

Henry Ward Beecher once heard a sermon on "The Simplicity of Jesus." Afterwards when asked how he liked it, he replied, "There was no simplicity and very little Jesus in it." Too much of our teaching can be characterized in just that manner. The main business of the church is to proclaim Jesus Christ, Savior of the world. Early Christianity spread by the message being spoken from one heart to another. We awaken our pupils' interest but fail to call for a conviction.

How many of the Sunday school teachers who taught you as a child emphasized the fact that Jesus Savior was primary reason for all teaching and preaching? How many tried to bring you to a decision concerning Jesus?

Conclusion.

During the career of the great Dr. Charles Spurgeon in England, an American visited an English friend in London. He expressed a desire to hear Dr. Spurgeon and one Sunday morning the two went to the service. It was a powerful sermon. As they were walking home in silence and meditation, the Englishman finally asked the American how he liked the preacher. He answered: "To tell you the truth, I was not thinking so much of Spurgeon as I was of his Master." Oh, that is great preaching and teaching. To have our pupils see beyond us and recognize the Master, is the test of good teaching!

FAMILY ALTAR.

(Continued from preceding page.)

SUNDAY.

"WHY GO TO CHURCH?"

"We have this treasure in earthen vessels."—II. Cor. 4:7.

Why go to church? Because we are earthen vessels and need it. Because of spiritual association and friendships. Because we need continually to re-appraise ourselves in spiritual values. Because we need to overcome our moods by actualities. Because we need the medium of the congregation to express our love and affections. Because we need to make righteousness, which is the Kingdom of God, first in our desires.

Prayer—Our Father, we are sorry for our sins. We repent of our neglect of the church. We crave Thy Spirit forever. Move upon our hearts to be ever with Thine. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The chilly weather of the coming winter is here. The children in the orphanage need clothes, shoes, coats, and many other articles of clothing. It is a good time for the good women of our church to come to the aid of the little children here. It has always seemed to me that mothers of our church should be very much interested in our little children here. Just being a mother to a motherless child is noble. The fathers should be interested in being a father to a fatherless child, too.

Then the young women should be interested. How about being a big sister to a girl in the orphanage. Don't you think it would be lots of pleasure to you? How about the young men? Did you every try to be a big brother to some boy and pal with him? Did you not get a real pleasure out of it? How about being a big brother to some child here? It will be lots of fun—the greatest joy I ever got out of giving was in paying for the keep of a child here years ago soon after the orphanage was opened. I could hardly wait for the first of the month to come to mail my check. It was lots of pleasure to do it. It will be a pleasure to you if you will but try it.

At this Thanksgiving season when the offering is taken in your church won't you help swell the offering so you will feel happy about it and feel a pardonable pride that your church did something to feel proud of. We are depending on you.

POTATO DIGGING TIME.

Thirty little boys picked up 800 bushels of sweet potatoes in two days' time and packed them in bushel crates. The larger boys ploughed them out and hauled them to the potato storage house, where they are cured.

WE HAVE WORKING BOYS AT THE CHRISTIAN ORPHANAGE.

The Singing Class had a very pleasant visit to Big Oak and Flint Hill Church last Sunday. Both churches had a house full of people. The good women at Big Oak Church served lunch for the children, which was highly enjoyed. The children gave their program there at 11:00 and at Flint Hill at 2:30. The people certainly were appreciative and seemed to enjoy the children's message. Make your plans for the Thanksgiving offering in your church and Sunday school, and then work your plans.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 9, 1939.

Amount brought forward		$11,438.90
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville		$ 1.65
N. C. & Va. Conference:		
Greensboro, First	$ 12.05	
Long's Chapel	3.50	
Bethlehem	4.79	
		20.34
Western N. C. Conference:		
Flint Hill (M)	$ 2.13	
Smithwood	1.76	
		3.89
Eastern Va. Conference:		
Liberty Spring:		
Friendship Bible Class .	$ 1.00	
Senior Boys & Girls ...	.50	
Bethlehem	4.66	
Mt. Carmel	6.41	
Antioch	2.32	
		14.89
Valley Va. Central Conference:		
Leaksville, G. W. Rothgeb		5.00
Singing Class.		
N. C. & Va. Conference:		
Liberty	$ 34.15	
Happy Home	22.87	
		57.02
Thanksgiving Offerings.		
Mr. & Mrs. Cecil Thomas, Asheboro, N. C.		5.00
Special Offerings.		
Mr. May	$ 6.00	
Mrs. Phillips	15.00	
Mr. Godwin	15.00	
Mr. Stout	20.00	
Mr. Godwin	15.00	
		71.00
Total for week		$ 178.79
Grand total		$11,617.69

"God's will for us is that we should love, pouring out our heart's richest treasures upon others, not asking meanwhile for any return. Loving is its own best return and reward."

"Christ is the source of Life in the Spiritual World; and he that hath the Son hath Life, and he that hath not the Son, whatever he may have, hath not Life."

It is hard for the Christian world to grasp the fact that it is life, not death, that determines destiny.—*Advance.*

Whose College Is It?

Does it belong to:

1. **The Founders?**
2. **The Faculty?**
3. **The Students?**
4. **The Alumni?**
5. **The Givers?**
6. **The Church?**

What Share Do You Have in ELON COLLEGE?

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

HANK'S CHAPEL.

(Continued from page 10.)

$71.24; members gained, 10; members lost, 3.

Officers for 1939-40 are: Ralph Riddle, secretary; John Langley, assistant secretary; Earl Farrell, sexton; Wallace Farrell and Tommie Farrell, collectors; Mrs. Glen White, treasurer; Tommie Farrell, choir leader; Mrs. Glen White, pianist; Mal White, Ike Bland, Frank Farrell, Ben White, trustees.

MISSIONARY REPORT.

There are twenty-one members on roll in the Hank's Chapel Missionary Society. We reached all the points on the Standard of Excellence except observing the World Day of Prayer. Our society meets at the homes of different members on the Wednesday night after the first Sunday in each month. Visitors are always welcome. Officers are: Mrs. D. Whitaker, president; Mrs. Wallace Farrell, vice-president; Mrs. Dan White, secretary and treasurer; Mrs. Wallace Farrell and Mrs. Tommie Farrell, program committee. Expenditures during the year—$79.55. In treasury—$9.35.

We have Sunday school every Sunday at ten o'clock. We have preaching on the second and fourth Sundays at eleven o'clock. You are welcome to these and other services of the Hank's Chapel Christian Church.

MRS. TOMMIE FARRELL,
Reporter.

"Communion with Christ is the best proof of Christ's existence and Christ's love. These are the two remedies for doubt—activity and prayer."

A LETTER TO YOU FROM MARGARET EARP.

(Continued from page 6.)

Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture,
Sorrows come to stretch out spaces in the heart for joy."

Thank you once again for your kind remembrance.

Love,
MARGARET EARP.

P. S.—While I was in Hendersonville in the hospital, Dorothy Truitt made my X-rays. I can remember when we were in English class together in Greensboro High School. Now, she has received an excellent job in a hospital in Newport News, Va. (She was in Hendersonville only temporarily.)

PRAYER FOR THE NATIONS OF THE EARTH.

(Continued from back page.)

are in Thee and that alone can lead any people into the commonwealth of the age to be.

We pray for Africa, long time the dark continent over whose vast and mighty reaches the light has begun to rise. May her peoples be protected from plunder of greed and of the sword, and may their minds be enlightened with the light of truth and their hands and feet unshackled into the liberty of the sons of God.

Almighty God, King of kings and Lord of lords, from whom proceed all power and dominion in heaven and in earth, most heartily we beseech Thee to look with favor upon our own well-beloved land. Grant unto the President of the United States, the Governor of this State, and all others in authority, the spirit of wisdom, goodness and truth, and so rule in their hearts and bless their endeavors that law and order, justice and peace may everywhere prevail. Take from our hearts and lips, every frantic boast and foolish word. Make us strong and great in Thy fear in the love of righteousness, so that being blessed of Thee we may become a blessing to all nations, and have part in the establishment of the commonwealth of man, and of Thine abiding Kingdom of righteousness, the fruits of which shall be love and joy and peace forever. Amen.—(Adapted from W. Charter Piggott of England; also from Book of Common Worship.)

"However dark and profitless, however painful and weary, existence may have become, life is not done, and our Christian character is not won, so long as God has anything left for us to do."

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

A Prayer for the Nation

[These prayers were used by Dr. Rockwell Harmon Potter, President of the American Board, at the recent meeting of that Board in St. Louis, Missouri.—Editor.]

O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace, from whom proceed all power and dominion in heaven and on earth and who hast made of one blood all nations of men; we beseech Thee to hear us in our prayers of intercession:

That it may please Thee to bless the President of the United States and all others who bear authority, giving them the spirit of wisdom, goodness and truth; and so rule in their hearts that peace and happiness, truth and justice, religion and true piety may be established among men for all generations;

We beseech Thee to hear us, Good Lord that it may please Thee to guide the deliberations of Congress, so assisting them with Thy Holy Spirit that they, remembering whose ministers they are, and on what high and holy mission they have been sent, may lay aside every weight of prejudice and with humility and sincerity study to perfect the way of peace;

That it may please Thee so to dispose the leaders of the nations that the burden of armaments shall be lifted from the peoples and Thine ancient word be fulfilled that men shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more;

That it may please Thee to give the stronger races the graces of humility and good will, that they may use their gifts for the service of their weaker brethren without arrogance or conceit;

That it may please Thee to unite the nations of the world in valiant endeavor against famine, poverty and disease;

O Thou King, eternal, immortal, invisible, Thou only wise God, our Savior, hasten, we beseech Thee, the coming of Thy kingdom upon the earth, and draw the whole world of mankind into willing obedience to Thy blessed reign. Cast out all the evil things which cause wars and fightings among us, and let Thy Spirit rule the hearts of men in righteousness and love. Restore that which is desolate, cause the wilderness to rejoice, and make glad the city with Thy law. Fulfill the desires and hopes of the peoples, consummate the Brotherhood of Man and bring in the peace of Thy Righteous Kingdom, through Jesus Christ our Lord. Amen.

Prayer for the Nations of the Earth

O God who art the Father of all men everywhere, we bow in prayer for the nations of the earth. None is clean before Thee, for all have sinned and come short of Thy glory. Yet in Thy mercy look upon us, overcoming the evil, confirming that which is righteous, and saving us all.

We pray for England, mother of our speech, of our liberties and our very life. For the good and heroic men of her past, for all in her history that have been free and honorable and righteous, we give Thee thanks, and especially that it has been given unto her, with her ancient trust in Thee, for the sake of us and of all men, to defend and maintain the right. Continue her strength in power, we pray, that she may ever serve the welfare of the world and the kingdom of Thy righteousness.

We pray for France, fair among the nations and our sister of many sorrows. We remember her past glories and pray Thee for her spiritual renewal. Guide Thou her statesmen and the body of her people into the humility and forbearance, the justice and integrity of her ancient faith.

We give Thee thanks for Italy, great in her ancient history, rich in her gifts of beauty and art, that her pleasant places have been preserved for us and for all men. Direct Thou her rulers into the meekness that alone makes great, unto the justice that alone gives peace.

We pray for Russia, that has come out of the night of bondage into days of storm. Before Thee we remember her primitive faith and the ancient church established in her midst. For her martyrs and exiles, who under tyranny have struggled for liberty, we give Thee praise, and we beseech Thee to guide her out of prejudice, passion and plunder into unity and concord—righteousness and peace.

For the nations of the devastated lands we pray, giving Thee thanks for their courage and bravery, praying that their faith and devotion may be upheld until their liberties that have been stolen are returned, and beseeching Thee that they may have their place in the commonwealth of the world.

We pray for the nation of Germany. We have sat at the feet of her wise men, and rejoiced in the spell and the splendor of her music and her art. We pray that the dominion over her of the sword may be broken, and for the full deliverance of her people from every bondage of evil into the liberty of those who do Thy commandments and walk in the ways of peace.

We pray for the peoples of Asia. For India, and her myriads of men, that their ancient insights may avail now to seek and find the truth. For China, and her multitudes, that her ancient cultures may be cleansed and preserved to bear witness among men to the worth of reverence, obedience and diligence. For Japan, that the red hand of violence may not destroy her—that she may give her great loyalties at least to that righteousness and love, that grace and truth that (Turn back to page 15.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, NOVEMBER 16, 1939. No. DF.

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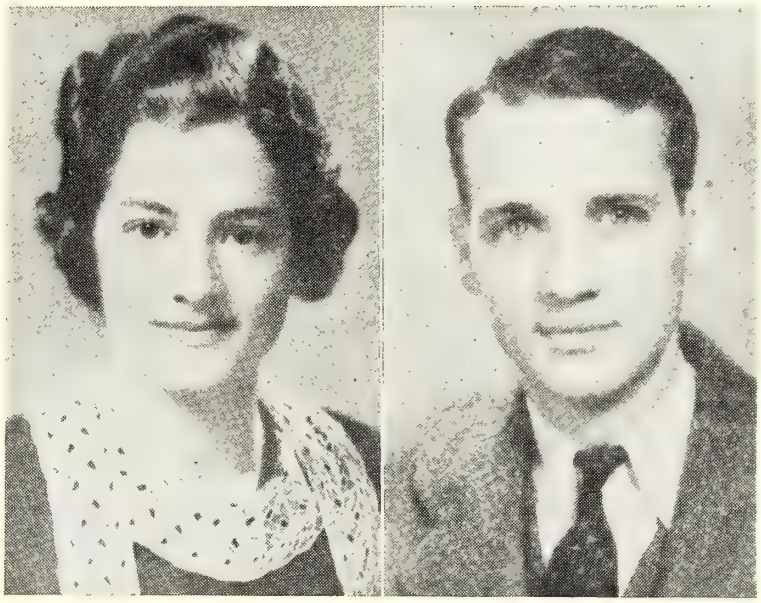

REV. AND MRS. E. WALTER SMITH.

At the recent session of the American Board of Commissioners for Foreign Missions held in St. Louis, Missouri, the Rev. and Mrs. E. Walter Smith were commissioned for service in our Foochow Mission, China. They are graduates of Duke University and are now studying at Union Theological Seminary, New York City. They will sail next summer. Mr. Smith is a native of Tennessee and Mrs. Smith is from Florida.

These two charming young people are part of the seventy-five which the Congregational-Christian Church expects to send to the Mission Fields within a period of five years. Any young person within the Southern Convention interested in being one of the seventy-five should talk with the Mission Secretary or the Promotional Secretary, both of whom are hoping that our area may furnish its quota.

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Ministers will please remember the Institutes on Evangelism to be held next week. The schedule was in last week's CHRISTIAN SUN.

The Eastern North Carolina Conference will meet with the Turner's Chapel Christian Church, near Sanford, N. C., on Tuesday and Wednesday of next week.

The Thanksgiving Proclamation, found elsewhere in this paper, by the Moderator of our churches is printed with the hope that it will be used in all of our churches on Thanksgiving Sunday.

Mr. and Mrs. Roy A. Larrick and Miss Elsie Mathews of Winchester, Va., were pleasant visitors at Elon College on Saturday of last week. Mr. Larrick is the president of the Valley of Virginia Conference.

The North Carolina and Virginia Conference is holding its 114th annual session at Bethlehem Christian Church, Altamahaw, N. C., this week. Business of the Conference is supposed to end on Thursday at noon.

Dr. Kenneth Cornwell, who recently joined the Eastern Virginia Conference, was the guest speaker at our Richmond Church last Sunday. The congregation was the largest in several weeks and Dr. Cornwell was well received.

Secretaries of churches in the Conferences that have met have not been very successful in filling out report blanks. It is hoped that the others will do better, for the reports are very important. This matter deserves the attention of the pastors.

Attendance at the monthly meeting of the ministers at Elon College last Monday was larger than usual. Dr. Erwin L. Shaver, of Boston, Mass., spoke on modern trends in religious education. Dr. Samuel H. Leger of China told of religious education there.

Mr. Kenneth Rigister, a member of Grace's Chapel Christian Church, near Sanford, N. C., was licensed by the Western North Carolina Conference last Wednesday to preach the gospel. A group of churches in and near Biscoe asked him to become their pastor. Mr. Register is a junior in Elon College.

Thirteen of the thirty members of our new Asheboro Church were present on Wednesday night of last week when that church was admitted into membership in the Western North Carolina Conference. Rev. A. Lanson Granger, Jr., is pastor. The Conference voted to give most of its home mission money to this church and asked the churches to make special offerings for the work in Asheboro.

Dr. Erwin L. Shaver and Dr. Samuel H. Leger are visiting churches in North Carolina this week. They will be at Youngsville on Thursday night and at Haw River on Friday night. Pastors, church officials, Sunday school officers and teachers, young people, members of missionary societies, and all who are interested in church work will certainly want to hear these two fine speakers. All churches in those areas are urged to be represented.

Although complete arrangements have not been made, it is expected that Dr. Samuel H. Leger, one of our missionaries from China, will speak in the Valley of Virginia next Sunday. It is expected that he will be at Linville for the eleven o'clock service, at Mt. Olivet (R) at two-thirty o'clock, and at Leaksville at seven-thirty o'clock. Dr. Leger gives a fine report of our work in China and all who can do so will certainly be rewarded by hearing him. Listen for announcement in your Sunday school next Sunday morning.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of November 19, 1939.

"Here and There in Romans."

Sun.—The Christian's Attitude Toward Sin —Romans 6.

Mon.—The Christian's Aattitude Toward the Law—Romans 7.

Tues.—The Christian's Attitude Toward the New Life—Romans 8: 1-15.

Wed.—The Christian's Hope—Romans 8: 16-39.

Thurs.—Paul Sorrows for the Jews—Romans 9.

Fri.—Paul Prays for Their Salvation—Romans 10.

Sat.—Deep Waters (To be read prayerfully) —Romans 11: 1-32.

JOIN WITH US IN READING THE BIBLE

OFFICERS AND STANDING COMMITTEES OF WESTERN NORTH CAROLINA CONFERENCE.

President — Rev. E. Carl Brady, Hemp, N. C.

Vice-President—Rev. M. A. Pollard, 1612 Buffalo St., Greensboro, N. C.

Secretary—George T. Gunter, Route 1, Seagrove, N. C.

Assistant Secretary—Rev. W. C. Martin, Biscoe, N. C.

Treasurer—W. H. Freeman, Ether, N. C.

Executive Committee—E. Carl Brady, G. O. Lankford, T. J. Green.

Home Mission Committee — T. J. Green, H. V. Cox, W. H. Freeman.

Foreign Mission Committee—M. A. Pollard, A. L. Lucas, G. M. Tally.

Religious Literature Committee—G. M. Tally, D. R. Moffitt, B. H. Lowdermilk.

Education Committee—G. O. Lankford, M. A. Pollard, T. J. Green, J. U. Fogleman, H. V. Cox.

Evangelism Committee—H. V. Cox, B. H. Lowdermilk, J. Q. Pugh.

Sunday School and Christian Endeavor Committee—Geo. T. Gunter, Henry Overman, W. G. Lamb.

Social Service Committee—A. L. Lucas, M. A. Pollard, J. U. Fogleman.

Apportionment Committee—Cyrus Shoffner, W. H. Freeman, A. L. Granger.

Superannuation Committee — J. Q. Pugh, D. R. Moffitt, P. E. Coble.

Program Committee—E. Carl Brady, T. J. Green, Geo. T. Gunter.

Ministerial Ethics Committee—A. L. Granger, T. J. Green, G. O. Lankford.

BIG NEWS FOR THE NEXT WEEK.

TONIGHT (Thursday) — At Youngsville, N. C., Dr. Erwin L. Shaver of Boston, Mass., and Dr. Samuel H. Leger of China, as leaders. Religious education in America and China with special emphasis on what we can do in our local churches.

FRIDAY NIGHT—Haw River, N. C. Program similar to that at Youngsville.

SUNDAY—Dr. Leger at three churches in the Valley of Virginia (places not known at this writing).

MONDAY — Institute on Evangelism especially for ministers, at Suffolk, Va., with Dr. F. L. Fagley of New York and Dr. Boynton C. Merrill of West Newton, Mass., as leaders. It is the monthly meeting of the ministers.

TUESDAY — Eastern North Carolina Conference at Turner's Chapel

(Continued on page 7.)

MEDITATIONS ON ARMISTICE EVENING.

Today is the twenty-first anniversary of the armistice that stopped fighting in the first world war. Babies born on that day of 1918 are now citizens. They are ready to serve their nation. To some of us the years are few and short since the bells rang, whistles blew, and the world went wild with joy because war had ceased. But a new generation has come to maturity, and another world war is in process.

Our country is still maintaining its supposed neutrality. Our guns are not belching forth fire and smoke and death. The flower of our manhood is not yet required to leave the family fireside to become targets for those who are commanded to kill their brothers whom they have never seen. America is still at peace.

Nations that were bled white twenty years ago are now letting blood again. The young men have come to take the place of those killed then, and a new destruction of life and property goes on in Europe and Asia. The war to end war failed. So have all wars. The lessons of 1914-1918 have soon been forgotten. Even our peaceful America is piling up armaments and preparing her men for the conflict which likely lies ahead. Our supplies go to those in the conflict. Especially shameful is our part in the Japanese attempt to subject China. Without the scrap iron, gasoline, and other supplies which our country furnishes, the war would end in Asia and the Chinese would be free again. But we sell old junk for desired cash, and Chinese die by the thousands because of it. Will we ever value human life as being superior to money? When?

But there are hopeful signs being written across the pages of history. Christians around the world are building personal friendships that are not easily broken. The church is telling of the Prince of Peace with new sincerity and devotion. Multitudes of young people are saying that war is sin and they will have no part in it. Nations are not so eager to declare war as once they were. The world may yet learn enough common sense to live in peace.

WESTERN NORTH CAROLINA CONFERENCE.

The sixty-ninth annual session of the Western North Carolina Conference of Congregational and Christian Churches was held with the Brown's Chapel Christian Church last week. The program was practically that listed in a recent issue of this paper. President Brady preached a fine sermon, presided with dignity, and directed the transaction of business with dispatch. Committees usually presented reports that were accepted, but the Conference on occasion expressed its opinion concerning these reports by making changes.

At least two important steps were made. By unanimous vote the Conference expressed its opinion that all who accept the pastorates of churches should be licensed before accepting the churches. This matter was emphasized in several reports. The churches will certainly take this vote of the Conference seriously, and so will those who aspire to places of leadership in the ministry. Only so can the church progress with high standards.

The other step forward was to adopt a financial plan in keeping with the other conferences of the Southern Convention. This means that in the future all money sent to the enterprises of the church, except the money sent by missionary societies, will count on Conference Apportionments. This will save considerable confusion, and will permit the churches to know exactly how much they give to the various enterprises. The schedule of Apportionments is far from the ideal, as all recognize, but it is a step in the right direction. When the churches have thought through the present Apportionments and have sought to reach the present standard, then they can instruct the Conference committee so that it can do a much better job next year.

Brown's Chapel did itself proud in entertaining. The big table on the church lawn was loaded with good things to eat, and the homes offered kind hospitality to all who would remain over-night.

ADVERTISE THE CHURCH.

"Give me an idea for an editorial," said the editor to a young minister recently.

"Advertise the church" came back the quick reply.

On the main corner in cities, midway of city blocks, on the main highways, and at the end of the trail stand the churches. Some of them with spires and windows pointing heavenward, some of them square like a box, but all of them filled on occasion with sweet music, sincere prayer, and earnest exhortation to live the good life—our churches should be known to all who pass by.

In the cities lights illumine places of business and of pleasure, but the churches are usually dark or lighted only with a small bulb that has no chance to shine like "a city set on a hill." The young minister asks: "Why shouldn't the church glow with inviting light, and flickering messages of love and invitation?" Well, why not? Are we ashamed?

The newspapers tell the story of every murder, theft, and evil of every kind, but seldom does the church display its message to those who seek knowledge in the daily paper. Have we no message to give? Is the work of the church less important than the speech of a politician or the development of real estate by a business concern? Isn't there something that the church could do to make its message clear to a bewildered world and do it in the realm of dignified advertising?

Perhaps some day our colleges will train people to advertise the church as it teaches other important professional activities. Young ministers may in the years to come study the fine art of advertising as well as the making and delivering of sermons. If they do, they will find it very rewarding and the world will see a new day dawning for the influence of the church will be greatly multiplied.

CONTRIBUTIONS

SUFFOLK LETTER.

The question was asked in the recent session of the Eastern Virginia Conference: "Why was there an apparent decrease in the amount raised for Conference Apportionments during the present year?" Preachers will ask questions; and here is always some person who will boldly undertake to answer them. One answer, which was challenged, offered two explanations: First, a serious shortage in the cotton crop; second, a tendency in certain areas to a growing individualistic attitude on the part of ministers and churches.

For more than fifty years Dr. W. W. Staley was recognized as the outstanding leader in the Southern Convention. More than any other minister in his day he emphasized the importance of loyalty to the cause. He gave his time and talents to the kingdom of God. And he taught the church to which he ministered the broader field of giving and service. "A minister does not preach to make a living for himself, but he lives and labors to extend the kingdom of God," expressed his personal relation to his task as a pastor. Many ministers and churches caught the spirit of this great preacher and endorsed the challenge to support the legislation of the Convention and Conferences.

Since the union of the Congregational and Christian Churches some ministers and churches have been moving in the direction of acting independently of the Southern Convention as a legislative body, on the ground that it has served its day and is no longer needed, except as a promotional body. Individual churches and ministers are independent in our Convention, but they are also dependent upon close cooperation, if steady growth is desired. The churches of Virginia and North Carolina are not lacking in loyalty to the General Council because they are guided chiefly by the legislation of the Convention and the several Conferences. Cooperation and organic unity make it possible to render much more efficient service to the denominational activities.

A few years ago many pastors and churches took pride in reporting all Conference Apportionments paid in full. It may be that this spirit still exists, but it has lost its emphasis on the Conference floor. Conference Apportionments should be equalized on the basis of ability to pay, and there should be a united, concerted effort to raise the various amounts in full, not for the sake of public recognition, but for the promotion of the kingdom of God. This feature should not be regarded as a tax burden, but a precious opportunity for glorious service. The promotion of the financial obligations and opportunities of the churches should begin in the first month of the new year. It is tragic and almost fatal to wait until the last month.

Denominational loyalty should also express itself in other ways. The book, issued by the Southern Convention, entitled, "Principles and Government" should be used as a guide in Conference organization, church procedure, funerals, marriages, communion services, ordination of deacons, licensure and ordination of candidates for the ministry. Individual taste may prefer to substitute other forms and ceremonies. This book, it may be admitted, is not the final word in such matters. And it may be also admitted that the individual taste, or opinion, of people who prefer a substitute is not the last word in efficiency. The church governing body should determine vital methods of procedure and once determined, they should be observed. The Convention is the source of our authority and its actions should be seriously and faithfully supported and sustained, or repealed.

I. W. Johnson.

WESTERN NORTH CAROLINA CONFERENCE.

The Western North Carolina Conference of Congregational and Christian Churches met in annual session Wednesday and Thursday, November 8 and 9, with Brown's Chapel Church, Rev. E. Carl Brady, pastor. This is one of the older churches of the conference and entertained the conference in a very excellent way. The conference was well attended, and the spirit was excellent. A large number of visitors from other conferences were present. Rev. E. C. Brady is President of the conference and delivered a very timely sermon as his annual message to his co-laborers. It was an earnest appeal for right living and cooperative efforts on the part of the church that the church might receive the fulfillment of the promise of the baptism of the Holy Spirit.

Dr. Samuel H. Leger, missionary on furlough from China, was present as a representative of the American Board and spoke most helpfully regarding our work in China as affected by the war, and emphasized the need for cooperation and support of the church's interest in China.

The usual reports from departments and committees were made, indicating improved conditions throughout the conference and an increased interest in the affairs of the church. As usual, there were pessimistic notes sounded, but on the whole there was a forward looking spirit and were evidences of increased activities in practically all fields.

I understand that new buildings are to be erected by different congregations within the conference. The organization of the new church in Asheboro with Rev. A. Lanson Granger as organizer and pastor, is a most hopeful undertaking. The work in Asheboro is beginning in a most encouraging way. This is an effort to resurrect and reorganize the church that we had in Asheboro years ago and to enlist members of the Christian Church elsewhere now living in the city. Asheboro is the largest town in Randolph County, is the county seat, and is a rapidly growing city. There are great possibilities for the Christian Church in this section.

The churches and Sunday schools of the conference are giving increased support to Elon College, which is greatly appreciated. The present officers of the conference were re-elected for the ensuing year.

L. E. Smith.

"Observe, John as God's lamp not only burned, but shined. A lamp may burn without shining, owing to foulness or the need of oil. John 'was a burning and a shining lamp.' So may we be. Chrysostom remarks: 'He called John a torch or lamp: signifying that he had not light of himself, but by the grace of the Spirit.' Our divine Lord will supply both oil and cleansing to make us shine brightly and be useful if we will but ask Him."

"The only gift is a portion of thyself. . . . Therefore the poet brings his poem; the shepherd, his lamb; the farmer, corn; the miner, a gem; the sailor, coral and shells; the painter, his picture; the girl, a handkerchief of her own sewing."

"Christ was the first true democrat that ever breathed, as the old dramatist Dekkar said he was the first true gentleman."

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

THE GOSPEL OF JOHN.

Our good women have chosen as the subject for their devotionals in opening their Missionary Societies, "Witnessing." The subject is based on the Book of John, the Fourth Gospel. Dr. Robert E. Speer has called this Book of John the greatest book ever written. Many will agree with Dr. Speer.

It all seems folly and out of place to go into the subject of when and by whom this Fourth Gospel was written. The internal evidence is all there that the beloved disciple himself wrote the book, and to dispute or question its authorship doesn't get one anywhere. It is all on a level of those learned critics who claim that Lord Bacon, who was a very learned man, wrote Shakespeare, since it was known fact that Shakespeare did not have the necessary learning, according to the critics, to write Shakespeare. Well, the world has Shakespeare and has benefited accordingly, and the world has the Fourth Gospel and has benefited accordingly.

A genuine genius has always been too much for the critics, and leaving these critics for the time being to worry among themselves, it is sufficient for us to know that John wrote John. There is the Fourth Gospel, and from beginning to end it is a gospel of love, which love all would, or should, be willing to give witness to, who may read this Book.

The writer's advice to the good women of our Societies, who are to use the book in their devotional studies, would be to take the book as it stands and accept it as coming from the pen of John, the beloved disciple, who so magnified and exalted the word and works of his Lord and Master, and said in the closing verse of his wonderful book. "And there are also many other things which Jesus did, the which, if they would be written every one, I suppose that even the world itself could not contain the books that should be written."

The book the women have adopted for their devotionals in their Societies is entitled, "Studies in Witnessing—In the Gospel by John," a book prepared by Mrs. S. H. Askew. There are ten studies, or chapters, in all; the first five being called the Major Studies, and the second five "Extended Studies." Thus the women have ten studies if they choose to use one each for ten months, and we urgently advise that they do so. As an introduction to these studies the book adviees that every member of the Society read at once the entire Gospel of John and re-read it occasionally to keep the meaning fresh in mind.

The subject of study number one is "The Witness of God in Jesus"; study two, "The Witness of Jesus as the *Word* of God," and so on. We urge that each Society provide itself with a copy of this book and that the same be given a month ahead to the one chosen to lead the devotionals in the opening of the Society. No one can go through this little volume without realizing that it is worth many times its price, which price we note is twenty-five cents per copy.

This, of course, is not to be confused in any way with the Mission Study Book of the Society, the title of that book is "Through Tragedy to Triumph: the World Church in the World Crisis," by Basil Mathews. This latter book may be obtained from our office for the price of sixty cents, copy of which should be in every Society, or can be ordered directly from the publisher, Missions Council of Congregational and Christian Churches, 287 Fourth Avenue, New York City.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 11, 1939.

Sunday Schools.

Eure, N. C.	$	2.62
Bethlehem, Timberville, Va.		1.92
Pleasant Ridge, Guilford College, N. C.		3.00
Hines Chapel, McLeansville, N. C.		3.00
New Lebanon, Elberon, Va.		3.00
First, Portsmouth, Va.		6.25
Wake Chapel, Fuquay Springs, N. C.		5.21
Shiloh, Ramseur, N. C.		3.00
Biscoe, N. C.		5.50
Haw River, N. C.		13.59
Total	$	47.09

Individuals and Churches.

Antioch, Elams, N. C.	$	2.70
First, Reidsville, N. C.		9.00
Hopedale, Burlington, N. C.		3.30
Mt. Bethel, Summerfield, N. C.		5.00
Union (N. C.), Burlington, N. C.		34.40
Total	$	54.40

Mountain Work.

Bethel, New Hill, N. C.	$	3.46
Total for week	$	104.95
Previously acknowledged		3,535.85
Total since Sept. 1, 1939		$3,640.80

With very deepest gratitude to all who had a part in the above donations. We feel encouraged to keep on trying to secure funds which to carry on our missionary work at home and abroad and thus carry out the most emphatic command of our Lord.

Gratefully,
J. O. Atkinson,
Mission Secretary.

NEGROES AND FOREIGN MISSIONS.

It may not be generally known amongst Christian Sun readers that the Negroes in our midst have their Women's Foreign Missionary Societies, very much as we ourselves do, and also that they publish regularly a missionary magazine, named for the first missionary sent out to Liberia by that group, the *Lott Carey Herald*, which publication is now in its twenty-eighth year. The magazine is published "in the interest of missions," and the copy before me now has to do especially with the foreign work as carried on by their Women's Missionary Societies. They have their Women's Societies, their Young People's Societies, etc., very much as we ourselves do, and it is worth noting that the men, too, have an active part. This writer was indeed surprised to note that their Societies in North Carolina for the month of September, 1939, raised and sent in to their treasurer, $642.04.

The copy of the *Lott Carey Herald* fell, by accident, into the writer's hands and tells of the annual meeting of their convention, and carries the address by the president of that body, Dr. A. L. James. I confess that I have not seen in many a day a better worded and more significant utterance in the matter of missions than that by this Negro president. I think Christian Sun readers will agree with me in two particulars: First, that it is doubtful if any of the ministers in our own churches of white people have expressed any better the dynamic of missions than has this Negro. Secondly, if we white people would give in proportion to our income like the Negroes do for

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NEWS AND VIEWS

FIRST CHRISTIAN CHURCH.
BURLINGTON, N. C.

As the Conference year closes indications are that the Burlington Church has raised in full the apportionments for the year; in fact, that the receipts of last year both for missionary and benevolent giving and for current expenses have been exceeded. For particular causes it has been a close call, but for certain other causes a modest margin is realized.

The goal in evangelism established by the Convention has not been reached. This goal would require a net gain of fifteen and our net gain is only thirteen. Over the years the Burlington Church more than realizes this goal, for through the years the church has realized a steady growth, larger on some years than on others.

Recently the trustees purchased on authority of the church two twenty-five foot lots adjoining the church property on the west. This is valuable property and only after negotiations were the trustees able to secure it for $3,000.00, half of which purchase price was immediately paid. This additional fifty feet of property gives the church seventy feet in the clear to the west, thus providing room for future expansion, immediate grounds for recreational and fellowship activities and assurance against too close neighbors. This last week the trustees were authorized to install stokers for the two boilers of the church heating system. This, too, will prove a very splendid addition to our church equipment.

Through the gift of a friend a Unitype statuary bronze copper bulletin board supported on art iron standards and carrying the name of the church in pearlite opal letters will be placed on the corner lawn. Then all those who pass by may learn the building is The First Christian Church, Congregational-Christian.

During the second week in October a School of Leadership Education was held in our church under the auspices of the Upper Alamance Fellowship of Churches. Classes were offered in specialization courses, the Bible and problems in personal Christian living. A strong faculty was secured for the school and each member served faithfully and capably throughout a strenuous week. It was composed of Mrs. J. L. Foster, Miss Ruth I. Seabury, Rev. J. Frank Apple, Rev. W. M. Stevens, and Prof. Merton French of Elon College.

Contemporary with the school the Burlington Church presented Miss Seabury in a week's series of morning and evening addresses based on the findings of and Miss Seabury's experience at the Madras Conference and the general work of the church in this perplexed world of today. It the Burlington Chamber of Commerce is engaged in a campaign to raise fifty thousand dollars in the county toward the liquidation of the indebtedness. When the receipts are all in we feel safe in prophesying it will be found that the membership of our church has given loyally, for already over five thousand of the twelve thousand subscribed has been secured from our members.

We are very proud of our three choirs—the adult, the young people's and the junior. The young people's choir provides the music each fourth Sunday night and on other special occasions. The junior choir is heard on each second Sunday morning and on special occasions. The adult choir stands by faithfully and efficiently every Sunday. Recently the adult choir was heard in a service of favorite anthems and it proved one of the most enjoyed and most spiritual services of the Conference year.

Our Burlington Church does not have any one large organization of young people, but our young people are active in the general work of the church and can be found everywhere in our program. Under Miss Rudd the effort has been to develop leadership and initiative and to include the young people in the whole program and very fine results have been obtained in this direction. We believe Burlington young people have been active in and for every youth program within our Conference and within the Convention.

You will have to pardon such a long epistle from our church, but is the only one for the year, we believe.

J. H. Lightbourne,
Pastor.

DAN RIVER DISTRICT.

Another fifth Sunday! That means of course a meeting of the Dan River District.

When we arrived at Liberty many people were on the church lawn, the day being a beautiful sunshiny one; soon we were greeted by the smiling face of Mrs. Bray who invited us into a nice, warm, comfortable church which was very inviting.

Soon the meeting was called to order by the president. Liberty Choir sang several numbers beautifully for us. Since the pastor, Rev. C. E. Newman, was absent because of a funeral, Supt. C. D. Johnston led the opening prayer. Miss Margaret Tuck of the Liberty Church gave, in her pleasant manner, a warm welcome to her church. Mr. Talbert of the Pleasant Grove Church gave the response.

Before the orphanage program, Mr. Johnston gave a brief talk, stating this was his first visit to Liberty. The program the children rendered held us spellbound for quite a while. I think many silent prayers went up to God for the children, Miss Lane, and Mr. Johnston. The people in this district are so proud of the progress the orphanage is making. An offering was taken amounting to $34.14.

The roll call showed six Sunday school superintendents present; with only seven churches in the District, I think this is wonderful. The attendance banner went to Ingram Church. Virgilina Church invited the next rally to meet with her.

The closing message was brought by Rev. J. Howard Smith of our Lynchburg Church, his subject being "Standards of Teaching." Mr. Smtih was at his best and made those of us who are Sunday school teachers more fully appreciate our opportunity to present Christ to our classes.

We were delighted to have as visitors Rev. and Mrs. H. E. Crutchfield and family.

As we journeyed homeward we could not help but think what a pleasant afternoon we had spent with Liberty Church. If it is God's will we hope to meet with Virgilina at our next meeting. I think these rallies are proving very beneficial in this District and each one proves to be better than the last.

Mrs. B. J. Earp.

NEW LEBANON, N. C.

The work of our church has been running smoothly this year. We have missed our faithful superintendent of the Sunday school, W. T. Moore, who has been unable to attend services regularly on account of ill health. The assistant, J. I. Sharpe, has been loyal. Rally Day was observed the third Sunday in October.

At our revival our pastor, Rev. J. L. Neese, was ably assisted by his son, Rev. J. Everette Neese of Henderson, N. C. The attendance was good and he brought us helpful and inspiring messages which were as food for hungry souls. Our church was greatly strengthened and several professed

faith in Christ. We hope to have him come our way again.

At our quarterly conference in August our pastor brought us sad news when he told us that he thought it best to resign at the close of this conference year, so that our church would feel free to join a group of churches. Our Promotional Secretary, Rev. F. C. Lester, has been working on the formation of this group for some time.

It is with deep regret that we give up Brother Neese, who has proven himself by his works. He has served our church and community faithfully and efficiently. In thinking back over these eight years he has been with us, we say that he truly has been a good shepherd. We cannot express in words what it has meant to have as our leader one so fully consecrated to the work of his Heavenly Father. We feel that these years of continued service and leadership have won for him the love and confidence of our church and surrounding community as nothing else could have done. As he leaves us, we are praying that he may ever be as "clay in the potter's hand" ready for any task the Master has for him, ever ready to say, "Here am I."

MRS. G. C. MOORE,
Reporter.

BOOKS FOR ADVENT READING.

By REV. JOHN H. KNIGHT,
Norfolk, Virginia.

The informed Christian knows what he believes. There are certain important and fundamental truths which are basic to Christianity, and apart from which Christian experience cannot exist. Would you be "rooted and grounded in *the faith?*" (Eph. 3:17). Then it is essential that you should possess an intelligent understanding of the great intellectual concepts which make our religion, not one among many religions, but the supreme revelation of God in Christ.

One of the best ways of getting a full-orbed view of the grand sweep of revealed truth is to follow the Liturgical Year. If a pastor does this in his preaching, he is not apt to be a "hobby rider," nor will the complaint of over-emphasis on any one phase of Scriptural truth be heard of him.

The Christian Year treats of Christianity as being what it most surely is, a historical religion. The Christian Year treats the Bible as an authentic and valid record of these historical facts. In the cyclic observance of the Christian Year, Advent, and Lent, Christmas and Easter stand out as living witnesses to some of the

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THE SALARY SITUATION.

By DR. MARK A. DAWBER.

[Contributed by Rev. R. D. Coulter, New Market, Virginia.]

There is little hope for a more vital church unless we can anticipate some drastic change that will make possible a more equitable salary basis and look toward a definite minimum for qualified men. The church in general is having much to say about the injustice and inequality in the economic structure in general. Pastors of large city churches receiving the big salaries are usually the men who lead out in this indictment of our social order, but who have failed to deal with these same problems that exist within the institution of the church itself. Some of the most glaring social and economic inequalities obtain in the ministry. This has not only created conditions of poverty with all its consequences in the homes of the poorly paid pastors, but a more serious problem has resulted. There is a widening gulf developing between the pastors. The unbrotherliness, the lack of unity, the manipulation to get appointments — all of these unlovely things now depriving us of the full joy of our ministry are rooted in this unjust and inequitable salary situation. Is it any wonder that many well educated men of the ministry are embracing communism? Where else is there a light of hope on the economic horizon?

These vast differences in salaries, one group living in comparative luxury and asserting the influence, and another group living in what amounts to abject poverty and unable to call their souls their own—what chance is there to preach the gospel of Jesus in a ministry so lacking in the essential spirit and purpose of that gospel? What hope is there that the world will take any notice of our preachments on social righteousness and economic justice when the ministry itself is so penetrated with these same sins? "Physician heal thyself" is the answer we receive.

The responsibility to remedy this situation lies heavy upon the ministry and church heads. A ministry existing on such conditions of salary range was a grand week and the harvest will be garnered over the years.

Our Woman's Missionary Society has, from time to time, considered asking that its thousand dollar apportionment be lowered. It has not quite been reached for several years. But this last Monday the pastor visited the society and just before the meeting was called to order he asked, "Will you raise the apportionment this year?" The ladies first said, "We will try," but when he raised his right eyebrow at them they said, "We will." And they will for they are that kind of Christian ladies.

Right now Elon College through such as now exist is impotent to deal with the problems of modern society. We are not pleading for equality. Under the differing conditions of the work in a land so vast as ours there can be no such thing as a flat equality. But equity there must be if the church is to continue, and to have any real influence in the nations' life.

We are making the following suggestions as our major factors that should be included in the consideration of this problem:

1. A survey of churches and parishes looking toward such consolidation that will make possible the largest amount of self-support.
2. Some drastic action in the denominational bodies to deal with inefficiency on the part of both pastors and churches.
3. Sliding scale assessments on churches to provide opportunity for the strong churches to share in an equitable salary program.
4. Sliding scale assessments on pastors to enable them to share in an equitable salary program.

Then there is the central pooling plan that has been presented from time to time by Dr. Warren H. Wilson.

Of course, this problem is by no means confined to the rural church, but it is primarily one of rural concern. Until something is done in a more universal and far-reaching way to adjust this salary situation, we shall not get very far in discussing other programs for rural church success.

BIG NEWS FOR THE NEXT WEEK.

(Continued from page 2.)

(near Sanford, N. C.). Dr. Leger will be one of the speakers. Institute on Evangelism at First Congregational Church, Raleigh, N. C., for Negroes.

WEDNESDAY—Eastern North Carolina Conference at Turner's Chapel. Dr. Fagley and Dr. Merrill will be among the speakers.

THURSDAY—Institute on Evangelism at Elon College with Dr. Fagley and Dr. Merrill as leaders.

Leaders of our churches will certainly want to hear these excellent speakers as they present the work of our churches around the world. They are all specialists in their field. Please see that your church people know of the meetings and that as many as possible are present for them.

NEGROES AND FOREIGN MISSIONS.

(Continued from page 5.)

missions, we would not be long in having missionaries to proclaim the gospel of peace throughout all the nations.

Dr. James chose as his subject, "Missionary Activity, the Imperative Expression of a Regenerated Heart." I cannot forego quoting as brieffly as I may from this most excellent address:

"When we consider the missionary character of the ministry of Jesus, and note the fact that the New Testament is a volume of missionary literature, we are at once convinced that Missionary Activity is the Imperative Expression of a Regenerated Heart. Someone has very wisely said that no man was ever convinced with any momentous truth without feeling within himself the power as well as the desire to communicate it.

"Bishop Wilberforce is reported as having said, 'If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it.' To those who have heard the voice of God, who have become susceptible to his influence, who have felt the dynamic influence of his divine personality, the impulse to carry the good news to those who know him not, is inevitable. It is a serious indictment of one's religious experience for him to reserve for his own selfish interest that which he claims to be the most valuable thing in the world. God is not a national deity, he is the loving Father of all mankind, and the world can see him best through the message and the person of Jesus Christ, his Son, and the testimony of the lives of men and women whom he has redeemed by his blood and saved by his grace.

"Let us not overlook the fact that missionary activity is not merely an expression of the heart, but an *expression of the regenerated heart.* An expression made under the spell of a compelling force. The soul of redeemed man longs to give vent to its feelings, and Christ has commanded it, both in the mysterious plan of regeneration and finally in the great commission. In Romans, 10th chapter, we are taught that 'If thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Eternal salvation is here offered as a reward for expressing to the world our faith in Christ. With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation. It is necessary to believe, but to believe only is not sufficient. We are required to believe so thoroughly and so deeply, so firmly and so gratefully, that we will not hold our peace; the joy of our belief in him must burst forth into praise and confession, that the world may know that the heart has been regenerated. And so essential is it that provision should be made for this expression of our regeneration that Christ in his infinite wisdom has given to the world this marvelous system of Missions, and he emphasized its importance by the great commission from Mt. Olivet's lofty summits before he ascended, as he said, 'Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you always even unto the end of the world.'

"Those who are regenerated are not only seized with a passion for God and his glory that will not be satisfied until expressed, but they are inspired with a divine command to give expression to their faith in the Christ, both as individuals and as organized groups. Hence our Missionary organizations. The reason for the Lott Carey Baptist Foreign Mission Society, organized forty-two years ago, is bound up in the fact Christ has ordained it, that through Missionary channels the regenerated heart should have an opportunity of expression."

PROGRAM FOR WOMEN'S MISSIONARY SOCIETY FOR DECEMBER, 1939.

Arranged by Mrs. O. H. Paris.

[Adapted from "Christmas Lights in Many Lands," by Mrs. Andrew Todd Taylor.]

The Setting.

On the wall hangs a large map of the world. Fastened to each country or area considered is a long red ribbon. On a table below the map stands a small evergreen tree trimmed only with tiny electric lights, each bulb screwed loosely so as to remain unlighted. [If not practical to use electric lights, red candles may be used, arranged around the table in holders.] Arrange an illuminated star just over the map by fastening a box covered with silver paper over a light bulb. Cut a good-sized star in the lid and paste thin white paper over this cut out. The star is unlighted at the beginning of service. Soft music of old Christmas carols.

Leader: "We are approaching the Birthday of our Lord. As we think of what his coming into human life has meant to us, let us give him thanks."

Hymns: "Joy to the World." "It Came Upon the Midnight Clear."

Scripture Reading: Luke 2:8-20.

Three Short Prayers: For ourselves, that we may make Christ more at home in our own hearts; for those who have lighted the Christmas candles in dark places; for those who, for the first time, may open their hearts to the Christ Child.

Hymn: "As With Gladness Men of Old." (During this song the light in the star is turned on.)

A Voice: (Person unseen.)

"And there were shepherds in the same country abiding in the field and keeping watch by night over their flock." We are women around the world—abiding in homes, schools, offices, hospitals. And many things are ours to do. How can we use these busy days before Christmas to make ready again for the simple, glorious message of a Saviour who is Christ the Lord? We can look up often from our household tasks, our desks, our books, our work of the day, and see God in the world about us, in sunshine, in rain, in trees, in quiet places, and in crowded streets.

We can face days joyfully, welcoming new friendships, new knowledge; new experiences of every kind, whatever of change or adjustment they may mean, searching for the Christ-like way of meeting them all. We can have maps of the world on the walls of our homes and the thought of the world in our hearts. Then when the "good tidings of great joy joy" come again to us and to all people at Christmas time, we can, and we will, go even unto Bethlehem from all parts of the world and find God's gift and make Him ours.

We will offer Him, simply and in love, our most precious gift, the gift of our selves. And He, who knows the joy of giving, will share that joy with us. So like the shepherds we will go on from the Christmas season into a glad New Year; like the shepherds, glorifying and praising God for all the things which we have seen and heard.

Leader:

And so we will soon again light the Christmas candles in our homes! Once more the lovely story will be told to little children! Once more the joy which comes from giving and sharing will be ours! Let us not forget that all around the earth the Birthday of our King will be kept. To many the story is new, the joy is fresh. How do they keep this festival?

First Speaker:

It was Christmas Day in Japan. Preparations had begun weeks before when the postman had brought our Christmas box from America. After a glance at its generous supply of goodies we set to work and filled twenty-five net stockings which had been embroidered with yarn. Then out into the back lane we went to invite the children who lived there to a Christmas party. As we counted, we

felt confident that the twenty-five socks would be sufficient.

When the hour for the festivities arrived, the number of children who trooped in, leaving their shoes Japanese fashion in the vestibule, was amazingly large. As soon as they were all in and games started, someone slipped to the vestibule to count the shoes. There could be no mistaking the number—there were forty pairs. An emergency crew was put to work popping corn, emptying cookie jars, and the like, so that no one would be disappointed.

It was thrilling to tell the Christmas story to the children who heard it for the first time. They sat so still, and their eyes got big with wonder. Then when the beautiful story was finished, the lights were turned off and only the lights of the Christmas tree were lighted, with a big star at the top.

When it was all over, the fun and the stories, and each child had scrambled into his own shoes, there was the bag of American goodies for each one to carry home to share with the family. In each child's heart there was an old story to share, too.

I light the Christmas candle for the children in Japan.

(Speaker takes ribbon pinned to Japan on map, attaches it to a bulb on the tree and screws on the light. If candles are used, she attaches ribbon to candle and lights. Each speaker, in turn, does likewise.)

SECOND SPEAKER:

It is Christmas Day in the Near East. There is a sacred hush in the homes, for it is a holy day, not a holiday there. Some are still worshipping in their churches, where many have been since midnight in a special service—reading the Bible nativity stories, praying, chanting, and celebrating high mass. There is no mysterious Santa Claus, no Christmas tree, no anxious rush to have presents ready. In some homes there may be a miniature representation in small figures of the manger in the stable, the shepherds with their sheep and the magi on their camels, with which the children are quietly playing.

New Year is the season of festivity. It is ushered in with street singing and dancing. Open house is kept, with a table loaded with nuts and delicious dried fruits ever-ready for guests. As you may imagine, Mohammedans do not have a Christmas, but for Christians in the Near East, Christmas is a holy day.

Let me light a candle in the Near East for the Birthday of our King.

THIRD SPEAKER:

It was Christmas Day in South Africa. Our native Christmas tree was very successful. The church was packed—children hanging on the windows outside. The whole alcove back of the pulpit was full of more than fifty chickens, baskets of tomatoes, jars of honey, even legs of meat wrapped in newspapers. On the tree were hung the bright-colored little books which had been made for the women of the mothers' group—recipe books in the native language. There had been wrapped up more than one hundred packages for native families. These all came from boxes from America.

My candle shows the light of the Christ Child in South Africa.

FOURTH SPEAKER:

Come with me to China, and let us see how the Chinese celebrate Christmas. No weeks of shopping in sparkling stores. No bustle of Christmas giving. What can Christmas be like, you ask? The Chinese Christians in Diongloh celebrate their Christmas with a Christmas offering and Christmas pageants. A beautiful worship service of pageantry and song, ending with the Christmas offering is always held Chrismas Sunday morning, and in the afternoon or evening is the pageant for the townspeople.

Two weeks before Christmas the pastor sends to all who attend the church a Christmas greeting and with the greeting an envelope for their offering. The envelopes are brought to the morning service. And part of the worship is to lay the gift there before the manger. How the children look forward to this! How proudly they clutch their envelopes and how tenderly do they lay them down.

Then in the evening at the other service the aim is to present the Christmas story so that these people who do not know its meaning will come to know why we celebrate Christmas. The story is told so simply and so beautifully that those who have heard it over and over are thrilled with its message and doubly thrilled as they look about at the faces of those who are hearing it for the first time.

Let my candle represent the True Light in China.

FIFTH SPEAKER:

It was Christmas Day in India! The first faint streak of dawn began to show in the eastern sky. Old Sakubai stirred. "Are you coming, are you coming to the town of Bethlehem? With the angels, will you sing the song of victory?" The words of the sweet Marathi hymn came to Sakubai's ears faintly as the last band of carol singers passed on down the street to their homes. All night long she had been hearing them—from far, from near, different bands, all about the city. Early in the evening when she had first begun her Christmas cooking, it was girls from the girls school who passed by on their way to the hospital to sing for the patients there. They had stopped in front of her door and had sung for her and she had gone out and given them Christmas sweets.

At two o'clock in the morning as she finished her big pile of sweet cakes, the carollers were still going by her house. Her grandsons, two stalwart lads, came rushing home from their singing, carrying the little brass clappers which they had been using all night long to accompany their singing.

It was eleven o'clock and the church bell had been ringing for some time. Sakubai and the two boys hurried out and joined the crowds moving toward the city. What a crowd there was in church today! Why were all these people here? They surely had not come to get something! No, on Christmas Day one did not come to church to get! One came to give! As Sakubai looked about the crowded congregation, she could see that every one, even the little children, had something in their hands. Some were clutching copper coins—some had handsful of grain, others had eggs which they were going to put on the table at the time of the great offering. There were even roosters in baskets. Yes, indeed, one would be ashamed to come to the Christmas service without something to give! Sakubai thought with thankfulness of the silver pieces that she and her two boys had to give.

The benches were full, but still the people moved over cheerfully until every bench was bulging with occupants. Babies cried and crawled about the floor, children ran up and down the aisles, the roosters in the baskets crowed and cackled, but the Christmas service went joyfully on. Speaker after speaker stood up in the pulpit and talked to the eager crowd. Carol after carol rose in great swelling sounds until the very rafters of the church rang, and the message of Christmas went out on a great tide of song to the far corners of the listening city. "Christmas, the Christian's Day!" said the Hindu merchant in a nearby shop. "Joy to the world, the Lord is come," so sang the tired, happy Christians in the crowded church.

And so this candle that I light is a symbol of the Christ who illumines India, too.

LEADER:

These tiny, lighted candles and ribbons marking areas and lands to which we have brought light, are only a portion of the little lights glowing around the world because you and I have tried to share our Child of the Manger with those in darkness. Let us rejoice that the light spreads. May it cover the whole earth.

CLOSING PRAYER:

Almighty God, who by the birth of Thy Son hast given us a great light to dawn upon our darkness, grant, we pray Thee, that in His light we may see light. Let the light of Christ search our souls and scatter our darkness. Let it shine more and more throughout the world unto the perfect day; and give us grace while we have the light, that we may be the Children of Ligth. Amen.

(Note: Christmas stories taken from December, 1937, issue of "Envelope Series." Others may be found in same issue.)

Did you ever stop to think, when you read a list of salaries ranging upward from $100,000, what became of them. The taxpayer is the chief beneficiary, for few, indeed, of these financial giants retain half their pay. The larger part goes to support the government and thus reduces your tax burden and mine. Why not then mingle a little gratitude with our envy whenever we read that Chairman This or President That received renumeration for his services measured by six figures?—*Adapted.*

"The Eastern monarch who proclaimed a reward to him who should discover a new pleasure, would have deserved well of mankind had he stipulated that it should be blameless."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

WESTERN NORTH CAROLINA CONFERENCE.

The young people of Western North Carolina had charge of the program on Wednesday night of last week at the Conference held at Brown's Chapel, near Hemp, N. C. Mr. Sybrant Pell of Asheboro, president of the Pilgrim Fellowship, presided. The Pleasant Hill young people, under the direction of Mr. Henry Overman, presented a play about China—"The Color Line." Mr. Pell explained about the Pilgrim Fellowship project in China and an offering amounting to more than seven dollars was received for this work. Dr. Samuel H. Leger of North China talked to the group about our work in that country and about present conditions there.

CHINA FRIENDSHIP PROJECT.

Program materials concerning China have been sent out to each young people's group in the Southeast—that is, to each young people's group where a key-worker is known. If no one in your group received this excellent series of programs worked out by Mrs. Robert Lee House, please write to Frances Foster, 614 Arlington Street, Greensboro, N. C., and she will be glad to furnish you with them. It is hoped that each young people's group will use these programs—and will take an offering for the young people's project at the conclusion of them.

We have been asked to make this a matter of sacrifice. You know that it is to be over and above all that we are now doing for missions in our young people's societies. We all have and use things that are not necessities. Can't we give up something and share with the young people of China?

We have learned from Dr. Leger that this "lay training"—for which the land and buildings we are expecting to purchase are to be used—is the hope of the rural church in China. One pastor for a whole county—imagine what that would be like. No other churches of any other denomination in that area. You can imagine that he could not do all the work that was needed in each of the villages. Thus it is so important that the young men and women in those villages can be trained to lead Sunday schools, to lead prayer meeting groups, to teach, to lead in singing hymns, and to do other things which we think of the minister directing. With this building in Tientsin, China, it is hoped that many hundred young people can be brought there each year to learn of those things which will help the development of the Christian life among the people of their villages.

If a young people's group does get some money for this fine purpose, you are asked to send it to your Conference treasure, telling him from what church it comes. He, in turn, will send it on to the Southeast Pilgrim Fellowship treasurer, Roland Allgood, in Norfolk, Va.

A GEM.

By Rev. S. Q. Helfenstein, D. D.

A thought dropped down from heights above,
A Gem secured from depths below:
Its worth is prized by men of thought,
Who value Truth just as they ought;
Its power is felt by hearts renewed,
Who strive eternal life to win;
They walk the path with tears bedewed,
God's Heavenly Home to enter in.

PLAY WRITING CONTEST.

Would you be interested in writing a play? Why not try it?

The Greater New York Federation of Churches announces its annual playwriting contest. The plays submitted must be one-act dramas especially designed for church production by children, young people or adults. They may be Biblical, historical (based on the lives of the saints or heroes) or modern plays but they must give expression to Christian conviction and faith in the face of modern problems. The writer of the best one-act play will receive two hundred ($200.00) dollars; lesser amounts will be presented to the writers of the next best plays. This contest will close on April 15, 1940. Those interested in further details may write the Board of Christian Education, Elon College, N. C., for more information.

"The real character of a man is found out by his amusements."

USING OUR PRIVILEGES.

Christian Endeavor Topic for November 26, 1939.

Scripture: II Corinthians 9: 6-15.
(THANKSGIVING.)

Daily Readings—

Monday—Privilege of Abiding Trust—Psalm 34: 1-10.

Tuesday—Privilege of Ceasless Prayer—I Thess. 5: 16-18.

Wednesday—Privilege of Divine Fellowship—I John 1: 3-7.

Thursday—Privilege of Liberal Giving—Acts 20: 35; Luke 6: 38.

Friday—Privilege of God-Given Talents—Matt. 25: 14-18.

Saturday—Privilege of Gladsome Service—Psalm 100.

Thanksgiving is a time not only for recounting the blessings and privileges that God gives us to enjoy and being grateful for them, but especially for reconsecrating them and ourselves in Christ's service.

Use some definite part or all of the service as a consecration service. The Christian World has a good program.

Give each member an opportunity to make remarks on "one privilege for which I am especially thankful."

In the New Testament terms, "We are bought with a price." We belong to Christ and Christ belongs to God. Our thankfulness takes in this great Christian truth, and our lives should be expressive of it. When they are, our thanksgiving becomes thanksliving and life becomes a sacrament. In sacramental living we do not give God a part of what we have, we give Him ourselves. We consecrate to His glory our all.

For General Discussion—

1. How can we better use the privilege of a home and family?
2. How can we better use the privilege of having friends?
3. How can we better use the privilege of recreation and play life?
4. How can we better use the privilege of worship?

Suggested Hymns—

"Praise the Lord, Ye Saints Adore Him."

"There's a Wideness in God's Love."

"Joyful, Joyful, We Adore Thee."

It would be fine if, at the close of this service, each individual present place an offering upon the altar for some needy family or purpose.

S. E. M.

Our church at Albemarle, N. C., has recently closed a revival meeting in which there were many reconsecrations and nine additions to the church. The pastor, Rev. O. A. Elmore, did the preaching. Pastor Elmore reports a good year in Albemarle.

Sunday School

Rev. H. S. Hardcastle, D. D.

WARNINGS AND PROMISES.

Lesson VIII—November 19, 1939.

Text: *As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

Scripture: Matthew 7:1-14.

One needs to be reminded occasionally that there are difficulties in the Christian life as well as rewards. Although the great word in the New Testament is grace, there is a place for effort, and self control, and self discipline. In today's lesson Jesus sounds some warnings as well as gives some promises.

Judging Other Folks.

"Judge not that ye be not judged, for with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." Jesus does not mean, of course, that we should not have judges in our courts, or that we should not form judgments or hold opinions of our own. What he does condemn is the habit of fault finding, of the undue critical spirit, of censoriousness, of harsh condemnation of others. He points out the fact that if we thus judge others we actually condemn ourselves.

As a matter of fact, we are not in position to judge others. We do not know all of the forces that enter into their lives and which have influence in their decisions. We do not know the handicaps under which they labor. When we set ourselves up as self-appointed judges, we usurp the place of God himself.

The Mote and the Beam.

Jesus had a keen sense of humor. He shows how a man who has a large beam or a large plank in his own eye is trying to remove a tiny speck from the eye of his fellowman. Jesus suggests as a matter of practical, common sense that the man ought to get the beam out of his own eye before he attempts to take the speck out of the eye of his fellowman. How prone we are to see the faults of others while we are blind to our own faults? To be sure we are not to be blind to the faults of others, and there are times and occasions when a kind, sympathetic word of criticism is in order. Paul says that if a man be overtaken in a fault those who are spiritual are to restore such a man in the spirit of meekness, considering ourselves lest we also should be tempted. Perhaps nothing is needed more than the spirit of self-criticism and self-judgment, so that we might be in a better position to help others.

The Value of Persistence.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Thus does Jesus put a premium upon prayer and upon the pursuit of spiritual goals and ideals. But it is significant that Jesus used the Greek words which embodied the idea of continuance, tenacity, and persistence. Translated literally these words would mean—If you keep on asking, it shall be given you; if you keep on seeking you shall find; if you keep on knocking it shall be opened unto you. We need to emphasize this phase, or aspect, of prayer. As a matter of fact the average person thinks of prayer as a particular act or in terms of an isolated request. But prayer really is the whole bent and purpose and spirit of life. God does not and God can not give us everything we want simply for the asking. Some of his blessings can be given only to that heart which by constancy and consistence shows that it is prepared to receive the divine blessing, but there is great encouragement in these words of Jesus to all those who diligently seek to find God, to all those who are poor in spirit, to all those who hunger and thirst after righteousness.

A Father—Plus.

Jesus illustrates the above-named principle in a very human story. He reminds his hearers that even though they are limited in their knowledge and limited in their love, even though they may be evil in the sense that sometimes they do wrong, that they covet the best for their children and as far as possible give it to them. If this be true of our earthly fathers, how much more is it true of our Heavenly Father. Luke says that God will give the holy spirit to them that ask him. Jesus would have us understand that the giving or withholding in answer to prayer is based not only upon the love of God but upon the wisdom of God. God is not an indulgent grandfather or a soft-hearted father, but he is wisdom and love combined. He knows what is best for us. He is eager to give us the best. And if we continue to ask him, he will give us good things.

The Golden Rule.

"All things therefore whatsoever ye would that men should do unto you, do ye even also unto them; for this is the law and the prophets." Several hundred years before Christ was born, a great Chinese teacher announced a certain kind of golden rule. He said that we are not to do unto another what we would not have the other do unto us. That is, of course, a high ideal of conduct. David Harem rather shrewdly said that the best workable definition of the Golden Rule was to do unto the other fellow as he would like to do to us, only do it first. But Jesus said that the law of the kingdom was for one to do unto others as he would have others do unto him. It is another instance of the fact that Jesus came not to destroy but to fulfill. The application of what we call the Golden Rule would practically solve all the problems, both personal and social, in our modern world.

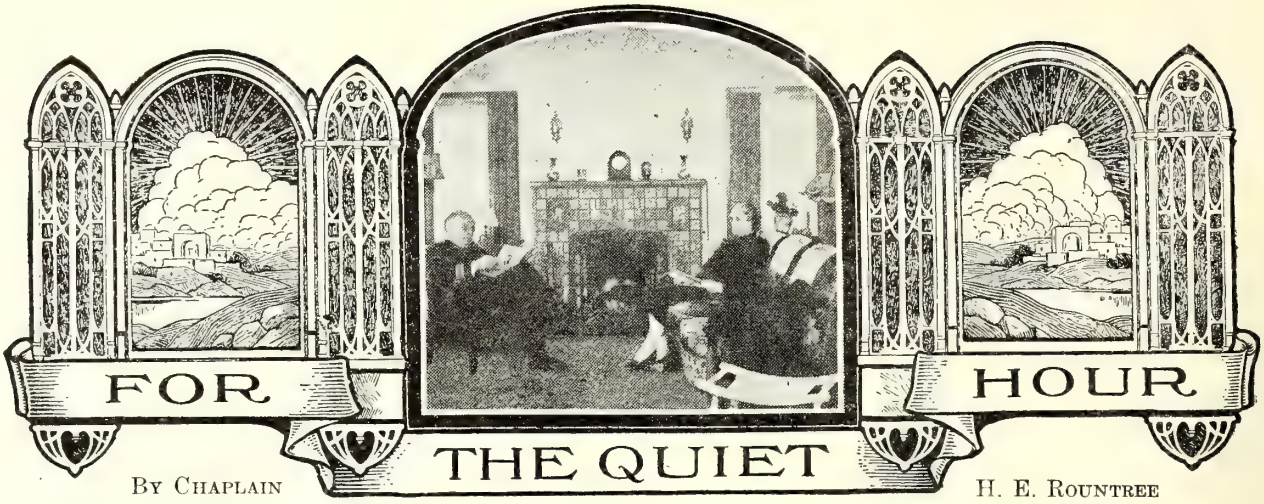
The Two Gates, and the Two Ways.

Jesus talks about two ways, one that is narrow and the one that is broad. The one leads unto destruction; the other leads unto life. He talks about two gates which afford an entrance into these two ways of life. The one gates is straight and narrow; the other gate is wide. This seems like a strange saying to many, but wrapped up in this illustration is a profound and abiding truth. Physical health and athletic prowess come by self-discipline and by rigid training. Intellectual ability comes by strenuous and strict discipline of the mind. The artist in sculpture, in paint, or in music never achieves success by scattering efforts, but rather by rigid discipline and by persistent self-control and practice. So it is in the spiritual life. The road of least resistence leads to disintegration and destruction.

It is only by discipline that one reaches the spiritual heights. Needless to say man does have some measure of freedom. John Oxenham has put this great truth in poetic form as follows:

To every man there openeth a way,
a way, and ways
The high soul climbs the high way
And the low soul gropes the low
And in between on the misty flats,
The rest drift to and fro,
But to every man there openeth a
high way and a low
And every man decideth the way his
soul shall go.

"To whatever worlds He carries our souls when they shall pass out of these imprisoning bodies, in those worlds these souls of ours shall find themselves part of the same great Temple; for it belongs not to this earth alone. There can be no end of the universe where God is, to which that growing Temple does not reach—the Temple of a creation to be wrought at last into a perfect utterance of God by a perfect obedience to God."



By Chaplain H. E. Rountree

MONDAY.

"Off Center."

"I am determined not to know anything among you, save Jesus Christ and Him crucified."—I. Cor. 2:.2.

This is a statement of Paul's central controlling and abiding center of life.

The great fly-wheel of the engine driving the mill was revolving with immense power, driving every wheel in the mill smoothly and without vibration. Suddenly there was vibration, something had gone wrong, and, before the power could be shut off, it broke and wrecked the mill, throwing a section of its rim a hundred yards away burying it in the ground.

When the life revolves around Jesus as its center, in perfect balance, there is great power. But when another center is chosen, ultimately it wrecks the life. Christianity has suffered from off-center Christians more than from sinful people.

Prayer—O Lord Jesus, be Thou our center in this and every day. Help us to gather every straying thought and wayward affection and bring them into conformity to Thy will. *Amen.*

TUESDAY.

"The Most Searching Passage."

"If any man have not the Spirit of Christ, he is none of His."—Rom. 8:9.

This is the most searching passage in God's Word. It summons into the consciousness the temper, the character, the love, the gentleness, the fairness, the consideration of others, of our Lord Jesus Christ, and says that unless one has somewhat of these characteristics, he is lost.

Prayer—O Lord, help us to live this day and all other days in a way that those who see us may behold something of Thy goodness and beauty is us. *Amen.*

WEDNESDAY.

"Checking Heart Throbs."

"Hate the evil and love the good." —Amos 5:15.

We become like what we love. Character is determined by what we love. "Out of the heart are the issues of life."

We check our children's school cards to determine their standing. Checking our heart-throbs (loves) is more important. What we love is infinitely more important than what we learn.

Prayer—Our Father, "We need Thee every hour." Help us to discipline our affection, and have communion with Thee forever. *Amen.*

THURSDAY.

"Drink It All."

"He that will, let him take the water of life freely."—Rev. 22:7.

Quoting from the "Upper Room":

"A little boy, one of seven children, met with an accident, and through the kindness of some friends was taken to the hospital. He came from a lowly home where hunger was seldom quite satisfied. The glass of milk was only partly full or, if full, shared by two of the children. After the little lad was made as comfortable as possible in his hospital bed, a nurse brought him a large glass of milk. He looked at it longingly and then, with the memory of many experiences of sharing with the other children, said, "How deep shall I drink?" The nurse with her eyes shining and a lump in her throat said, "Drink it all."

How deep shall I drink of God's goodness? Drink it all. There is yet as much as there was before.

Prayer—Our Father, Spring of Everlasting Life, we come to Thee. Help us to drink of Thee and find satisfaction in Thy love and power. *Amen.*

FRIDAY.

"My Riches."

"That good thing, which was committed unto Thee keep through the Holy Spirit."—II Tim. 1:14.

A prolific writer in *Spiritual Values* has said:

"The business world recognizes such intangible values as personal integrity and good-will. Men who are poor in this world's goods can still lay claim to value. Each one of us has some good thing that has been entrusted to us; some special virtue that gives unusual power. Whatever the good deposit, it must be cherished and guarded if it is to be preserved; but guarded, not by being hoarded, but by being used."

What Paul clung to all his life is entrusted to all Christians. That was the Spirit of Christ.

Prayer—O Lord, may we, too, be the embodiment of the goodness that dwells in Jesus our Savior. *Amen.*

SATURDAY.

"Self Praise."

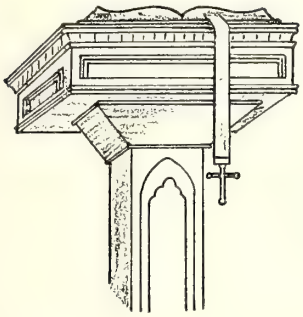
"Let not thy right hand know what thy left hand doeth."—Matt. 6:3.

It has been said, "There is no limit to that which a man can do if he does not care who gets the credit. The individual who seeks praise will do little to deserve it. Happiness eludes the one who actively pursues it."

Said Paul, "Not he that commendeth himself, is approved, but whom the Lord commendeth."

Prayer—Our Father, take our selfishness out of us. We would have place in righteousness on this earth and in Thy Kingdom hereafter we dedicate our lives to Thee, this day and forever. that we may be acceptable in Thy sight. *Amen.*

(Continued on next page.)



OUR PREACHER THIS WEEK IS REV. W. J. ANDES OF DURHAM, NORTH CAROLINA

BUILDING A CHRISTIAN FAITH.

[This sermon was delivered over Station WDNC on October 19, 1939, as one of the programs sponsored by the School of Religion of Duke University.—Editor.]

SCRIPTURE: Hebrews 11:1-10.

All of us are makers of history, but not all of us are builders of history. Sometimes there is a vast difference between makers of history and builders of history. There is the story that Nero played his fiddle while the city of Rome was devoured in flames. If this is a fact, Nero made history, but he did not build history. Napoleon, who swept his armies across Europe, made history, but he did not build it. A frenzied mob may lay waste in a single night the life-work of a builder of history. How true this is in war. We are certainly living in days of history-making, but one cannot see how they are history-building.

The builders of history have been those who have constantly been adding some one thing to the uplift of civilization and of humanity. These builders have gone into places where, unhindered by the presence of material consideration, they sought the presence of the Great Eternal, and thereby gained everlasting truth. These builders of history have built within themselves what we might call a "Christian Faith."

Abraham was one of these builders of history, who built a Christian Faith. Led by God out of Haran into Canaan, Abraham began to cultivate the consciousness of the presence of the Almighty God. In Genesis 12:7 we read, "There builded he an altar unto the Lord." Always did he build an altar to the Lord before he erected his tent. The writer of the Hebrews, writing of Abraham, said that "he went out, not knowing whither he went. . . . For he looked for a city which hath foundations, whose maker and builder is God." Abraham's altar was a crude and rough one, but his faith was alive and sensitive as he endeavored to know his Lord and to do his will.

Abraham's faith had a meaning for himself. He trusted in God completely and felt God's assurance and blessing. The more he responded to God, the more certain he was of God. As the days went by new altars were erected, altars that marked an advance in his walk toward God. His character was built upon the exercise of his faith. As he met enemies in strange lands, he had to have faith in his God to leave the wells which he had dug and move on to a new place. Quarrels between his herdsmen and Lot's herdsmen were not pleasing to him; and he took what Lot did not want. He became known as the Father of the Faithful. A Christian Faith he had; for he looked for a world whose builder and maker is God. Was not his Christian Faith, in a measure, helping to build history?

Abraham's Christian Faith made possible those spiritual forces, peculiar as they may be, which ultimately bring to pass the Kingdom of God on earth. For it is the faithful that shall build this Kingdom. In Revelation 17:14 we read that "the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen and faithful." It is upon the Christian faith of such men as Abraham and Peter that the Kingdom of God is being built against which the gates of hell shall not prevail. One day the prayer of the true Christian, "Thy Kingdom come, Thy will be done on earth as it is in heaven," will be realized as a reality. It is a civilizzation which will be shot through and through with the Spirit and with the Presence of the Christ. It will be truly a Christian civilization.

For this to be realized, our present history will have to be more than made, it will have to be built. And it can only be built by such powers as are seen in the Christian Faith of Abraham, and exercised by all of us. Here we see faith in right and in justice. Here is an unswerving belief in the eternal goodness of God; for God is the highest possible Good and would give this goodness to man. Here is a desire and a longing for the things which are not only temporal, but which are eternal. It is the filling of that inner urge to find and to know God. It is the lingering of Christ in the hearts of men. The force of love becomes the most powerful force in all of the universe. God is love; this God, this love, is put first in the hearts of men.

These powers are in Christians, especially. It is their special task to build history, not simply to make it. This is a great ideal toward which we are striving. It can only be reached by a Christian faith such as that of Abraham. It was for this faith that Christ gave His life. This faith is made more forceful when we realize that Christ rose again. Life triumphed over death. This Christian faith is not only worth living for; it is worth dying for. It is a faith that ultimately draws all men to God, into the brotherhood of men and the Fatherhood of God. Make your faith a leaven that leaveneth the whole lump.

Would you simply be a maker of history as you go about your daily life? Or would you be a builder of history? If a builder, then look for a "city that hath foundations, whose builder and maker is God." If a builder, then a faith in the Christ who said, and is still saying, "Fear not, I have overcome the world." If a builder of history, then a builder of your own life for eternity. Such lives the world desperately needs.

WE WOULD BE BUILDING.

(Written by P. E. Dietz for United Christian Youth Movement.)

We would be building; temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can raise the broken stone,
And hearts creative bridge the human rift;
We would be building, Master, let thy plan
Reveal the life that God would give to man.

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

SUNDAY.

"FOR JESUS' SAKE."

"If ye shall ask anything in my name, I will do it."—John 14:14.

Our prayer, our work, our all, are to be in His name. If asked really and truly in His name, we will be more careful what we ask. Do you think so? When we are conscious of conforming to God's will, we are careful to try to determine what His will is; then we find that there are some things we cannot ask for. On the other hand there are some things we ask for more freely, for there are some things of Him we know are freely ours. Thus, "In the name of Jesus" is a state of spiritual consciousness.

Prayer—Our Father, help us to remember that Thou art waiting to bestow upon us better things than those which we ask—O help us to depend on Thee. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our financial report climbs slowly, but we keep climbing. It is hard work to climb—if you do not believe it try it and be convinced.

I saw a boy put on a demonstration of a flat-footed dance one time in a play. He put all he had in it. When he had finished he looked over the audience and said,, "You may not think so, but this is hard work." You may not think when we start out the first of the year with a goal of twenty thousand dollars to reach by the end of the year that it is a hard task, but it is. It is a mental strain until the twenty thousand has been reached. It takes work. It takes faith. It takes divine guidance. It takes friends to cheer us each day. If our income falls we cannot cut the children's food or clothes, as we feel that we live on as little as it is possible to make out with now. Then when we have misfortune and have quite an extra expense that we had not looked for in the beginning of the year, it eats up our bank account and it gives us lots of worry trying to make one dollar go as far as two.

THESE TWINS ARE MEMBERS OF THE ORPHANAGE FAMILY.

If the churches would meet the amount apportioned for the orphanage it would not be so bad, but one Conference has already fallen short by $1,750.00. How are we going to meet that loss? One Conference raised its apportionments in full. Two more are to hold annual sessions. We hope that they will come up in full.

Our only hope is that all the churches will raise a liberal Thanksgiving Offering at this Thanksgiving season and that a great many friends will send us personal contributions. Oh! How happy it would make the superintendent of the orphanage if, after your church has raised its apportionments, our friends would remember us with a special check to help us feed and clothe these little folks.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 16, 1939.

Amount brought forward		$11,617.69
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 2.00	
Oak Level	1.00	
Antioch	2.70	
Turner's Chapel	4.30	
Raleigh	4.00	
		$ 14.00
N. C. & Va. Conference:		
Monticello	$ 23.37	
Happy Home	8.48	
Hines Chapel	6.00	
Durham	13.39	
Greensboro, Palm Street .	18.37	
Haw River	10.39	
		80.00
Wetsern N. C. Conference:		
Shiloh	$ 3.00	
Pleasant Union	1.00	
Pleasant Hill	3.75	
Pleasant Cross	1.57	
Needham's Grove	1.14	
		10.46
Eastern Va. Conference:		
Oak Grove	$ 1.05	
New Lebanon	3.00	
South Norfolk	10.06	
Waverly	4.24	
		18.35
Valley Va. Central Conference:		
Bethlehem		1.49
Ala. Conference:		
Roanoke		1.11
Singing Class.		
Western N. C. Conference:		
Big Oak	$ 16.10	
Flint Hill (M)	7.77	
		23.87
Thanksgiving Offerings.		
Mrs. Ben T. Holden, Louisburg, N. C.	$ 10.00	
Mrs. H. E. Pearce, Franklinton, N. C.	5.00	
Rev. Edward F. Green, Southern Pines, N. C. ..	2.00	
		17.00
Special Offerings.		
Mr. Godwin	$ 15.00	
Mrs. Gibbs	5.00	
Mrs. Dalton	6.25	
Mr. Perry	10.00	
Mr. May	3.00	
		39.25
Total for week		$ 205.53
Grand total		$11,823.22

"Do not think of one falsity as harmless, and one as slight, and another as unintended. Cast them all aside; it is better our hearts should be swept clean of them."

THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

FAISON.

On October 5, 1939, our Heavenly Father in His great wisdom called from our midst our friend and neighbor, J. J. Faison. In his passing Spring Hill Church has lost a faithful member, who served us long and efficiently as song leader, deacon, and superintendent of the Sunday school.

Therefore, be it resolved:

1. That, while we mourn his loss, we must bow in humble submission to the will of Him who doeth all things well.
2. That we extend to the bereaved family our sympathy, and that we ever hold his friendship in warm remembrance.
3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be recorded in the minutes of Spring Hill Church.

E. B. RICHARDSON,
J. M. COOPER,
G. C. WHITE,
Board of Deacons.

BOOKS FOR ADVENT READING.

(Continued from page 7.)

greatest doctrines of the Christian faith, and to the trustworthiness of Thee Book, which is not filled with "cunningly devised fables" (I Peter 1:16), but which is altogether worthy of making its claims on our intellects as being "our only rule of faith and practice."

Viva D. Scudder in her book, *The Social Teachings of the Christian Year* says, "In the flow of the Christian seasons, Christian experience is revealed as a living thing based on historic facts."

Christmas has its appeal to the intellect as well as to the emotions. It is well then, that we should cultivate the mind during Advent season, so that we may properly understand the tremendous implications of the Doctrine of the Incarnation for the human race.

The following books are recommended that we might approach Christmas-tide with minds aglow with a fresh appreciation of the Eternal Word who dwelt among us. (John 1:14).

Progressive Unfolding of the Messianic Hope, by J. A. Huffman. Doran Co., new York City.

Biblical Archeology, by L. Berkhof. Zondervan Publishing House, Grand Rapids, Mich.

The Christian Year, by R. Calkins.

Guide for Christian Year—Seminar on Worship.

And Thou Shalt Call His Name, by G. M. Gibson.

The last three books are publications of our Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, and single copies may be had for the asking.

SUN'S PULPIT.

(Continued from page 13.)

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change both mock,
The unfailing purpose of our noblest creed;
Teach us to build, O Master, lend us sight
To see the towers gleaming in the light.

O keep us building, Master may our hands
N'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with Thee, O great enduring worth
Until the Heavenly Kingdom comes on earth.

Prayer.

Lord make me an instrument of Thy peace,
Where hate rules, let me bring love,
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, Thy light,
Where sorrow, joy.
O Master, let me strive more to comfort than to be comforted,
To understand others than to be understood,
To love others, more than to be loved!
For he who gives, receives,
He who forgets himself, finds,
He who forgives, receives forgiveness,
And dying, we rise again to eternal life.

And thus, O Lord, may our life be an instrument in thy hands as we attempt to build thy kingdom here on earth. Strengthen our faith in this world as that which thou hast made and now sustain. May our faith in Thee be increased until we know that Thou art our Father and that we are Thy children; and knowing, we may live accordingly. Grant us eternal faith that we may not simply make history, but that we shall build eternal history. May Thy Kingdom come; Thy will be done on earth as it is in heaven. *Amen.*

SPECIAL OFFER

FOR NEW OR RENEWAL SUBSCRIPTIONS

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity," by C. J. Strickland - .30

A book of more than two dozen exemplifications wherein Electricity clearly illustrates Christianity.

Both for $ 2.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Lives of Christian Ministers," by P. J. Kernodle 2.00

A book containing sketches of the lives of over 200 deceased Christian ministers, written by one who was for many years secretary of the Southern Christian Convention.

Both for $ 3.20

"THE CHRISTIAN SUN" - - - - - - $ 2.00
"Electricity and Christianity" - - - - - .30
"Lives of Christian Ministers" - - - - - 2.00

All three for $ 3.40

To The Congregational and Christian Churches of the United States of America

Pious usage and civil precedent unite in designating a season in November wherein the people of this nation may fittingly express their gratitude to Almighty God. To the members of the Congregational and Christian Churches such a season ought to be of particular significance, because they are the direct inheritors of the Pilgrim Spirit.

Wherewith Shall We Come Before the Lord?

WITH THANKSGIVING—Thanksgiving for the goodly fruits of the earth and sea, so bountiful that no one need go unfed; for earnest efforts to make these blessings available to all in justice and brotherliness; for freedom of movement and speech and worship; for twenty years of education in peace; for the great body of American youth whose mind is set against the methods of war; for the growing sense of the underlying unity of Christendom, deeper than race or caste or nationality; for the awakening interest of young parents in the religious education of their children in Home and Church; for the Spirit of God working silently and unceasingly in the hearts and minds of men, so that even in their sinful and violent deeds they are aware of Him. Let us come before the Lord with Thanksgiving.

Wherewith Shall We Come Before the Lord?

WITH PENITENCE—Penitence for our share in the world's guilt and misery; for unwisdom born of selfishness, deliberate or unconscious, causing hunger and want in city and country alike when there are food and raiment for all; for economic shortsightedness filling the land with unemployment; for stubbornness and hatred still frustrating the reconciliation of industry and labor; for the growth of racial prejudice; for sinful dalliance with the temptation to profit in pecuniary ways by the distress in Europe and Asia; for extravagance and intemperance in the face of human need; for faithless disregard of the eternal Commandments of God. Let us come before the Lord with Penitence.

Wherewith Shall We Come Before the Lord?

WITH OFFERINGS—An offering of ourselves to our Heavenly Father in humility and sincerity; of the best part of ourselves instead of the leavings; of our time, thought and skill to the service of His Kingdom; of our substance to the more adequate support of the Church, which seeks to incarnate the spirit of His Son. Let us come before the Lord in this season of Thanksgiving and in our Every Member Canvass with an offering of ourselves and our means so much more sacrificial and willing than it has been in these past self-centered years, that the empty pools will be filled to the brim and the parched fields of the Church's endeavor be made fruitful and glad. Thus shall we in a measure fulfill what the Lord doth require of us—to do just and love mercy and walk humbly with our God.

OSCAR E. MAURER,
Moderator of The General Council
of the Congregational and Christian Churches.

Center Church House,
New Haven, Connecticut,
November 1, 1939.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

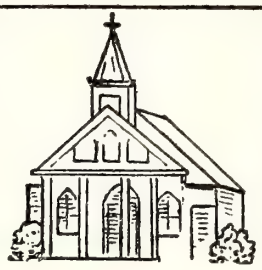
Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES



"Jesus Christ is the only Head of the Church."

Elon College Library

Vol. XCI. RICHMOND, VA., THURSDAY, NOVEMBER 23, 1939. No. 47.

Come, Ye Thankful People, Come

Come, ye thankful people, come,
Raise the song of harvest home:
All is safely gathered in
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.

All the blessings of the field,
All the stores the gardens yield;
All the fruits in full supply,
Ripened 'neath the summer sky;
All that spring with bounteous hand
Scatters o'er the smiling land;
All that lib'ral autumn pours
From her rich o'erflowing stores.

These to thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.
Come, then, thankful people, come,
Raise the song of harvest home;
Come to God's own temple, come,
Raise the song of harvest home.

—*Henry Alford, 1844.*

In Essentials - Unity

In Non-Essentials - Liberty

In All Things - Charity

OUR WORK AND WORKERS

Our church at Holland, Va., held a revival meeting last week with the pastor, Dr. Will B. O'Neill, doing the preaching.

Our new church at Gibsonville, N. C., is in the midst of a revival meeting this week. Rev. Harold Lowman is the pastor.

Rev. J. Edward Kirbye, a former pastor of our United Church in Raleigh, N. C., died in Memphis, Tenn., last week.

The Wakefield Christian Church will dedicate its new Sunday school addition on the second Sunday in December at the eleven o'clock service.

The annual meeting of the Eastern Virginia Christian Missionary Association will be held at Waverly Christian Church on Tuesday, December 5. It is hoped that every church will have members of the association present.

Dr. Samuel H. Leger, our visiting missionary from China, spoke in our church in Danville, Va., last Sunday morning, at that church's mission in Blair, Va., in the afternoon, and at Salem Chapel, near Walnut Cove, N. C., that night.

The Promotional Secretary was disappointed in being unable to visit the Valley of Virginia last week-end. The doctor ordered him to bed on account of a cold. This was the reason why Dr. Leger did not speak in the Valley last Sunday.

Rev. Elisha Bradshaw died at his home in Walters, Va., on Sunday night, November 12, and was buried on the following Tuesday. Rev. H. E. Crutchfield officiated at the funeral, assisted by Dr. J. G. Truitt and Dr. I. W. Johnson. Brother Bradshaw served several churches in North Carolina and Virginia, including our mountain mission work.

MONUMENT TO BE UNVEILED.

On next Sunday afternoon at 2:30 o'clock the Eastern Virginia Conference will unveil a monument to the memory of the late Rev. Mills B. Barrett at the cemetery near Ivor, Va. Rev. J. F. Morgan of Norfolk, president of the Conference, will be in charge of the service.

MEMBERS OF LIBERTY (VANCE) SURPRISE PASTOR.

On Friday evening, November 3, while our incoming pastor, Rev. J. E. McCauley and his family were quietly seated in the parsonage, quite a number of the members of Liberty (Vance) Church were gathering over at the church. When about fifteen cars had arrived, the people all drove across the road to the parsonage. When the first car arrived it began blowing, then all the car horns were blown at one time. The porch light was switched on and the preacher rushed out expecting a wedding party. But instead he met men, women, and children carrying packages of all sizes and shapes, for the Missionary Society and the church, were pounding their new pastor.

After the guests were all seated, C. O. Eaves was asked to say a few words in regard to the purpose of the meeting. He told in a very brief way that the meeting had been planned to express one word, *welcome* —first, a welcome into the church as our new pastor, and a welcome into all activities of the church; second, a welcome into the community and into all of its activities, and last, but not least, a welcome into the homes of the community. With this welcome Mr. Eaves urged that Mr. McCauley and family might feel free at all times to visit any homes of the community and to call on the church members for any assistance they might need. Then in a few words (although they meant much) Mr. McCauley expressed appreciation from the entire family, for the hearty welcome which had been given them, for the many nice gifts they had received and for the splendid cooperation they had had since being in the community.

Mr. and Mrs. McCauley made the statement that they had never known of a preacher having such an experience as Mr. McCauley had. The good people had filled his pantry almost brimming full before he was even pastor of their church.

The ladies of the missionary society served refreshments, consisting of fruits and home-made candies which were enjoyed by all present.

MRS. FLETCHER FULLER,
Reporter.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of November 26, 1939.

Sun.—"A Solemn Feast Unto the Lord"—Deut. 16: 9-15.
Mon.—Give Thanks Unto the Lord—Psalm 105: 1-45.
Tues.—For He Is Good—Psalm 107: 1-43.
Wed.—"Be Joyful for Prosperity"—Eccl. 7: 11-29.
Thurs.—Making Melody in the Heart—Eph. 5: 1-20.
Fri.—Giving Thanks to God—Col. 3: 1-17.
Sat.—Sacrifices of Praise—Heb. 13: 1-15.

JOIN WITH US IN READING THE BIBLE

NORTH CAROLINA AND VIRGINIA CONFERENCE OFFICERS AND STANDING COMMITTEES.

President—W. E. Wisseman.
Vice-President—J. H. Lightbourne.
Secretary—S. C. Harrell.
Assistant Secretary—W. M. Stevens.
Treasurer—W. Waldo Boone.
Song Leader—J. L. Neese.
Conference Representative, North Carolina Council of Churches—J. H. Lightbourne.
Executive Committee—W. E. Wisseman, J. H. Lightbourne, S. C. Harrell.
Program—W. E. Wisseman, S. C. Harrell, B. J. Earp.
Education—S. C. Harrell, W. M. Jay, J. U. Newman, J. H. Lightbourne, G. C. Crutchfield, D. J. Bowden.
Foreign Mission—D. M. Spence, Mrs. W. R. Sellars, Mrs. J. H. Lightbourne, Mrs. Stanley C. Harrell, W. M. Stevens.
Home Missions—J. H. Lightbourne, W. E. Wisseman, S. C. Harrell, J. O. Atkinson, Zeb H. Lynch, Mrs. C. H. Rowland.
Christian Education—W. M. Stevens, Mrs. F. C. Lester, D. M. Spence.
Moral Reform—D. J. Bowden, J. H. Lightbourne, J. L. Neese.
Superannuation—C. E. Newman, Dr. W. H. Boone, Zeb H. Lynch, Mrs. W. P. Lawrence.
Ministerial and Church Ethics—J. Howard Smith, B. J. Earp, O. A. Elmore.
Religious Literature—W. M. Jay, Mrs. O. H. Paris, Miss Tora Rudd, Mrs. D. E. Mitchell.
Budget and Apportionment—C. D. Johnston, S. D. Scott, Clyde Iseley.
Stewardship—J. Frank Apple, G. H. Veazey, Melvin Dollar.
Evangelism—J. H. Lightbourne, L. L. Wyrick, J. L. Neese.
Memoirs—G. C. Crutchfield, J. U. Newman.
Historian—J. O. Atkinson.
Finance—C. D. Johnston, H. V. Simpson, W. T. Dunn.

THANKS WITH GIVING.

Thanksgiving season is with us again. By proclamations of leaders in Church and State the people of our country are called together for a day of public thanksgiving. This year there will be confusion as to date because some states will follow the leadership of the President and celebrate a week earlier than usual, and other states will keep to the last Thursday in November. The date matters little. The thanksgiving to the Giver means much.

Gratitude is an essential to happy living. Those who always take and never return thanks lose their happiness by substituting selfishness. Those who are careful to return thanks find joy growing out of the recognition that most good things are given to us and are not deserved.

Because words are cheap, it is well to add giving to the thanks. It is the custom of our churches in this area to give an offering to the Christian Orphanage at the Thanksgiving season. Ninety boys and girls are now in our home there. They are dependent upon the members of our churches for the things they need. We have given them a home. They look to us for food, clothes, and training. The offering we make at our Thanksgiving service will help to give these fine young people a home.

The women of North Carolina decided that their special offering at Thanksgiving should go to Asheboro for the new church there. The offering will count on the Apportionment, but should be sent in and designated for this special work.

If our offering this year is in proportion to the reasons we have for gratitude to God, the Orphanage at Elon College, N. C., and the new church at Asheboro, N. C., will be greatly blessed. And so will the members of our churches who really express their thanks by giving.

OUR CHURCH HOME FOR CHILDREN.

The editor wants to add a very sincere word in favor of a large offering for our Orphanage this Thanksgiving season. Mr. Charles D. Johnston is as good a man as we have in our church, and is a real father to the children in our church home for children. We have buildings and equipment so real work can be done in caring for those who have no home. The institution is a going concern. Those who visit at the Orphanage are pleased with the work being done. The children receive the kind of training that makes them good citizens. The Church needs to express its love for those who are in distress. There are more calls on our church home than we can take care of, but we have nearly a hundred in the family at present.

It takes money to run a home of ninety to a hundred children. Our home is economically run, and adequately supplies the needs of those who must call it their home. This year our churches have been urged to give largely to other important causes. Our college is now demanding our attention for a very important matter, but in the midst of this call we must still hear the cry of little children. Unless we reach the quota set for our orphanage, the deficit will mean the turning away of some boys and girls who should have a home supplied by our church. When you bow your head in thanksgiving to the Father of us all, please remember those children who are now in and should soon be in our church home for children. Then follow the good impulse and give for their benefit.

In the Conference Apportionments listed in our "Annual" there is an amount designated for the orphanage. This is to give the churches some idea of the amount that is needed in order to carry on this phase of our church work. The claims of little children should be presented to all the members of all our churches. A gift equal to a day's wage is none too much to give. Pastors, Sunday school superintendents, teachers, and all church leaders should certainly see that the needs of our orphanage are presented to all the members, and that all are given an opportunity to express their love by a liberal offering.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Detailed report of the North Carolina and Virginia Conference session held last week at Bethlehem will necessarily come later. The session was reasonably well attended for the first two days. Dr. E. L. Shaver of Boston, director of leadership education for our church, and Dr. S. H. Leger of China, made fine contributions to the Conference. Two men were licensed to preach and another licentiate was received into membership. Rev. Melvin Dollar was ordained to the gospel ministry. Conference voted to make the Home Mission Committee responsible for organizing pastorates. Apportionments for the new year are the same as for the past year except in a very few cases. The church at Gibsonville was received into membership. Altogether it was a good conference.

REPORTS FOR NEXT YEAR.

In each of our conferences, committees have been appointed. A year hence they will be called on to report. Will those reports be whatever the chairman may happen to think of about the time Conference convenes, or will they really report work accomplished through the year? Now is the time for the committees to decide the type of report to be made.

Now is also the time for churches to make plans for the coming year's work. Decide how much work is to be done, plan for its accomplishment, and then get the membership to plan for the payment of whatever is to be done. Any church needing help in making such plans will find the Promotional Secretary a willing helper.

CONTRIBUTIONS

SUFFOLK LETTER.

It is difficult to understand why the term *Fundamentalist* should be used in contrast with *Modernist.* For there is nothing in the former word to indicate that one is "ancient" because certain religious doctrines, or interpretations of doctrines, are regarded as fundamental. And it is not reasonable to suppose that all "modernistic" interpretations are new. The age of scholasticism witnessed the rise and development of practically all the essential terms in the so-called systems called "Fundamentalism" and "Modernism."

It is a temptation for young theological students to discard the old systems and accept the interpretations labelled "Modern." This tendency arises out of a desire to be up-to-date. Yet people who dislike "the old" live in an old world, dwell in houses made from old clay, wood and stone, eat food raised by the heat and light of an old sun, drink water a thousand years old. If there is no place in life for "the old," why not seek some other sources—new sources —for sustaining our physical life? Nothing should be discarded because it is old, or accepted as a final truth because it is new. Other considerations of greater importance should determine the selection of our creeds and the basis of our faith in religion.

Christianity is a progressive religion. It looks to the future with open mind, but cherishes the past with heart-searching devotion. The Bible is an old Book. But its truth, in its ever-revealing beauty, is as fresh as the light of this day. A new book is inviting and a new view of truth is challenging to the mind. New interpretations of God do not change Him, or relegate Him to some antique shop, as a relic of by-gone days. If these interpretations are based on truth, they magnify Him.

Old books and new books should remain in a well-chosen library. Old people and young people live together in the home and they should work together in the church. There is no compartment in the Bible marked, "For Old People Only," and there is no division set aside for young people alone. One group should supplement the other and should be open-minded toward the other. This does not mean that young people shall always remain in the presence of the older people, in the home, in social life, or in the church. Parlors are furnished for young and old; church pews have added beauty and increased value when they are occupied by all the members of a family—including the small children. The real pastor delights to look upon the faces of the children when he delivers a sermon in church. They may not understand all he says, but they can understand his love for them, if it is genuine.

Old people and young people, old books and new books, ancient theology and modern discovery, all have a place in Christianity, both in the pulpit and in the pew. And the wise student will welcome the opportunity to give fair consideration to all sources of information and revelation, discarding the false in every field, and accepting the truth with consecrated mind and heart. Old, living trees of the forest add a new ring of growth every year, and this part of the tree is as young and as new as the seedling from last year's acorn. People should grow, as they go about the Master's business, in favor with God and man.

I. W. JOHNSON.

MEMORIAL GIVING.

As Christian men and women we constitute the church and are members of our respective communities. A community is necessary, of course, if there is to be a church. A church bears certain definite responsibilities to the community of which it is a part. Its responsibilities do not stop with its immediate community but widen to the ends of the earth. The responsibilities of both community and church belong to every individual. It is impossible to shirk either or both. They claim our thought, our abilities, and our earnings. Everyone is indebted to a certain extent to the sources of his opportunities and achievements. -The meeting of evident obligations merits approval but not necessarily an excess of praise. When one exceeds usual expectations and steps beyond the bounds of recognized duty, he is justly recognized and exalted for unusual virtues. The things that we do which we would like to be remembered are often times forgotten. That which we do for others actuated by an impelling sense of duty and privilege often abides for all time as a memorial of unselfishness and unexpected generosity.

The day when Christ stood by the treasury, and it was a day of offerings, people gave out of their abundance. Their gifts were gratefully received. But the one who received recognition and whose gift became for her an eternal memorial gave not out of her wealth but out of her poverty. While others cast in much, she cast in but two mites, but the Judge of the occasion declared that she had given more than all in that she had given her living.

Some people have an idea that they build for themselves a memorial by accumulations over a lifetime. It is worthy to live honorably and to accumulate honestly, but with all our living and all our accumulating, that which we lay up is counted only in dollars and cents, desirably but timely. Man does not belong to time entirely. His inheritance is eternal. What he does with what he earns makes for him a place in the world. Men have dug out of the earth and out of the material resources of the world's vast fortunes, and with those fortunes have hewn out in human memories and in human societies beneficial memorials that go on for all time blessing humanity and the world.

Standing on Elon campus are buildings, beautiful in structure, convenient in appointments, which daily aid young men and young women in their search for truth, in their endeavor to find more clearly the way of life, and in their persistent efforts to lay hold of eternal principles by which they shall live and serve throughout life's short day. The donors of these buildings have long since ceased to serve. Their voices have been hushed, and they no longer are are permitted to see as once they saw. Nevertheless, they live here with their earnings. They have hewn out for themselves memorials in the minds and hearts of young people, and all who come after them will be reminded in gratitude and will remember with increasing joy the memorials that have been created here by gifts.

We cannot all give buildings, we cannot all give largely, but we all can give, and with the gifts of life; that is, the gifts of thought, of abilities, and of means. If actuated by unselfishness and devout motives, we will build for ourselves and for the world memorials that will go on blessing humanity after we shall have ceased to serve. Memorials that we create by holding either change or perish with the passing years. Memorials that we create by giving are permanent, and they multiply in service and blessing with every passing day. There is a danger in holding. You cannot easily

(Continued on page 6.)

Missions
The World for Christ

Rev. J. O Atkinson, D.D., Secretary

"THE GOSPEL OF GLOOM."

There seem to be ministers in some of the pulpits of our church and of other churches who are persuaded from the signs of the times and their study of the Bible that they should preach what may be termed "the gospel of gloom." This is at present a war torn world and there is chaos and confusion in thought and conduct. A recent writer in one of our national magazines taking note of this tendency on the part of some ministers, said that he had made a study of conditions as they obtained in New York, which some are pleased to call the "Sodom" of our day. The writer states that his investigation showed that for every night club, which is supposed to register the evil of that great city, there were eight churches —eight times as many churches as night clubs. Moreover, said this writer, the attendance at church on any Sunday in New York was so far beyond the attendance at the night clubs that there was hardly a comparison to be made.

We are living in a sin cursed and war torn world, but this does not mean that the gospel of gloom has triumphed, or will triumph. Our Lord will not be defated and he preached always the gospel of good cheer—the gospel of triumph and victory. John 16:33, "Be of good cheer, I have overcome the world."

Then amid the persecution that constantly followed him, Luke tells us in Acts 23:11, that in one of the darkest hours of Paul's persecution, "The Lord stood by him, and said, Be of good cheer."

There is no pessimistic note in the preaching of our Lord, or in the life and teachings of Paul and the other Biblical writers.

In this connection it seems most appropriate to note that the young people of today, thousands and thousands of them, are taking interest in church service and church attendance as they have not in times past. In order to be specific, while I am writing these very lines, Rev. John G. Truitt, D. D., pastor of our Suffolk Church, notes in his "Bulletin" for November 19 that "Our young people are undertaking a worthy task, that of seeing each member of the church, and asking them to join in an effort to increase our church attendance. To this end these young people have had a covenant card printed and have divided the city into sections and are to canvass every section of their city to get these covenant cards signed by young and old to attend at least one regular church service every Sunday from now until Easter." This, not only seems to your writer a noble undertaking, but an indication of the spirit of the times in which we live. The world about us needs comfort and strength and courage for the tasks that confront them day by day through the week and on this account they naturally turn to the church service and the worship of Almighty God.

The fact is that "the gospel of gloom" doesn't seem to get us anywhere and the congregations who hear this gospel from Sunday to Sunday are not likely to increase in numbers, since it does little to give courage, or increase faith, to think, to feel and to constantly hear that the churches are on the decline. Possibly, the churches that have preachers who preach such a gospel find that their congregations are decreasing. Do we not need in this time when the war clouds lower and the world is torn with bitterness and strife to remind ourselves again and again that despite all that can be said, or done, there is one organization in our midst that is going to win out, namely, the church of the living God, founded by him, who said, "Be of good cheer for I have overcome the world?" And then this same great teacher added later, "Go ye, therefore, into all the world, teaching whatsoever I have commanded you, and lo! I am with you even unto the end."

J. O. Atkinson.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 18, 1939.

Sunday Schools.

Apple's Chapel, Gibsonville, N. C.	$ 9.32
Mayland, Broadway, Va.	1.00
South Norfolk, Va.	5.00
Antioch, Harrisonburg, Va.	1.60
Winchester, Va.	3.33
Antioch (R), Seagrove, N. C.	.80
Concord, Yanceyville, N. C.	1.50
Mt. Olivet (G), Dyke, Va.	2.40
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Big Oak, Eagle Springs, N. C.	1.00
Long's Chapel, Mebane, N. C.	4.62
Pleasant Union, Lillington, N. C.	1.23
Total	$ 32.80

Individuals and Churches.

Apple's Chapel, Gibsonville, N. C.	$ 31.39
New Hope, Louisburg, N. C.	4.00
Asheville, N. C.	7.80
Mt. Auburn, Manson, N. C.	3.25
Total	$ 46.44

Conferences.

Mr. W. H. Freeman, Treasurer, Ether, N. C., Western North Carolina Home Mission Fund	$ 400.00
Total for week	$ 479.24
Previously acknowledged	3,640.80
Total since Sept. 1, 1939	$4,120.04

We are deeply grateful for the above offerings for missions and for all who had a part therein. Our Western Conference, recently in session, gives a boost to the amount by sending a very gratifying contribution for our newly organized church at Asheboro.

Gratefully,
J. O. Atkinson,
Mission Secretary.

CHRISTIAN UNITY AND WORLD MISSIONS.

By Rev. Roy D. Coulter.

Wherever Congregational-Christian people gather in conference this month, they are compelled to address themselves to a world situation that becomes increasingly threatening. They can no longer accept their Christian obligations peaceably with the sense of satisfaction that they are "not as other men are." This type of Christian devotion is wholly inadequate to meet the needs of the present hour. With our good reports to Conference we forget the crying need of souls in other lands. And we are too satisfied with a report that reads *something* given to Missions. The time has come when the world is demanding, in the language of St. James: "Show me thy faith by thy works."

It has been increasingly evident to all of us during this last tragic year that the Church which Christ designed to be the regenerative agency in human society has largely failed of its purpose because of our narrow and insular views regarding Missions. Perhaps quite unconsciously we have become intolerant and lacking in the spirit of Christian charity. A divided or competitive church is utterly incapable of meeting the critical issues that face us today. The forces

(Continued on page 7.)

Elon College Golden Anniversary

I am sure that our friends will be interested to know that the Burlington and Alamance County campaign for Elon College Golden Anniversary Fund is progressing fairly well but not as well as we had hoped. The weather has been unfavorable and the "laborers" have been few. To date we have in cash and pledges from the Alamance County Campaign approximately $16,000. This amount has been contributed by less than seventy-five individuals. There are others who will give as generously as any who have been reported. There are many others who will make similar gifts. It is a question of getting to the people personally with information about the college and an appeal for assistance. We plan to push the campaign to completion just as quickly as possible. Time is passing, and commencement will soon be in sight.

While we are working here in Alamance County, it is hoped that the ones of you who have not contributed may encourage us by sending in your contribution or pledge from outside of the county. Now is the time to help Elon College. She faces an opportunity—an opportunity that constitutes a real crisis. She is depending on her friends. Her friends are the only ones to come to her assistance. We are depending on you. May we hear from you?

The following is received. We are not reporting in this connection gifts or pledges less than $50. The smaller gifts that have been received in the Alamance County campaign amount to approximately $400.00. We are all grateful for these responses and will be grateful for your cooperation.

	Pledged	Paid
Chas. V. Sharp, Inc.	$ 100.00	$ 25.00
A. V. Beck	50.00	
Carl Berg	100.00	
Berg's Bakery	75.00	
V. R. Holt	100.00	
J. Dolph Long	50.00	50.00
Sadie Fonville	475.00	
Staley Gordon	62.50	
Edwin Hanford	50.00	
A. E. Sykes	250.00	
Geo. H. Foxworth	250.00	
Sellars Mfg. Co.	500.00	
Melville Dairy	500.00	
C. F. Neese	50.00	50.00
L. S. Manchester	50.00	
J. H. Freedman	100.00	
Tora Rudd	50.00	
J. H. Lightbourne	300.00	
J. B. Walker	50.00	
C. R. Faucette	50.00	
R. O. Browning	50.00	
Pickett Hosiery Mill	75.00	75.00
Hood System Bank	50.00	50.00
Geo. L. Carrington	50.00	50.00
R. R. Isenhour	50.00	

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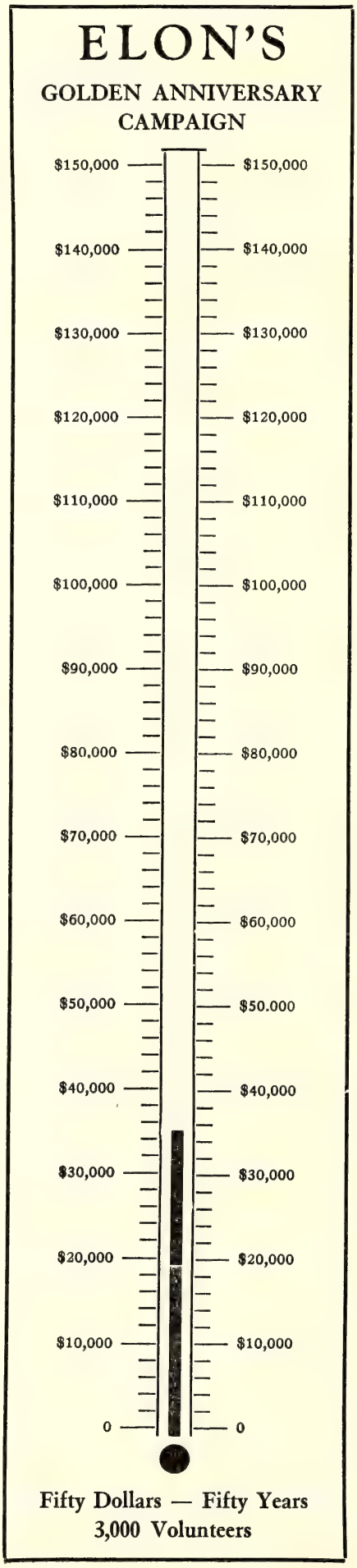


CONFERENCE APPORTIONMENTS.

The college wishes to express its appreciation to Sunday schools and churches for the offerings so freely contributed for the support of the college through the year. The offerings sent to the college preceding the meeting of annual conferences have been slightly more than last year. However, the offerings sent to the conferences; that is, the conferences that have met; are considerably less than last year. One conference in particular, and that one of our larger conferences, sent to conference something like $600.00 less than last year. The offerings from the churches and Sunday schools from this particular conference sent to the college preceding the annual session, while increased over last year, the increase was not sufficient to take care of the loss in the offerings for the college sent to conference. Therefore, the college will receive some $400.00 less from this particular conference than last year. The discouraging feature about this conference is that the amount contributed to the college has been gradually decreasing year by year. This is to be deplored in light of the college's increased needs and the increase in contributions to the other agencies of the church.

It might seem advisable for the church to take counsel concerning its future program and leadership. In the meanwhile, the college toils on to the best of its ability, mindful all the while that it is a part of the church,

(Continued on page 15.)

MEMORIAL GIVING.

(Continued from page 4.)

escape it. Listen to money as it speaks,

Dug from the mountain side, washed in the glen,
Servant am I, or the master of men.
Steal me, I curse you:
Earn me, I bless you:
Grasp me and hold me, a fiend will possess you.
Lie for me, die for me,
Count me, take me,
Angel or devil, I am what you make me.

There is a blesing in giving. You cannot well refuse it. In the long ago the prophet stood up and said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

L. E. Smith.

THANKS FOR THE ORPHANAGE.

Thanksgiving is a good time to give thanks for our Christian Orphanage. It is one of the best managed of our institutions. We can be proud of the men and women who make up the board of trustees of the orphanage, and of Brother Charlie Johnston, its congenial, Christian business-man superintendent. He loves young people and children whether they be in the orphanage or out. He wants to help somebody, and especially young people. When I was in Elon College working my way through I was his student-pastor at Graham. One midwinter semester my brother and I did not have enough cash to matriculate us both. I confided in Brother Johnston and he most graciously helped me along, which I promptly repaid in money, but I can never forget the kindness, and how it helped at that time. That is characteristic of the Christian statesman we have at the head of our orphanage. He has the good faculty of friendship and love. It counts.

This summer we had living next door to the Suffolk Christian Church two fine church children. Their dear grandmother had given nine years of her life for them, rearing them, feeding and clothing them, out of her penury, and the help of her friends. She came down with a dread disease and had to be placed in the hospital, with no sign of appreciable improvement. What was to become of her granddaughter, and her grandson? I thought of the orphanage, and wrote Brother Johnston, with the result that today they are both there gaining in strength, weight, and outlook on life. God has been good to them and answered the poor grandmother's prayer that they be taken care of.

Let us put it this way: Our churches from time to time have children left as it were on their doorsteps to be taken care of, we get together and build a home for them, and equip it to take care of our needy children, and then we, as Sunday schools and churches, send our gifts regularly to the superintendent for its upkeep.

Perchance others see our good work and having this world's goods, delight in helping along so fine a work, and thus the institution grows in helpfulness and usefulness. And then on Thanksgiving our churches and Sunday schools show their thanks for the orphanage by making a special contribution to it. Such offerings should not lessen our other giving. It should open our minds and hearts to the wider giving which as Christians we should delight to do. I hope anything I lay in the offering plate for Bernice and Milton Benton, my two little friends in the Christian Orphanage, will not lessen my gifts to my church, or my college, or to the missionary work of my church. I hope it will make me a better Christian and help me to give more liberally.

JOHN G. TRUITT.

ASHEVILLE CHURCH AS SEEN FROM A HOSPITAL.

Dear CHRISTIAN SUN Readers:

There is a wide-awake Congregational Church here in Asheville. Mr. Chapman, the former pastor, left the church a few days ago for a new pastorate at his home town in the North. But before he left, he dropped by to see me. The next time Mr. Chapman came, he brought one of the laymen with him. That was the beginning of my friendship with a church, about which I formerly knew nothing, and which I now feel is as near as if I had attended it.

One afternoon, a group of young people came in to chat awhile. There were several boys and girls of the high school age. One tall enthusiastic boy said that he was the leader of the young people's society. They drop by frequently now on their way home from school. Sometimes one or two come; sometimes a larger number. Usually they bring someone whom I have not met before. Then one afternoon, the young people's adviser stopped by and introduced herself. She is a very intelligent woman who types book manuscripts and knows lots about the inside of books. She has lived, and the account of her honest living is written on her face. She wisely lets the young ones come to her for help instead of forcing herself upon them.

On still another day, the mother of the tall enthusiastic boy visited me. Recently, the women have had a "Jack Horner Supper." This was a

(Continued on page 15.)

CHRISTIAN UNITY AND WORLD MISSIONS.

(Continued from page 5.)

that are arrayed us are consolidated and determined, and a divided church is incapable of meeting them with any degree of success. Christ's great prayer before His crucifixion expressed His supreme desire concerning His followers in the memorable words: "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

Through the long centuries the church at large has failed to fulfill this supreme demand of its Lord. We have been more concerned about our pride of ceremonies than we have in pressing the high claims of our Lord for the world's salvation. Unity is infinitely greater than uniformity. The latter is not desired or desirable. We are witnessing today a recrudescence of the spirit of bigotry and intolerance throughout the world, and it is taking on a form that is gravely threatening. The very fundamentals of our faith are being threatened in certain places and a superman or supermen are being substituted for God Himself.

Here in America the churches of every name represent a mighty force and this force, if it could speak with one voice against the prevailing evils of the hour, would be irresistible. It is high time that we who have pledged loyalty to Christ should press His claims with all insistence upon a world that has lost not only its sense of confidence in its own genius but its faith in the saving power of Christ. Great world conferences participated in by representatives of the Christian church have put forth notable papers expressive of a sincere desire for the closer knitting of the ties of a cooperating comradeship. These ecumenical conferences are very valuable and we should be deeply thankful for them, but after all the years of conference, unity on the one great command of our Lord, world missions, still seems to be an unfulfilled dream.

Let us believe that progress has been made, but not enough to accomplish the ends of unity. Even in this day we still have men and women members who do not believe in missions. The insular point of view stubbornly refuses to yield, even in the face of a crisis. The church needs to be "stabbed broad awake." Men and women of small minds, who refuse to recognize the gravity of the situation, must be aroused from their supine indifference and be willing to face conditions and make sacrifices that involve cherished traditions. Something other than traditions and ceremonial practices is involved. It is the immediate and future influence of the church. Dr. Henry Sloane Coffin says that the time has come to stop talking and do something. Multitudes share his feeling. Think in terms of Jesus Christ who died for the salvation of the world. A church is demanded today that has one all-consuming passion — a passion to serve Him who alone can save the world. And your zeal in this respect will be measured by your sacrifice—your gifts to Him.

THANKSGIVI

The Christia

The goal for the Orphanage is $20,000.00. Th
now and Christmas. We ca

Chas. D. Johnston, Superintendent

G OFFERING

Orphanage

eans that we must raise over $7,000.00 between
this if you will do your part.

- - - - - Elon College, N. C.

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

SUFFOLK YOUNG PEOPLE SPONSOR CAMPAIGN.

The young people of the Suffolk Christian Church, Suffolk, Va., are sponsoring a Go-To-Church campaign. They are undertaking to see each member of the church, asking that he or she sign the following pledge: "Believing it is both a duty and a privilege to attend church, and grateful for the influence and blessings of the church, I promise to attend at least one of its regular morning or evening services from now until Easter unless hindered by something over which I have no control." These pledges are printed in duplicate, one going to the church and the other to be kept by the person signing.

The young people of Suffolk are to be congratulated in being interested in something which will help the church as a whole, and not just concentrate on one particular phase of church work to the exclusion of its other important functions.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

The North Carolina and Virginia Pilgrim Fellowship had charge of the Conference session on Wednesday night, November 15, at Bethlehem Christian Church. The president, Miss Elberta Murray, presided. The Burlington young people furnished the worship program. Miss Frances Foster, president of the Southeast Pilgrim Fellowship, presented the aims and plans of the Pilgrim Fellowship, emphasizing the present China Friendship Project. Dr. Samuel H. Leger of North China spoke on the subject of Layman's Training, which seems to fill a very vital need in China today. You know, of course, that the money of the Southeast Pilgrim Fellowship project is to be used for the purpose of purchasing land and buildings for use in this type of work.

CHRISTMAS GIFT FOR CHINA.

Remember that it is hoped that all young people will participate in the China Friendship Project. Your money should be in by Christmas, for we want to have this as our Christmas gift for the young people of China.

MATERIALS FOR CHRISTMAS.

If your young people's group is planning to give a Christmas program, do not wait until the last minute to get your materials for it. Many of our groups are already working on these programs, and the rest should begin as soon as Thanksgiving is over. The Board of Christian Education, Elon College, N. C., can furnish you with materials. Be specific with your requests.

"Yuletide in Many Lands" is a splendid book for Sunday school teachers to use in their classes, or for a young people's group to use in learning about Christmas customs in other countries, as well as furnishing them with a collection of Christmas pictures and poems. It is a fine gift, also, for children or young people. It may be ordered from the Board of Christian Education, Elon College, N. C., or from Pilgrim Press, 14 Beacon Street, Boston, Mass., for 25c.

PRAISE AND THANKSGIVING.

[The following poems were written by Christian lepers in the hospital at Oshima, Japan. As you read them, think how much more we have to be thankful for than they have.—Editor.]

Why should my daily pathway seem
A desert stark and dry,
When all around the hills of God
Are glorious in the sky?
—Takamoto.

The seasons pass;
Winter and summer, autumn and the spring;
But all the days in Christ's unchanging grace,
I shall go glorying!
—Miyacuchi.

I have forgotten grief and suffering,
For I have trusted God in everything.
—Miyake.

You ask my dearest treasure,
And I am confessing,
It is the burden
God has turned to blessing!
—Egi.

THANKSGIVING SERVICE.

The young people of the Burton's Grove Christian Church are sponsoring a Thanksgiving Service in their church on Thursday night, November 30, at 7:30 o'clock. If you live nearby and are having no such service in your church, join with them.

"INTO ALL THE WORLD."

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 3, 1939.

SCRIPTURE: Mark 16:14-20.

Daily Readings—

Monday—Sowing and Reaping—Psalm 126:5, 6.

Tuesday—Preparing the Way—Luke 10:1-11.

Wednesday—Persecution the Driving Force—Acts 8:1, 4; 11:19-21.

Thursday—Consecrated as Missionaries—Acts 13:1-5.

Friday—Gifts for Christian Service—Eph. 4:7, 8, 11-13.

Saturday—Glory of God's Messengers—Isa. 52:7-10.

Since we are to spend three successive weeks studying missions, those responsible for the program in the Christian society should write to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C., for literature on missions. Rev. F. C. Lester, Elon College, N. C., will send six booklets dealing with China, etc., for 25 cents.

In this topic we are considering the why of Christian missions. It is true that the missionary challenge of the New Testament was given to a small group of men in a small region adjacent to the eastern end of the Mediterranean Sea, but the message has something in it which cannot be kept within geographical bounds. In Jesus' message the field is "all the world."

This is a small world today in which we have dealings with people in all parts of it in business, finance, art and music. In these phases of life our outlook reaches to the ends of the earth. It is important for us to see that religion, too, gives us an outlook and responsibility which embraces all the world.

Short Talks May Be Made On—

1. The authority for missions is Jesus.
2. The extent of missions, "Into all the world."
3. The motive of missions, to restore to Christ.
4. The agency is the believing church.

If possible have some missionary speak to your society. Study some book on missions or have someone review a book dealing with the problem of missions.

Suggested Hymns—

"Awake, O Christian."
"From All the Dark Places."
"Send the Light."

S. E. M.

"We preach lots about the Holy Spirit, but the fact is we need a holy spirit."

Sunday School

Rev. H. S. Hardcastle, D. D.

THE WORKS OF THE MESSIAH.

Lesson IX—November 26, 1939.

Scripture: Matthew 8 and 9.

Text: *Jesus of Nazareth . . . went about doing good.*—Acts 10:38.

In the past few lessons we have been thinking of Jesus as a master teacher. In today's lesson we see him as a miracle worker. Within the brief compass of these two chapters for today's lesson we see him healing a man of leprosy, healing the palsied servant of the centurion, restoring Peter's wife's mother, bringing health to the multitude which lay in the streets, calming the stormy sea, casting demons, delivering a paralytic from his affliction and forgiving his sin, raising the ruler's daughter from the dead, healing the woman with an issue of blood, giving sight to two blind men, and delivering a man who was dumb from a demon.

Even a casual reading of these two chapters shows that Jesus was a superhuman man. It shows him in his mastery both over the forces of nature over diseases of the body, and diseases of the mind as well as of the heart. Some people are greatly troubled about the problem of miracles in the New Testament. But when one thinks of Jesus as the Son of God, reflects upon the written record which has been left us, and upon his continuing influence in our modern world, it is not difficult to believe that he could do things which are beyond the ordinary activities of an ordinary man. One is not to think of miracles as a breaking of God's law or setting it aside, but rather of transcending it. Jesus simply knew and used laws above and beyond that which we have discovered. He was not only a speaker of greater words; he was a doer of great deeds. Needless to say, we shall not be able to discuss in detail all of the material contained in today's lesson. We shall simply discuss the high lights as printed.

Jesus and the Fevers of Life.

At the end of a busy day Jesus came into the home of Simon Peter where he found Peter's wife's mother sick of a fever. He came to her, touched her hand, and the fever left her. Immediately she arose and ministered unto him. Here we see Christ concerned and compassioned for people, with the power of the personal touch and his mistery over disease. Here we see also a portrayal of how as his touch we can be healed of many of the fevers of life. We are fretful and fevered, weary and worried, and often all because we have not felt his touch upon our lives. He can calm our restlessness and bring healing to our spirits.

The Cost of Friendship With the Master.

As Jesus started to leave for another section a Scribe stepped up and glibly told him that he would follow him wherever he went. But Jesus always played fair with men. He did not want anybody to think of discipleship as a pleasure jaunt, or as an excursion. He immediately and rather bluntly told the man that discipleship to him would cost something. The foxes had dens in which to live, the birds of the heavens had nests, but the Son of man had nowhere to lay his head. In that particular case discipleship meant poverty, and self denial of the comforts of the home and home life.

Another man stepped up and said that he would like to go with Jesus but that he must first go home and bury his father. Jesus replied rather bluntly, it seems to us, "Follow me; leave the dead to bury their dead." Jesus does not mean, of course, that we should not pay our tribute of respect to the dead, but in this parabolic way he is condemning a long list of acts by which people allow the dead hand of the past to keep them from the duties of the present and the plans of the future.

Jesus and the Strength of Life.

On their way across the Sea of Galilee Jesus and his disciples were overtaken by one of the severe storms to which that lovely body of water was so often subject. Matthew refers to it as a great tempest and his account suggests that the huge waves were breaking completely over the boat. During all of the confusion, however, Jesus was asleep in the stern of the boat. In their desperation they awoke him saying "Save Lord; we perish." Quietly he arose, rebuked the wind and the sea, and, says Matthew, "There was a great calm." At the time he also rebuked his disciples, chiding them on their lack of faith.

There are some who raise questions about this incident as a historic fact. May it not be, however, that God thus showed in time and in the person of his Son that he was ruler over the forces of nature, and that ultimately they did his bidding. Beyond this fact, however, there is the spiritual truth that in the stresses and storms of life Jesus can speak calm to the souls of men. Jesus before he left his disciples he told them that in the world they were to have tribulation, but he also told them that he was leaving them his peace, and he bade them be of good cheer for in spite of all the tribulation, they could have that peace which passeth all understanding.

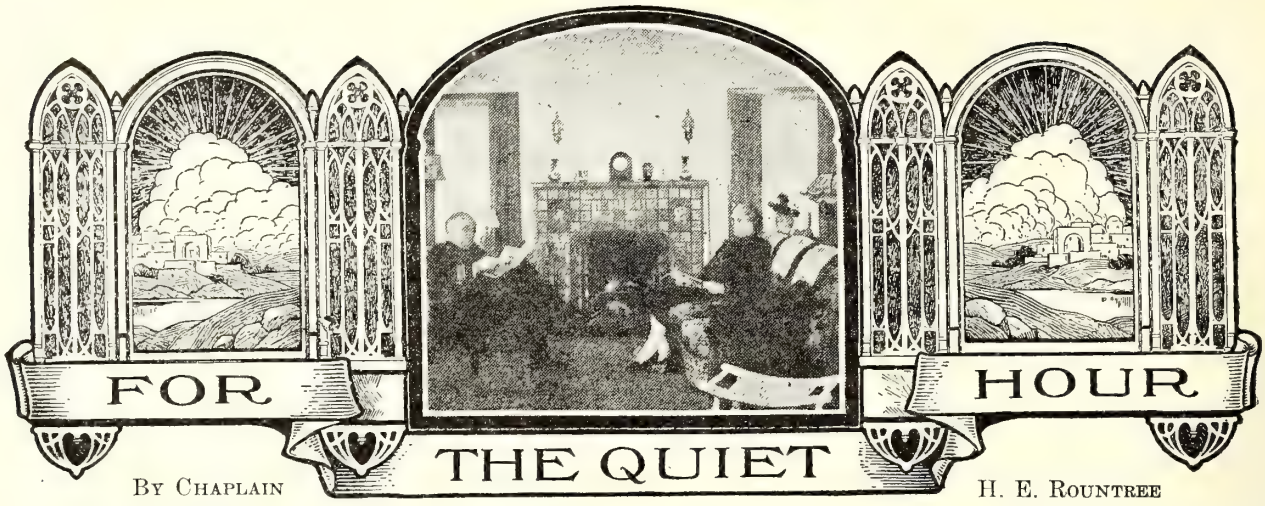
The Religion of Jesus and the Whole of Man.

Is there any unifying factor in this seeming disconnected series of events which the lesson committee has selected for today's lesson? On the surface it appears like a hodge-podge of isolated incidents, a kind of crazy quilt of strange and seemingly unexplainable incidents. But as one looks closer he finds a deeper meaning and a common unity in the lesson. Here for instance is evidence of God's concern for the bodies of men. If Jesus was a revelation of God do we not see in his concern for people who were sick and in the record of his miracles of healing a very clear indication of the premium which God puts upon health? Disease is abnormal; disease is not the will of God. And every physician, every hospital, every agency concerned with the health of children and grown-ups is but an expression of the effort of God to bring healing to a sick world.

But Jesus was concerned not only with healing the bodies of men; he also healed the minds of men. We read again and again in the Gospels of how he cast out demons and evil spirits. In most cases these people were suffering from what we now call functional diseases. Their bodies were suffering from the strange quirks which their minds had played upon them. Modern physicians, modern psychologists, and modern psychiatrists are discovering more and more the close and intimate relation between health of body and health of mind. And it is a significant thing that in practically every case these men bear witness to the fact that the great healing factor in these functional diseases and mental upsets is religion.

But beyond this Jesus dealt with the souls of men. He saw that often at that root of bodily and mental ills there was sin. And ultimately his goal was "to cure the souls." In this field he is supreme. Only He can bind up the broken in heart and give health of spirit.

"Who is it that would not rather have a good prayer read from the prayer book, than a poor one repeated for years and years?"



By Chaplain H. E. Rountree

MONDAY.

"Daily Prayer."

"Ye that are the Lord's remembrances, take ye no rest, and give Him no rest, till He establish . . . praise in the earth."—Isa. 62:6, 7.

The reasons for daily prayer are: To cultivate the conscious presence of God in the life; to hold fellowship and communion with Him; to maintain an abiding attitude of trustful dependence upon Him; to learn to "Wait patiently" for Him; to fix the working life in harmony with His will; to gather strength for body and mind; to gather spiritual power from Him; to catch the vision of cooperation with Him; to receive heavenly energy for service, which is the essence of the kingdom; to gather from Him that power fatal to all powers of sin.

Perhaps out of your own experience you can find other reasons which you know. Add them up and pray as your heart feels. *Amen.*

TUESDAY.

"Daily Thanksgiving."

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." —Eph. 5:20.

A time and a season of special thanksgiving is wise and necessary. But as there are imperative reasons for daily prayer, so there are imperative reasons for daily thanksgiving. We need to thank God for life and what it furnishes us; for God's goodness and care; for our kinship with Him; for the pure affection that He has inspired; for His mercy in forgiving our sins; for the snares we have escaped; for the protection we have received; for His comforts in sorrows; for confidence in the future; to bring our gratitude into His presence; to bring ourselves into a sense of His goodness; that we, like the Psalmist, may have a daily reminder that He is the Father and the Father of all mercies, in sickness and in health, in misfortunes and in poverty. O, can it be so? "Taste and see that the Lord is good."

Prayer—In prayer, let God's spirit move upon you and let your soul go out to Him in thanksgiving for all these and so many more blessings. *Amen.*

WEDNESDAY.

"Thanksgiving Inclusions."

"For all things—"—Eph. 5:20.

Thankfulness includes perpetual longing to do His will; an absorbing desire not to offend Him; a passionate love for other people; desire to allay the ills of others; peace and contentment during fitful times; acknowledging the blessing and fragrance of the good in all things; for opportunities and our use of them; for elementary endowments and ordinary mercies; for commonplace benefits; peace and quiet of soul found in Him. It includes worship. It is one of the highest forms of worship. It prevents moods, moroseness, and doubts. It fosters hope. Paul says that half of our worries would melt away if we would sing songs of praise. It raises the temperature of the Spirit. A grateful person is a loveable person. That goes for God.

Count your many blessings,
Name them one by one,
Count your many blessings,
See what God hath done,
Count your many blessings,
Name them one by one,
And it will surprise you,
What the Lord hath done.

THANKSGIVING DAY.

Lesson: Read Psalm 103:1-5; also 116:12-14.

For our Thanksgiving thoughts today let us try to find a reason for believing every line of the above text. But few of us are ever adequately thankful for what we receive. Usually things are taken as a matter of course, and his benefifits are forgotten. Let us contemplate all the proofs of His mercies that we can possibly sum up in our lives.

But there is an unusual thought for us, and that is, there are hosts of His children whose impoverishments are so dire that they feel deserted. Their sufferings are so great that they cannot realize His blessings. The clouds of their lives are so dark that they cannot see Him in their world. What can they be thankful for? How can they be thankful?

They can be thankful for their education and civil rights; good parents and benefactors never to be forgotten; for sunlit rooms and faithful physicians in sickness; for the faithfulness of warm friends and helping hands in times of need. Yea, the most unfortunate almost forget their calamity and pain when they count their blessings.

There was a poor broken-hearted widow. The good husband and father had passed away suddenly and left her destitute. When her pastor entered her room of sorrow her first words were, "Thank God that he was a good husband and father. That is a rich heritage for my children."

There is another instance. An old man in his eighteith year, walked to church, approaching the pastor as he was entering the church, he said, "I want you to pray that prayer about giving thanks this morning. I am eighty years old today and I would like to thank God for all his mercies." This old man, we are told, lived in a small room. His income was seventy cents a week. He had no relatives and but few friends. He was feeble and infirm and had to use sticks to get along; and yet he was not only content but he was happy. He, not long after, died, and his last words were, "I am not dying in darkness, I am dying in the light of life."

Note: If you cannot join the thankful folk at the church today, have a season of thanksgiving at your home altar.

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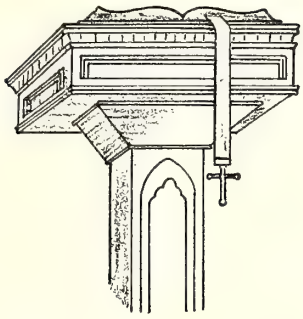

OUR PREACHER THIS WEEK
REV. JOHN H. KNIGHT
NORFOLK, VIRGINIA

THE PLACE OF REPAIR.

TEXT: *"The Lord will be the place of repair of his people."*—Joel 3:16.

One of the outstanding things that was noticed at the Edinburg Conference of Faith and Order, held in 1937, was the intense emphasis that the Western, and especially the American churches, placed on organization and activity. Marked was the contrast between these and the Eastern churches, whose emphasis was upon worship, devotion and the adoration of God.

Many of our churches have lost their sense of the presence of God because they have conceived of the Christian's task in terms of fervid activity. We are cumbered with much serving. In our haste to "be busy in the service of the Lord," we have unfortunately forgotten a more necessary factor of Christian experience, and that is how to know God and to ascertain His will. How can we make Him known, until we first know Him ourselves? To attempt to spread the truth of God without first having known Him is to be but blind leaders of the blind. Doubtless this sad condition explains the present lack of power that is all too prevalent among the evangelical churches of the day.

Of course, there is a definite joy that comes in service—a satisfaction that the Christian receives in engaging in multiplied activities in Jesus' name. But my plea this day is for the realization of a deeper joy, and that we might set aside that which is good for that which is best.

The prophet Joel knew the secret of successful spiritual living. None were more active than he in going up and down the land of Israel, reproving sin and admonishing to righteousness. But he also knew the necessity, if so be that he was to speak the message of God, of waiting on the Lord in quietness, meditation and prayer. So he said, "The Lord will be the place of repair of His people."

The Christian today needs a place of repair. When we realize that the Lord himself is that place of repair, we can take heart. We may lack strength for life's tests and ordeals, but there is One who is Strength itself, and if we have communion with Him, He imparts to us His strength. (Hab. 3:19.) We may lack courage, but in communion with Him we hear His voice, "Be of good cheer, it is I, be not afraid." (Matt. 14:27.) We may lack wisdom, but in the place of prayer it shall be given unto you "what ye ought to say." (Luke 12:12.)

The Christian needs a place of repair in order that he may guard against the restless dissatisfaction and uncertainty which prevails among the peoples of this modern civilization. Many men and women today know nothing of interior quietness and spiritual peace. But the Christian has access to a place of repair where the storms of the soul may be calmed by the Divine Presence. The Christian, alone among the millions of mankind, has harmony within and a deep abiding sense of God's Presence and Power.

Let us then, Christian believers, as the dark clouds of Divine judgment settle down over this sin-cursed world, make constant use of the place of repair.

Place of repair: O blessed place of refuge!
How gladly will I come to meet Him there,
To cease awhile from all the joy of service,
To find a deeper joy with Him to share.

Place of repair: for tired brain and body,
How much I need that place just out of sight,
Where only He can talk and be beside me,
Until again made strong by His great might.

Place of repair: when trials press upon me
And God permits the unexpected test,
'Tis there I learn some lesson sweet and precious,
As simply on His faithfulness I rest.

Place of repair: the place to take my sorrow,
The thing that hurts, and would be hard to bear,
But somehow in the secret place I'm finding
That all the hurt is healed since He is there.

Place of repair: to wait for fresh enduement,
I silently with Him alone would stay
Until He speaks again, and says "Go forward
To help some other sheep to find the way."

Place of repair: O trysting place most hallowed,
The Lord Himself is just that place to me,
His grace, His strength, His glory, and His triumph,
Himself alone my all sufficiency.

—Mary Bazeley.

FAMILY ALTAR.

(Continued from preceding page.)

FRIDAY.

"NATIONAL CHRISTIAN IDEALS."

"Blessed is the nation whose God is the Lord."—Ps. 33:12.

During his administration President Roosevelt has made some striking declarations regarding Christianity. One of them is, "An order of society which rejects religion, democracy, and international good faith has no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering and preserves its ancient Faith." We wish that the meaning of such a declaration were carried into all the actions of the various groups of society as a means of settling our internal and national problems.

Prayer—Our Father, only Thou through Thy Son Jesus Christ can help us. Give us the power to be true children of God every day and everywhere. *Amen.*

SATURDAY.

"WHAT IS GOD?"

"God is love."—I John 4:8.

Every bud on greening bough,
Every breeze that passes,
Every flower in garden nook,
All the swaying grasses,
Every little satin leaf,
Every shrub and vine,
Every moth and butterfly,
All the stars that shine,
Every deep-voiced waterfall,
Every cloud above,
Every purple-crested hill
Whisper, "God is love."

Prayer—Our Father, in Thy love may we find life, find ourselves, and find Thee. By Thy love may we live for Thee, for our fellowman, and for self and eternal glory. *Amen.*

SUNDAY.

WHAT CALVARY MEANS.

"I die daily."—I Cor. 15:31.

"The longer we meditate upon Calvary, the more it becomes the center from which radiate all true living and serving:

To the cross we bring our sins to be pardoned,
Our weaknesses to be strengthened,
Our sorrows and joys to be sanctified,
Our sicknesses to be healed,
Our needs to be supplied,
Our ambitions and hopes to be purified,
Ourselves to be transformed.

"From the cross we take our life for its living:

Our light for life's darkness,
Our wisdom for life's problems,
Our strength for life's service,
Our comfort for life's sorrows,
Our message for the lost,
Our love for Christ and the world."

Signs of the Times.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

At this Thanksgiving season you are going to have the privilege of showing your interest, your sympathy and your love for the fatherless and motherless who are members of the Christian Orphanage family.

The Thanksgiving offering will be taken in your church and Sunday school and you will have the *opportunity* to make your offering. Are you going open your heart and make such a liberal offering that you will feel that it was worthy of you? Let it be in keeping with the many blessings that the Lord has given you throughout the year.

We must raise between now and January 1 the sum of $7,429.10 to reach our goal. Ask yourself this question and be perfectly honest with yourself and your conscience. "Have I done my part by the Christian Orphanage this year?" If your answer is "yes" then your conscience will be at peace. If your answer is "no" then don't you think you had better get your conscience clear and at ease?

The following items have been received since our last report:

Intermediate and Junior Classes of Mt. Olivet (R) Bible School: towels, pillow cases, and scarfs.

Miss Nancy Beale, Franklin, Va.: box clothing.

Mt. Zion Missionary Society: box clothing.

Mrs. W. B. Bagwell, Durham, N. C.: two dresses.

Mrs. W. D. Wall, Ruffin, N. C., Happy Home Church: one linen suit.

Misses Nellie Mae and Wilma Holt, Burlington, N. C.: box clothing.

Miss Nancy Beale, Franklin, Va.: box clothing.

Ladies Missionary Society, Pisgah, Ala.: two quilts.

Mrs. E. S. Gray, Waverly, Va.: box clothing.

Mrs. Delia Callaham, Pisgah, Ala.: box clothing for Minne Katherine Moore.

Mrs. J. A. Williams, Franklin, Va.: box clothing.

Lura Montgomery Missionary Circle, Graham Providence-Memorial Church: box clothing for Hallie and Helen Whitaker. Winter jackets for twins.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 23, 1939.

Amount brought forward $11,823.22

Sunday School Monthly Offerings.

Eastern Va. Conference:		
Cypress Chapel	6.20	
South Norfolk	5.00	
		11.20
Valley Va. Central Conference:		
Mayland	$ 1.00	
Joppa	2.00	
Antioch	4.21	
		7.21
Eastern N. C. Conference:		
Wentworth	$ 10.40	
Mt. Auburn	3.30	
		$ 13.70
Western N. C. Conference:		
Ether	$ 2.38	
Ramseur	13.00	
		15.38
N. C. & Va. Conference:		
Ingram	$ 3.39	
Mt. Bethel	8.00	
Apples Chapel:		
Church	47.95	
Sunday School: Aug. .	2.88	
Sept. ..	2.82	
Oct. ..	3.31	
Nov. .	2.19	
		70.54

Singing Class.

N. C. & Va. Conference:		
Union Ridge		28.65

Special Offerings

Ladies' Benevolent and Social Union, Suffolk Church, to buy clothing for boy and girl	$ 15.00	
Mrs. Hamilton	25.00	
Alamance County	50.00	
Mr. May	3.00	
Mrs. Hamilton	11.00	
Alamance County	225.00	
		329.00

Endowments.

L. S. Holt		150.00

Thanksgiving Offerings.

N. C. & Va. Conference:		
Elon College, Thanksgiving breakfast for 1938		25.00
Eastern Va. Conference:		
Berea, Nansemond Ladies Aid Society		5.00

Thanksgiving Offerings from Individuals.

Julian Price	$ 25.00	
John M. W. Hicks	50.00	
Warren H. Denison	5.00	
Mrs. J. C. Tate	5.00	
Mrs. W. S. Hardcastle ..	1.00	
A Friend	1.00	
Miss Lucille Johnston ...	5.00	
		92.00
Total for week		$ 747.68
Grand total		$12,570.90

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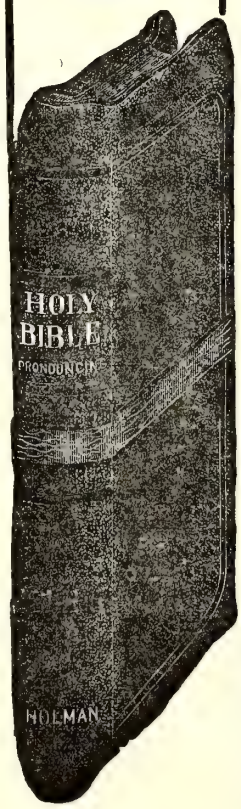

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 18. 1.
b ch. 1. 16.
c Ps. 1. 6.

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

CONFERENCE APPORTIONMENTS.

(Continued from page 6.)

and it is laboring unselfishly for the church and all of her institutions. We are grateful for your support and help.

The following offerings have been received since our last report:

Churches.

N. C. & Va. Conference:	
Union Ridge	$ 20.75
First Christian Church Burlington	10.00
Shallow Ford	28.20
Asheville	7.20

Sunday Schools.

N. C. & Va. Conference:	
Palm Street, Greensboro	7.44
Lebanon	1.12
Hines Chapel	3.11
Ingram	4.81
Long's Chapel	4.02
Eastern Va. Conference:	
New Lebanon	1.50
Eastern N. C. Conference:	
Turner's Chapel	1.00
Western N. C. Conference:	
Big Oak	1.56
Seagrove	1.19
Pleasant Hill	17.66
Biscoe	2.51
Va. Valley Central Conference:	
Timber Ridge	1.30
Bethlehem	2.48
Mt. Olivet (G)	2.90
Newport	3.02
Mayland	3.72
Total	$ 125.49
Previously reported	3,139.85
Grand total	$3,265.34

"As water can never rise higher than its source, no man is larger than his conception; not more conspicuous than his faith. His mentality and morality can only rise as high as his star of expectancy."

ELON COLLEGE GOLDEN ANNIVERSARY CLUB.

(Continued from page 6.)

Walter M. Williams	50.00	50.00
May Hosiery Mill	2,000.00	2,000.00
Neese Shoffner	100.00	
Dr. B. B. McDade	50.00	
Zimmerman Lumber Co.	100.00	100.00
M. B. Smith	200.00	
F. J. Strader Co.	500.00	
Alamance Laundry	400.00	
Sellers Hosiery	1,000.00	
R. W. Barnwell	200.00	200.00
Barnwell Bros., Inc.	200.00	200.00
Pepsi Cola Company	50.00	50.00
C. B. Ellis	50.00	10.00
Yale Goodes	50.00	
D. J. Fitch	100.00	
Totals	$8,537.50	$ 2,910.00
Total pledges		$ 8,537.50
Previously reported		25,900.00
Grand total		$34,437.50

"Books are embalmed minds."

ASHEVILLE CHURCH AS SEEN FROM A HOSPITAL.

(Continued from page 7.)

new type supper for me; maybe you, too, would be interested. Jack was in the corner in front of a big paper pie. There were streamers running from the pie. Each person pulled a streamer and found out what price he must pay for his supper. The prices varied only a penny or so.

This week the men are giving a supper for which they do all the planning. The only thing I can imagine men cooking is a hot dog supper. But there'll be a big crowd just to see. Wouldn't it be great if more of the men went in for dish washing and standing over the stove?

Two of the college girls dashed in one afternoon. Mr. Chapman taught at the Normal while here.

There used to be only a handful of people at Asheville's Congregational Church, but now they speak of the membership as near the hundred mark. I am sure that the growth will continue where such interesting people are working together.

Incidentally, I am very excited over being promoted! No, I haven't visited the church yet, but my doctor has allowed me to sit in a wheel chair. And the world looks wonderful. And, too, in three more weeks the cast comes off. Time flies by when you're going home for Christmas.

MARGARET EARP.

Biltmore Hospital,
November 17, 1939.

"Let our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elevated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of the blood."

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The Church Year

By REV. AUBREY C. TODD.

Things To Do In December:

The first four Sundays in December are the Sundays in Advent. These days before Christmas are used by the church to prepare the people for adequate apprehension of that incomparable event of the Word made flesh. The traditional use of this season has been to meditate on the thought of the Second Advent of our Lord. There is great importance in apocalyptical prophecy which might well be used in our time, such as the truth of Christ as the Judge of the world.

If this trend of thought does not seem advisable, there are many other ways in which this season may be used to advantage. The themes " The Character of Christ" and "The Work of the Church" have been used by many churches. John Schroeder suggests that we think on the theme, "Jesus and Ourselves." His pamphlet, "Preaching in Advent," may be secured from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City. Other suggestions are to use material from the Gospels surrounding the story of the Nativity, or use the prophecies of the Old Testament. Regardless of the theme chosen, there should be a definite approach to the fact of the Incarnation. Christmas Day will have a deeper meaning for our people if they are prepared beforehand.

If a series of related services and sermons are not desired, it would be well to observe the second Sunday in Advent as Forefather's Day. It would be especially appropriate in our Christian Churches to review the founding and establishing of the Congregational Church, regarding which most of our people are uniformed. Fagley's booklet on the history of the Congregational Church may be used as a basis for this study. A copy of it may be borrowed from the Board of Christian Education, Elon College, N. C.

Universal Bible Sunday is usually observed on the second Sunday in December, but may be moved earlier or later. Materials for this observance may be obtained from the American Bible Society, Richmond, Va.

The fourth Sunday in Advent should be used for the climaxing service of the season, unless a service has been planned for Christmas Day. At this time emphasis should be placed on the beautiful symbolism and poetry surrounding the Nativity story; the song of the angels, the Virgin Mother, the Magnificent and the Benedictus. At least one service during this season should be devoted to the meaning of the Incarnation for our present generation. Many of our churches will follow the suggestion of our Board of Superannuation and take an offering for Ministerial Relief on Christmas Sunday.

The last Sunday in December is the last day of the year. There need not be any serious falling off of attendance the Sunday after Christmas, if this service is well-planned. Evaluating the activities of the past year and looking forward into the coming year is the note to be emphasized on this day. It should be a time when every member of the church is given the opportunity to reconsecrate his life to the service of God. This is an opportune time for the celebration of Holy Communion. If a "watch-night" service is planned, it would be well to close the service with Holy Communion.

Of course, the Epiphany season rightfully belongs in next month's article, but I mention it here in order to remind you that preparations should begin early. The joy and happiness of Christmas should not end abruptly with the New Year. The Epiphany, which commemorates the visit of the magi, is one way of continuing this spirit. If your church has been in the habit of having a candle-lighting service at Christmas, I suggest that you save it for Epiphany.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

"Our only rule of faith and practice."

THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

VOL. XCI. RICHMOND, VA., THURSDAY, NOVEMBER 30, 1939. No. 48.

The Larger Stewardship

After the death of the noted Scotch missionary, Dr. Barclay, the following covenant was found among his papers. He had written it at the age of sixteen and had signed it on his birthday each year until his death at the age of eighty-five. During all the years of their married life, Mrs. Barclay had also signed the covenant:

A COVENANT.

"This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all former lords that have had dominion over me, and I consecrate to Thee all that I am and all that I have—the faculties of my mind, the members of my body, my worldly possessions, my time, and my influence over others—all to be used entirely for Thy glory and resolutely employed in obedience to Thy commands, as long as Thou continuest me in life.

"To Thy direction also I resign myself, to be disposed of by Thee in such a manner as Thou in Thy infinite wisdom shalt judge most subservient to the purpose of Thy glory.

"To Thee I leave the management of all events, and say without reserve 'Not my will, but Thine be done.' "

This kind of stewardship today would make our churches new and would bring new joy to the hearts of our people. As a matter of simple fact we are entirely dependent upon God. It is well to recognize it.

OUR WORK AND WORKERS

Don't forget the Christian Association meeting at Waverly, Va., on next Tuesday.

Rev. J. F. Apple has accepted a call to the Christian Church in Henderson, N. C., and will begin work there on next Sunday.

Rev. M. W. Mann has retired from the pastorate of our churches in the Valley of Virginia, and has accepted a Methodist pastorate near Covington, Va.

Rev. E. E. Martz of Durham, N. C., preached at Apple's Chapel and Hine's Chapel last Sunday. He will speak at Hine's Chapel next Sunday morning.

Rev. F. E. Church, a student in Duke College, preached at Mt. Bethel and Kallam Grove on last Sunday. He will speak in that new pastorate next Sunday.

Our readers will be glad to learn that Chaplain H. E. Rountree, who underwent an operation recently, at the San Diego Naval Hospital, has sufficiently recovered to return home.

The college choir will render the Messiah in the Whitley auditorium at Elon College, N. C., on next Sunday evening. This is a regular feature of the Christmas celebration by the college.

The Board of Christian Education is furnishing sample materials for Christmas programs to many churches and church leaders. Be sure that your church plans for a beautiful Birthday celebration for Jesus.

Be sure that your church and Sunday school make a liberal offering for our orphanage at the Thanksgiving season. You will never regret that but you will be very unhappy if the children in the orphanage have no blessing from your church.

We are delighted to present a Children's Page this week with the hope of making this a regular feature of the paper. THE CHRISTIAN SUN is very grateful to Mrs. Aubrey C. Todd for undertaking this fine work. She is the wife of our minister at Sanford, N. C. She has had special training in children's work at Chicago Theological Seminary, and has worked with children in numerous places.

LEADERSHIP TRAINING SCHOOL.

FIRST CHRISTIAN CHURCH,
PORTSMOUTH, VIRGINIA,
NOVEMBER 27 - DECEMBER 1.

SPEAKERS—7:30 P. M.

Monday—"The Church's Heritage" —Rev. John H. Knight, First Christian Church, Berkley.

Tuesday—"An Evangelistic Program"—Rev. O. D. Poythress, So. Norfolk Christian Church.

Wednesday—"Archaeology and the Bible"—Chaplain W. W. Elder, Norfolk Navy Yard.

Thursday—"Our Program of Religious Education"—Rev. Joe French, Ocean View and Berea Christian Churches.

Friday—"Our Program of Stewardship"—Rev. John G. Truitt, Suffolk Christian Church.

FIRST SERIES COURSES—8:15 P. M.

142 a. Planning and Leading Group Worship—Rev. J. H. Knight.

420 a. The Church's Opportunity in Family and Parent Education —Rev. S. W. Phillips.

211 a. Planning for Children in the Local Church — Mrs. Robert Lee House.

121 a. A Brief Survey of the Bible—Rev. R. L. House.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of December 3, 1939.

Sun.—Have We a Righteous Claim for Blessings?—Gen. 32: 1, 2, 9-12, 24-32.

Mon.—Parental Blessing—Gen. 48: 1-22.

Tues.—Praise for the Works of God—Psalm 92: 1-5, 12-15.

Wed.—Sacrifices of Thanksgiving—Psalm 116: 12-19.

Thurs.—Praise for Particular Blessings—Psalm 136: 1-26.

Fri.—Restoration Promised—Isaiah 11:1-10.

Sat.—A Joyous Restoration—Isaiah 35: 1-10.

JOIN WITH US IN READING THE BIBLE

WHAT ARE YOU DOING ABOUT THE "ANNUITY FUND?"

At the recent session of the Eastern Virginia Conference, the report of the Committee on Superannuation was adopted without a discenting vote. In this report was a recommendation to the various churches of our conference. Does any lay-delegate outside of those on the committee know what this recommendation to which the writer refers was? If you do, have you taken up the matter with the finance committee of your church? And if you have not, then why not?

The recommendation was that the churches seek to encourage their pastors to make application for membership in the "Annuity Fund." But this recommendation went further than that, it asked that the churches interest themselves to the extent of providing at least one-half of the first year's membership fee (an amount equal to 3 per cent of the pastor's salary). And it went still one step further: it asked that this action be taken before the first of the year—a Christmas Gift for your pastor, so to speak.

Seriously, brother layman, will you not see that your church does take action on this most important question within the immediate future. It is not to say that you will be called upon each year to help with the membership fee, for after the first year of membership, there is an endowment fund that cares for from eighty to ninety per cent of the entire cost. If you will put your shoulder to the wheel just this one time, you will not have to do this job again till you call another pastor—and even then he may already be a member—let's hope that he will.

It is not just to your pastor's advantage, but it is for the good of the church itself. One knows that a pastor who knows that his old age is provided for and that there will be no cause for fear, can give himself more wholeheartedly to the work for which he is called. There is that much human, even in a preacher.

See that your finance committee takes care of this job *now*. If there are questions regarding the necessary procedure, it is possible that your preacher may have already become enough interested to have informed himself. Or if you do not want to ask him, the undersigned will be glad to assist you to the extent of his ability.

Let's try to have one-hundred per cent of our ministers of the Eastern Virginia Conference enrolled in the "Annuity Fund" this year.

Sincerely yours,

J. T. KERNODLE, *Chairman*,
Committee on Superannuation of Eastern Virginia Conference.

"A nation builded by 'mud slinging' principles will crumble to ashes in the burning sunlight of God's presence."

THANKSGIVING DAY.

The first page of "The United States News" for this week deals largely with Thanksgiving Days. A pictogram shows a turkey standing on the map of the states that celebrated Thanksgiving last week according to the suggestion of the President, another turkey standing on the map of the states that stick to the customary last Thursday in November, and still another turkey standing on the map of the three states that celebrate both days. The first paragraph in the article makes this interesting statement:

> "Not since Julius Caesar, in the year 46 B. C., and Pope Gregory XIII, in 1582, began playing with days and weeks has there been such excitement and confusion over the calendar as there was last Thursday when 81,473,000 devoured Thanksgiving turkeys, while 8,099,000 more devoured the first of two turkeys, and the remaining 39,685,00 devoured not at all but tightened their belts waiting for November 30."

As was to have been expected, most of New England stuck to the old date and a good part of the far west went to the new. Maine, Colorado, and Texas tried to please everybody by observing both days. Gov. Leverett Saltonstall of Massachusetts is quoted as saying that Thanksgiving Day is set apart to give thanks to God, "and not for the inauguration of Christmas shopping." This is an important matter to remember.

PREPARING FOR CHRISTMAS.

It is expected that this year will go far beyond other years in the purchase of material things for Christmas. Economists are prophesying, merchants are buying and advertising, and the whole economic scheme is being geared to a high pitch for buying and selling between now and the time of the celebration of the Birth of a Babe in Bethlehem nineteen centuries ago. Strangely enough, there is no record that the One whose Birthday is to be celebrated ever bought or sold anything. Stranger still, most of the things sold in preparation for the Birthday celebration will have nothing whatsoever to do with the life or teachings of the Nazarene.

The greater the sales pressure in the economic world, the harder it will be to make effective the message of the real Christmas. People who are too busy buying and selling will hardly hear the music of angels floating across God's good earth. It will be difficult for them even to share in any Christmas program presented by the church. For those who invest the increased income in things for themselves and gifts for each other there will be little chance to contribute to the needy and to share in the world-wide program of the Church.

"The Christian Sun" would urge upon its readers to take time now, before the grand rush begins, to settle it in your minds that you will have time to take your offering of self, service, and sacrifice to the place where wise men worship the Christ who was a Babe in a manger. Let nothing steal from you the joy of giving and living in the spirit of the Christ Child. The message of Jesus, the message of God's love, the message of Christmas is of far more value than all the profits that can possibly be made from commerce at Christmas time. It is our business to see to it that the message is made known. Nothing can excuse us from that responsibility.

There is an abundance of materials to help. The Bible tells the simple stories. Christmas carols are abundant. Poets and prose writers have vied with each other in trying to portray the meaning of the Incarnation. Music, art, drama, and pageantry aid in making vivid the gospel story. Our Board of Christian Education and all church publishing houses can aid in supplying at small cost or no cost materials with which to work. The main point is to get busy with plans that will insure your own refilling with Christmas joy and doing your part in making clear to others just what the coming of Jesus to earth means to you. Prepare now to celebrate the Birthday of our Savior.

EASTERN NORTH CAROLINA CONFERENCE.

Turner's Chapel Church and Pastor R. T. Grissom were gracious and generous hosts to the Eastern North Carolina Conference last week. Many of those who remained over night could be heard singing the praises of their hosts.

The officers had planned for a busy session. President Neese presided with ease and dignity. Business moved smoothly. Reports from the churches showed progress. First Congregational-Christian Church of Hope Mills was received into the Conference. A committee was appointed to further study the financial interests of the Conference and the churches. Cecil Thomas, a member of Shallow Well Church and a Sophomore in Elon College, and M. L. Grissom, Jr., brother of R. T. and W. A. Grissom, were licensed to preach. J. C. Cummings was continued for the present as an acting elder. The Franklinton Pastorate is to be aided for two years with the hope that it will develop to where it can go alone.

The Conference was very fortunate to have as guest speakers Dr. Samuel H. Leger of China; Dr. Boynton C. Merrill of Massachusetts; and Dr. F. H. Fagley of New York. All three speakers were excellent, and their contribution was sufficient to make any conference great.

Goodness and intelligence are not the same thing. A minister may be good, but unless he prepares his sermons, his prayers, and his services of worship, his work will not indicate a high degree of intelligence.

CONTRIBUTIONS

SUFFOLK LETTER.

The ministers of the Eastern Virginia Conference in the Monthly Ministers Association held in Suffolk Christian Church, Monday, November 20, had the rare privilege of a discussion of Worship, under the direction of Dr. F. L. Fagley of New York; Dr. Boynton Merrill of Newton, Mass.; and Dr. H. S. Hardcastle, Norfolk, Va.

Dr. Merrill was the leader in two discussion periods. In the morning session he delivered a fine address on Worship—in the regular church service. In the afternoon session he discussed "Worship for Children." Dr. Hardcastle presented a very helpful worship program, illustrating a model type for any worship period. Dr. Fagley interspersed the regular program by introducing an informal discussion of the general topic for study.

Two interesting facts were presented in connection with the church of which Dr. Merrill is the progressive and beloved pastor. First, there is no Sunday school session for adults in his church; second, chilren under fifteen years of age do not attend the regular church service. In the work of his church a special service for children from two and one-half years of age to four is conducted regularly by the pastor. Regular services are also planned and conducted for children above these ages. But this is the beginning of worship services under the direction of the pastor of the church. These services have become an important factor in the life of Second Congregational Church of Newton, Mass. The pastor is planning to encourage the children to attend the regular church service, but thinks it will require at least ten years to make this plan effective in that church.

It is encouraging to observe the increasing emphasis of preparing definite worship services for the church. People in different sections require a service adapted to their taste and spiritual needs. Every minister cannot hope to be equal to Dr. Merrill in preparing and conducting a worship service. There is no standardized type of worship service, which can be used effectively in every congregation. The tendency of the present time is to use a service similar to the forms used in the Episcopal Church, or other Liturgical Churches. In some churches this type is acceptable. In all churches the services should be carefully prepared.

The preparation includes the selection of hymns, Scripture readings and the preparation of prayers, if the Prayer Book is not used. All this should be under the careful direction of the minister, or person in charge of the service. If the minister fails to supervise the selection of hymns some very disturbing situation may arise. Such a situation arose in the experience of the young Methodist friend of the writer who was conducting a revival meeting in a country church in Virginia. The young evangelist brought his sermon to a great climax, and at the close, turned to the young organist and requested a hymn of invitation. Imagine the disappointment when the young organist began playing, with much enthusiasm, the hymn: "My Country 'Tis of Thee." Nothing could have been more distracting to the minister, or disturbing to the service. At the end of the first stanza the minister pronounced the benediction.

The ministers of the Eastern Virginia Conference were well pleased with the program last Monday. It was an inspiration to all who attended. Such a Conference means much to the ministers and it should bring untold blessings to the churches of the Conference. "They that worship God must worship Him in spirit and in truth." That is a guide. There is the field of our greatest need. People who attend church should have a sense of the Divine Presence. The sermon, the music, the prayers—all mean little if God is left out of the program. God should be supreme. "The Lord is in His holy temple; let all the earth keep silence before Him."

I. W. Johnson.

ELON COLLEGE ADDS RADIO BROADCAST.

Through the courtesy of WBIG, Greensboro, N. C., Major Edney Ridge, owner and operator, Elon College is given the privilege of sending over the air items of interest and information to a large part of the college constituency.

WBIG operates with an increased power of 5,000 watts by day and 1,000 watts by night. With this increased power, it is able to reach with its programs the states of North and South Carolina, Virginia, and parts of Tennessee and West Virginia.

The college has been assigned as its time for broadcast Wednesday of each week, 10:00 to 10:30 P. M., at which time the Music Department of the college will provide the programs. From 2:00 to 2:15 on Tuesday of each week, the literary departments of the college will provide the program. These periods have been assigned the college, and the college may use the same in any legitimate way it may wish to publicize the institution or to make appeals for support. It is certainly generous and public spirited on the part of Major Ridge of Greensboro, to make available such opportunities for the college. I am sure that the trustees, the church, the alumni, and the friends of the college everywhere will not only be appreciative of these courtesies but will be glad for the opportunity of receiving these programs.

I wish that the readers of this paper would drop a card to Major Edney Ridge, WBIG, Greensboro, N. C., and express their appreciation of this most unusual courtesy. We shall be glad, of course, if you will listen in on our programs.

The first broadcast in the series was made Wednesday night of last week from 10:00 to 10:30. Professors Pratt and Moore gave a program of two piano selections. It was a very fine program, and I am sure it was well received by our new radio audience.

In the first broadcast for the literary departments of the college, the writer will speak Tuesday afternoon of this week and will in that first address set forth certain facts and the high purposes of Elon College. He will also acquaint our radio audience with our anniversary celebration and certain goals which we hope to reach by Commencement, 1940.

Don't forget to tune in Tuesdays, 2:00 to 2:15 P. M., and Wednesdays, 10:00 to 10:30 P. M.

L. E. Smith.

CONTRASTS AND SIMILARITIES IN HUMAN NATURE AND CUSTOMS.

Sitting on the train here today en route to an out mission station I was just thinking of the contrasts which one sees here as compared with customs in the West.

Among Chinese sitting around me with whom I had talked were "Mr. Yellow," "Mr. Unity," and others. How strange, I thought, such names would sound to our folks in the West! But, again, thought I, what peculiar names we have! They are even more so than the Chinese. How the Chinese would laugh, should we tell them

the meaning of some of our surnames. Among those that come to mind are "Mr. Brickhouse," "Mr. Woodhouse," the "Halls," the "Hogs," the "Masons," the "Carpenters," the "Walkers," the "Cooks," the "Turnipseeds," etc. I looked down at a copy of the "Biblical Recorder," which I was reading. There were letters expressing appreciation of work done by the leader of evangelistic meetings at Meredith College. Note the signature! I take them all, and as they come: "Anna M. *Baker*," "Charles E. *Brewer*," "Gretchen *Fanny*," "*Leetle Smoak*," "Juanita *Stainback*!"

But during these nearly thirty years out here I have been more impressed with the similarities than the contrasts. The Chinese also have "Whites," "Blacks," "Browns," etc. It is true that they eat with chopsticks, serve sweets first, eat vegetables for breakfast, sleep on hard heated brick beds, and their language, both written and spoken, is terribly different to ours. But human nature is the same the world over. These people do not only have the same diseases we have, but, unfortunately, commit the same sins. For this reason they need the same Savior.

A pastor was introducing the writer at prayermeeting in Virginia when the folks became so amused that they almost broke up the "meetin'." They were examining a large clear picture of Chinese Christians, the countenances of whom were so strikingly similar to people they knew that it really amused them.

To God all hearts are dark with sin until cleansed by the blood of Christ, for "all have sinned and come short of the glory of God." Satan uses various methods to deceive many out here, as elsewhere. There are those who believe they will be saved simply by refraining from the use of wine and tobacco. The head of a "Virtue Society" was offended when I insisted that all men are sinners. He spoke out in meeting and said: "I have never sinned." When asked if he had ever lied, cursed, or gambled, he exclaimed: "Who would regard lying or cursing a sin!" I could readily see that he was an opium smoker but saved some embarrassment by not questioning him regarding this.

Many, however, do realize that they are sinners. This poor old sinner had probably been complimented so often for a few things he had done as "merit"—burning incense and paper—that his pride had gotten the best of him and he had deceived himself. The average Chinese acknowledges that he is a sinner, but they have to be reminded of this. Still others are unsatisfied with their trust in heathen gods and customs and long for something more stable. We are glad that the "Way, the Truth, and the Life" is becoming a reality to many. We are made to rejoice in, and marvel at, the great change that takes place in the hearts, lives, attitudes and hopes of these people when they become Christians.

No less than 2,500 have been baptized on this field these past fifeen years—464 last year. Hundreds of others accepted the Lord during the Chinese New Year meetings this spring. A large group was baptized at Harbin recently. Many others are awaiting baptism at the outstations.

Word comes of the abundant harvest of souls in many parts of China. We missionaries along with those who support the work should praise God, take courage and go forward as never before in these momentous days, when the Lord's return seems so near.

CHAS. A. LEONARD, SR.
Harbin, Manchuria,

The 1940 Week of Prayer for the Churches

PLANNED BY FEDERAL COUNCIL

Program by DR. SPEER.

Each year during the first full week of January, there is the world-wide observance of the Week of Prayer. Next year the dates are January 8-14. All churches, except those of the Roman Catholic faith, join in this observance.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "The Acknowledgment of the Lordship of Jesus Christ Over the Whole of Life." The daily topics under this general theme deal with the individual, the home, the church, the school, our secular life, the community, and the nations.

During the Week of Prayer and afterwards the churches will be requested to enroll every Christian possible in a World Fellowship of Prayer. In Great Britain over two million have been enrolled in a fellowship and have been praying for definite things unitedly and simultaneously.

Many communities hold union prayer services in some of the centrally located buildings. In other communities these union prayer services are rotated from one church to another. Where it does not seem possible for union daily services of two or more churches, then it is advisable for individual churches to go ahead with plans for the observance of the week.

Prayer is needed now if ever when the lights are going out all over the world. The darkness seems more impenetrable than ever before because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds.

How can the Church gird herself for this testing day? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order grounded on love and justice.

We are all challenged to make this Week of Prayer the spiritual mobilization hour of all our Christian forces.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 287 Fourth Avenue, New York, N. Y., at the rate of 5c per single copy; $2.00 per 100; $9.00 per 500 or more, postpaid.

A CHRISTMAS GIFT SUGGESTION.

Yesterday a good layman handed the editor a check for three CHRISTIAN SUN subscriptions. These are to be gifts to those who may want the paper and cannot subscribe. There are many shut-ins, older people, and others who are not financially able to pay the necessary two dollars to get the church paper. You may know some of them. And you may know some families with growing children who should read THE CHRISTIAN SUN. It could happen that your pastor is not a subscriber, and certainly he would appreciate a gift from you even if it merely extended the time for another year. There are Sunday school superintendents and teachers who try to get along without the church paper. Why not select one or more of your friends and give them gifts that will last through the year? What finer gift could you give than the regular visits of your church paper?

"We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion."

The School of Mountain and Lake

By DR. ERWIN L. SHAVER.

There are schools of wood and brick and stone,
The best that men can build;
There are schools with books and maps and desks,
With eager pupils filled;
There are schools whose teachers are noble souls,
Who teach for teaching's sake;
But the greatest school man e'er has known,
Was the school of mountain and lake.

No costly building reared of men
Was the home of this wonderful school;
The books and maps were nature's own,
The lakes and the mountains cool.
Where God revealed His love for men
In the beauty of plain and sea,
There wrought the Master of love and life
That mankind might be free.

No great schoolmaster ever taught
The truths of life so clearly;
No more effective leader of men
Than He who loved them dearly.
On mountain side or by the lake,
On heated plain or village street,
Where'er this Teacher found a need,
He rendered service meet.

The Pupils in this school of love,
Who came at the Master's call,
Were humble folk but yearned to know
The will of God for all.
Three years they traveled side by side
With their Friend and Elder Brother,
Learning the lessons He had to teach
That men might love each other.

Not in sages' books were these lessons found,
Nor yet in His spoken word;
But the Incarnate God, the Servant Christ,
They saw rather than heard.
And as they fellowshipped with Him,
And shared in service splendid,
There came to them the truth, the way
To live as God intended.

Then by and by He sent them forth
To follow in His train,
And further learn the deeper truth
That the price of serving is pain,
Thus learning by loving they went their way,
Crossing the highway and plain,
Lifting the hearts of men to God,
Finding in love their gain.

Oh, let me teach the truth of life
In the most effective way;
And let me live the life I teach
In the presence of God each day.
Oh, let me learn as did the twelve
To teach for mankind's sake;
And let me learn as well as they
In the school of mountain and lake.

[From *Training Young People in Worship* by Shaver and Stock, published by Pilgrim Press. Used by permission of author.]

FOR THE CHILDREN

Dear Boys and Girls:

The editor of THE CHRISTIAN SUN has asked me to write a page for you in each week's CHRISTIAN SUN. This page is to be just for you! I hope that you will enjoy reading it. I was once a little girl just like some of you; one day I told my smaller sister that when I got to be a "lady" like our teacher that I was going to write stories for children. I dearly loved stories when I was small, and I suppose that was why I wanted to write them some day. I had forgotten about telling my sister that until your editor asked me to write this page for you. Now I think that I shall try to live out that dream of my little girlhood and write some stories for you to read in this Children's Page of THE CHRISTIAN SUN.

I suppose that I know many of you. Did I not meet you when I was teaching in Vacation Church Schools in Georgia, North Carolina and Virginia? Do you remember some of the stories that I told you in our School? There were some which you liked so much that you asked me to tell them again. Perhaps there will be some stories on this page, during the weeks to come, which you will want to keep. Would you like to make a scrap-book in which you can paste stories, poems and prayers which you find on this page so that you may keep them? Just as we used to make scrap-books in our Church Schools when I was "Miss Dorothy" or "Miss Grigsby." Some day you might find a story in THE CHRISTIAN SUN about you; because I think you did some things which other boys and girls would like to read about.

Would one of you like to write a story or poem or prayer for this page some time? If you do, send it to me at 6 South Third Street, Sanford, N. C. Will you write to me and tell me what you would like to have in this page? If you like to read the page will you tell about that; if you do not like the page, write and tell me that, too. Your CHRISTIAN SUN editor, Mr. Lester, wants this page just for you and wants you to like and enjoy it. I shall do my best to make it interesting and helpful for you.

With best wishes and prayers for all boys and girls who may read this page.

Sincerely, your friend,

DOROTHY TODD.

THE CHILDREN'S MINISTER.

This past week I met a very interesting minister who called himself the Children's Minister of his church as well as the minister of their parents. I thought that perhaps you would like to know about him and would like to hear a story that he told about one of the boys in his church. This minister is Dr. Boynton Merrill, from Massachusetts. Dr. Merrill has a very beautiful church, and opening off from the church auditorium is the Children's Church; a lovely little chapel for the children. There Dr. Merrill has worship services for the boys and girls of his church. Boys and girls help him with the services. Boys and girls kneel on the little blue cushions on the floor in front of their little chairs and pray to their heavenly Father with Dr. Merrill. Would you like to have a corner just for you in your church? A place where your minister can have such services for you? Tell your minister that you would and help him and your parents to make one for you in your church.

One day Dr. Merrill was busy in his study when suddenly the door was thrown open and in came a nine-year-old boy. The boy was breathing hard and there were tears of anger and hurt in his eyes. His hands and face were dirty and his hair was rumpled up.

"Dr. Merrill, I am in trouble! I need help!"

"What is the trouble, Tom? Tell me about it."

"Dr. Merrill, there were a gang of us boys playing on the lawn over in front of Mr. Randall's house and one of the boys threw a green apple. The apple hit one of the front windows of Mr. Randall's house. Mr. Randall came running out. The other boys had run away but he caught me. He said that I broke his window. I told him that I did not. Then he called me a liar. I told him that I was not a liar but he said that I was. Dr. Merrill, I may do some things which are wrong but I am not a liar and I will not have anyone think that I am! What can I do about it?"

Then Dr. Merrill told Tom to go home and wash his face and hands, put on his Cub Scout suit, brush his hair and to wait for Mr. Randall to come home from work.

"About fifteen minutes after he has come hame, you go over to his house and knock on his front door. When he comes to the door don't stand on the porch or in the hall, but walk right into his best room and sit down. When Mr. Randall comes in and sits down you say, 'Mr. Randall, I have come to tell you that I did not break your window. I told you the truth, and I am not a liar.'" So Tom went home and did as Mr. Merrill had told him to do.

The next day Tom came to see Dr. Merrill. "Dr. Merrill, it worked! I went home and did just as you told me. Mr. Randall came to the door, but he did not ask me in, so I walked in just as you told me to do. After I told him what you said for me to tell him, Mr. Randall said that I was not a liar!—and he begged my pardon. I told him that I would see the other boys and that we would pay for his window. Everything is fixed up now, Dr. Merrill, and, Gee! am I glad."

OFFICERS AND STANDING COMMITTEES OF EASTERN NORTH CAROLINA CONFERENCE.

President—Rev. S. E. Madren, Franklinton, N. C.

Vice-President—Rev. Aubrey C. Todd, Sanford, N. C.

Secretary—Rev. E. M. Carter, Youngsville, N. C.

Assistant Secretary—Rev. J. E. McCauley, Henderson, N. C.

Treasurer—W. J. Ballentine, Fuquay Springs, N. C.

Executive Committee—S. E. Madren, E. M. Carter, A. C. Todd.

Education and Standing of the Ministry—A. C. Todd, Joseph E. McCauley, R. T. Grissom.

Christian Education—Joseph E. McCauley, J. E. Neese, C. Rexford Raymond.

Superannuation—K. B. Johnson, C. Rexford Raymond, Jas. L. Foster.

Foreign Missions—Allyn P. Robinson, Mrs. R. L. Ross, E. M. Powell.

Home Missions—L. L. Vaughan, A. H. McIver, Allyn P. Robinson.

Apportionment—R. T. Grissom, W. J. Ballentine, A. H. McIver.

Stewardship—J. A. Denton, R. T. Grissom, M. T. Sorrell.

Evangelism—J. Lee Johnson, J. E. Franks, Jas. L. Foster.

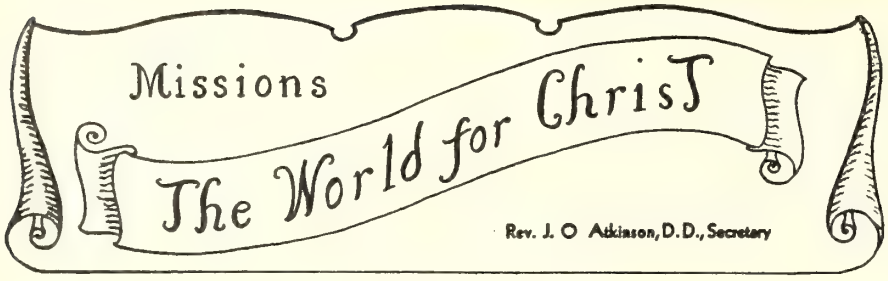
Social Service—J. E. Franks, B. J. Howard, M. L. Grissom, Jr.

Historian—Cecil Thomas.

Program—E. M. Carter, J. E. McCauley, S. E. Madren, A. C. Todd.

Finance—E. M. Powell, W. S. Briggs, W. H. Hudson.

Religious Literature—Miss Margaret Alston, Cecil Thomas, Mrs. Aubrey C. Todd.



"THE BIBLE A JEW BOOK."

Germany seems to be going a long way in its Nazi program and in its determination to rid that nation of the Jews, or render them powerless. The *News-Herald* gives the statement to its readers and the public that Germany through its official spokesman has issued a decree forbidding book stores in Germany to carry copies of the Bible for sale. If any customer is daring enough to leave his name at the book store with request that a copy of the Bible be ordered he can secure it, but with what consequences it is not stated. The minister of propaganda states his reason for this decision as follows: "The reason for this order is that the Bible is a Jew book," that it "teaches peace instead of extolling war," and that it is "detrimental to the teaching of national socialism. "Thus Germany moves on her pagan way."

It may be added that is not only dangerous for Germany, but for any nation, or any individual, to ban the Bible. It has proven itself worthy of acceptation. It has a larger sale in any one year than any book published, though of course this may not indicate that all who buy read it. While it is the most helpful Book in the world, possibly no book has been so widely misused and abused. This seems to be the fate of every contribution for the betterment of mankind made to our world. Some prove one thing and some another by it, depending largely upon the mind and the background of the interpreter. Yet with the aid of faithful preachers and Sunday school teachers it has made a contribution to mankind second to no book ever published. Someone has said that if one will carry one's prejudices with him as he reads the Bible he can prove by it anything he wishes. Such seems by and large to be practically true. However, this Book still stands as the Word of God and as this column has often repeated the approaches to the Infinite are so varied and boundless that we may expect varied interpretations of this marvelous and wonderful Book. The moral of our story is, if it has a moral, that everyone should read the Bible for himself, or for herself, and should do so with an open mind, seeking to find the message that the Bible has for him, or her. It has been said that in other so-called sacred books we have stories of man's search for God; but in the Bible a record of God seeking to find a place in the mind and heart of man. "We love Him," says this Book, "because He first loved us." This marvelous Book opens with the statement, "In the beginning God." If in the beginning of the day; in the beginning of a task; in the beginning of a journey we as individuals, or as a nation, put God first there is hope and assurance of safety and salvation.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 25, 1939.

Sunday Schools.	
Bethel, Elkton, Va.	$ 2.00
Rosemont, Norfolk, Va.	18.64
Lebanon, Semora, N. C.	.90
Sanford, N. C.	1.00
Holy Neck, Holland, Va.	5.41
Pleasant Grove, News Ferry, Va.	8.48
Pleasant Hill, Liberty, N. C.	6.51
Waverly, Va.	2.00
Damascus, Chapel Hill, N. C.	1.50
Durham, N. C.	7.63
Total	$ 54.07
Individuals and Churches.	
Mt. Carmel, Walters, Va.	$ 1.75
Hank's Chapel, Pittsboro, N. C.	3.48
Flint Hill (M), Biscoe, N. C.	.97
Elk Spur, Fancy Gap, Va.	1.20
Rocky Ford, Fancy Gap, Va.	1.13
Junior C. E. Society, Winston-Salem, N. C.	1.00
Amelia Missionary Society, Clayton, N. C.	2.00
Pleasant Cross, Asheboro, N. C.	1.04
Total	$ 12.57
Specials.	
Class No. 3, Rosemont Sunday School, Norfolk, Va.	3.00
Mountain Work.	
Pleasant Union, Lillington, N. C.	2.15
Total for week	$ 71.79
Previously acknowledged	4,120.04
Total since Sept. 1, 1939	$4,191.83

It is indeed good of Sunday schools, individuals and churches to make their donations to the divine work of missions. "The joy of the Lord is your strength," says the good Book. The strength that we get from making our donations to missions comes from the thought and the fact that it is the joy of the Lord that gives that strength. We are grateful, therefore, for every dime sent for this unselfish cause.

Gratefully,

J. O. Atkinson,
Mission Secretary.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

Waverly, Virginia,
December 5, 1939.

Morning Session—10:30.

Call to Order—Rev. Jesse H. Dollar, President.
Opening Hymn Service—Conducted Rev. O. D. Poythress.
Worship Service—Rev. George Olejar.
Report of Executive Committee—Rev. Fred Wright.
Roll Call of Churches—Rev. Robert Lee House, Secretary.
Recording of Memberships—Rev. Joe A. French, Financial Secretary.
Recognition of Delegates and Visitors.
Appointment of Special Committees.
Solo—Rev. O. D. Poythress.
"The Rural Church in Eastern Virginia"—Rev. Arnold Slater.
Report of Churches Assisted by Christian Missionary Association (five minute limit).
Music by "The Preacher Quartet."
Associational Sermon — Rev. I. W. Johnson, D. D.
Adjournment for Lunch.

Afternoon Session.

Call to Order—Rev. T. Fred Wrght, Vice-President.
Hymn Service—Rev. O. D. Poythress.
Worship Service—Rev. W. B. O'-Neill.
"The Missionary Needs and Opportunities of Our Conference"—Rev. W. H. Garman and Rev. B. H. Watkins.
Report of Financial Secretary—Rev. Joe A. French.
Report of the Treasurer—Mr. James C. Jones.
Report of Committee on Plans—Col. J. E. West, Chairman.
Discussion and Adoption of Report.
Report of Committees.
Election of Officers.
Inspirational Address—Rev. R. E. Brittle.
Benediction.

THE GOSPEL OF JOHN.

ARTICLE II.

By Aubrey C. Todd.

The Purpose of These Articles—

Since the publication of the article, "An Introduction to the Gospel of John," a surprisingly large number of questions and requests for further information have come to the writer of that article and to the office of the Promotional Secretary. Because it would require a great deal of time to send this information to individuals, it has been decided that a better plan would be to print monthly articles in The Christian Sun. This does not mean that individual questions will go unanswered; therefore, if at any time during the publication of these articles questions arise, feel free to send them in. It is very encouraging to find that there are so many who are interested in such a critical study. It is a sign that we are beginning to realize that we must go to the Bible with our whole minds as well as our whole hearts.

Regarding the Author—

The last article caused many questions to arise regarding the authorship of the Fourth Gospel. It is necessary that the one who presents these studies to the societies have definite ideas concerning the author, in order that the purpose of the book be clearly understood, but it is better if such controversial questions be kept out of the meetings. In answer to questions coming in from those who have been taught that the son of Zebedee wrote this book, the following suggestions might be of help.

1. The Beloved Disciple lived in Jerusalem when a youth, as clearly shown in the 19th chapter. He took the Mother of Jesus into his home in that same "hour." John, the son of Zebedee, could not have been this person, because he was a Galilean.

2. The Beloved Disciple was a young man, as pictured in the 20th chapter. John of Zebedee was an elderly man.

3. The disciple who leaned on the bosom of Jesus at the Last Supper could have been one outside the Twelve. Mark 14:20 suggests that someone outside the Twelve might be present. In that verse, Jesus says, "It is one of the Twelve." If an outsider had not been present, he would have said simply, "It is one of you."

4. The Gospel makes no claim to have been written by the Apostle.

5. Outside the Gospel there is no hint of such authorship until the third century.

6. The Gospel is Greek in language and thought.

7. The character of the son of Zebedee (Mark 3:17, Luke 9:51-56, Mark 9:38, Mark 10) does not harmonize with the Johannine picture of the "beloved disciple."

8. Historical evidence indicates the martyrdom of the son of Zebedee before 70 A. D.

9. All available evidence points to John, the beloved disciple of Jesus, the minister of the Christian Church at Ephesus, as the author of this book.

Further Study—

The limited library of the writer of this article will not permit him to lend books to all who have asked for them, but the few books that he has will be passed around as rapidly as possible. It is suggested that books be borrowed from school and city libraries when possible. The pamphlet, "Studies in Witness—In the Gospel of John," by Mrs. S. H. Askew, costs only 25c and will be found helpful, although it is not of a critical nature. For a clear and simple presentation of a critical nature, there is none better than the handbook, "The Gospel of John" by B. W. Robinson. It may be purchased from the Macmillan Co. for $1.50. Other modern and scholarly presentations are "The Gospel of John" by E. J. Goodspeed, "The Historical and Religious Value of the Fourth Gospel" by E. F. Scott (Pilgrim Press, 40c), "The Ephesian Gospel" by Percy Gardner, "A Short Introduction to the Gospels" by E. D. Burton.

For the December Meeting—

It would be well if all the studies for your missionary societies be selected from passages teaching the brotherhood of all men. There is no better selection for your Christmas meeting than the story of the Incarnation as found in the Prologue to the Gospel, John 1:1-5. In this prologue John is attempting to win the attention of his Ephesian congregation to a gospel of Jewish origin. It is merely a religious lesson, and should be presented in your missionary groups as such. Let your thoughts center around the idea that God is an invisible spirit, and that this spirit entered into Jesus and through Jesus revealed God as beneficent love.

MONEY AND MISSIONS TODAY.

These are difficult days for many Christian enterprises. Almost every missionary society reports a deficiency of from $100,000 to $500,000. The need is greater than ever—for new workers, for equipment, for relief of sufferers in war areas, for the training and support of Christian workers in mission lands. Germany and some other lands are not permitting money to be sent out of their countries, and as a result many missionaries are stranded and work is crippled materially. Twice as much money is spent in America for war machinery as for religion, education and peace combined. Great Britain is taking 37% of all income for taxes to pay for war and self-defense. In North America taxes are increasing while in many lines business is declining. There is a serious lack of money given for church support and for evangelical work. Appeals increase but responses decrease. Even Christians seem to think that, in view of present disturbed conditions in Asia and Europe, the effort to proclaim the Gospel of Christ throughout the world must be curtailed.

Do we not need to readjust our sense of values and to reconsider our responsibilities? There is no lack of money—at least in America. The National Committee for Religion and Welfare Recovery reports that our national income rose from over forty billion dollars in 1932 to nearly seventy-two billion in 1937—an *increase* of more than 79%. During the same period gifts to twenty-five large evangelical denominations, for all purposes, decreased from nearly $399,000,000 to about $315,000,000, a *decrease* of over 21%. But at the same time there seems to be no lack of money for the moving picture shows, for baseball and football contests, and for cosmetics, alcoholic drinks and tobacco and luxuries—many of them harmful. Two league baseball games brought in over $600,000 in gate money. More than twice as much is spent for intoxicants as for church support and more is burned up in tobacco than is given for religion and education together. As one result crime costs us fifteen times as much as we give for Christian enterprises.

It is true that most of this lavish expenditure is by those who have no real interest in Christ's program for the world—but not all of it. How many of us are as careful about expenditures for pleasure and luxuries as we are in our giving to God's work? Are not many Christian parents more ready to give their children money for a movie or ice cream than for missions? Is not self-indulgence more appealing to most of us than is sacrifice for the work of Christ? The average church member gives $13.00 a year for all forms of Christian activity sponsored by the churches. How much do we average for gifts for non-essentials?—*Missionary Review of the World.*

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

EASTERN NORTH CAROLINA YOUNG PEOPLE.

The evening session of the Eastern North Carolina Conference was in charge of the young people, with Mrs. Brookston Eaves, president of the Pilgrim Fellowship in that area, presiding. As the worship service the young people of the host church, Turner's Chapel, presented a play concerning the Cross and its connection with everyday life under the direction of Mrs. Ross. After Mrs. Eaves had told something of the plans of the Southeast Pilgrim Fellowship in raising money for a Layman's Training Center in Tientsin, China, Dr. Samuel H. Leger, missionary from China, spoke. He discussed the meaning and importance of this work with lay people in China. An offering was taken to be used for this project.

SHALLOW FORD PRESENTS UNIQUE THANKSGIVING PROGRAM.

The Shallow Ford Christian Endeavor deserves to be complimented for several recent achievements. In the first place, this group won the attendance banner at the District Christian Endeavor Rally held last week at Graham Providence Church. In the second place, they also came away with the Singing Banner that night, for having the best choir in the singing contest. And in the third place, they presented a lovely Thanksgiving program on last Sunday night.

The platform of the church was transformed into a beautiful altar by means of flowers, ferns, white sheets, and candles. For one-half hour the eighty people present were led in their worship by young people who lit the candles, read from the Scriptures concerning praise and thanksgiving to God, and brought to the altar symbols of the many things for which we have to be thankful—worship, education, our country, our work, our daily food. Heartfelt sentence prayers and soft music also brought about a worshipful spirit on the part of the people. Following the Thanksgiving worship service, Rev. F. C. Lester spoke to the group. An expression of Thanksgiving was made in the form of an offering amounting to more than $12.00 for the young people of China. Sam Barber is the president of this active society and Dot Sutton is the chairman of the committee planning this splendid program.

PRAYER FROM A YOUNG HEART.

Oh, God, who brought the harvest with its plenty,
Who filled the fields with shining seas of grain;
Let us, who are the younger generation,
Do something to relieve this sad world's pain.
Give us the courage to be real crusaders,
Give us the faith to conquer each new task,
Give us the strength to smile, despite disaster—
Father in Heaven, this is what we ask!

Oh, God, who brought the harvest with its showers
Of vivid fruit, in russet and in gold,
Show us that pride may still be resignation;
Lend us your wisdom for we are not old
And life has taught us little . . . May your spirit
Be close beside us as we kneel and pray—
Father in Heaven, use us to your glory,
We ask you this upon Thanksgiving Day.

(From Margaret Sangster's Page, "The Christian Herald.")

"TEACHING, PREACHING, HEALING."

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 10, 1939.

SCRIPTURE: Matthew 4: 23-25.

Daily Readings—

Monday—The Teaching Commission—Matthew 28: 19, 20.

Tuesday—The Teaching Ministry—Acts 18: 24-28.

Wednesday—Jesus Heals a "Foreigner"—Mark 7: 24-30.

Thursday—The Sick Healed—Acts 5: 12-16.

Friday—Paul, a Preacher to Gentiles—Ephesians 3: 1-9.

Saturday—"Preach the Word—II Timothy 4: 1-5.

This topic deals with the *how* of Christian Missions. The words of the topic are taken from Matthew 4: 23, "And Jesus went about . . . teaching . . . and preaching . . . and healing." These three participles aptly describe the three principal kinds of activity in which Christian missionaries are engaged. They are doing what Jesus did "in the days if His flesh."

Let someone be responsible to find out and report to the society what contribution our missionaries are making to other people through their teaching. Another should report on the part done through preaching. And a third person should make a report on the work done by medical missionaries.

A general discussion should follow these reports. You should know how many missionaries the American Board (our denominational foreign mission board) supports and something about the general activities of missionaries.

Dr. Samuel H. Leger, a missionary on furlough from Peiping, China, has spoken at a number of places within the bounds of the Southern Convention during the past few weeks. Those who heard him should lead a discussion on his work in China.

For Further Discussion—

1. How does the work of the medical missionary differ from the work of the missionary teacher? From the missionary preacher?

2. Is one as important as the other? Why?

3. Do we need each of them in our missionary fields today?

When having this program on missions, it might be a good opportunity for your group to take a special offering for the China Friendship Project of the young people in all our churches throughout the Southeast. The money is to go for the purchase of land and buildings in Tientsin, China, to be used as a place where our missionaries can train hundreds of young people each year to go back to their home communities and carry out the three phases of work we have been discussing. They will learn ways to teach the villagers to read so they can study the Bible, how to preach short sermons and to carry on evangelistic work in villages other than their own, and how to improve the health of their people through learning about hygiene and sanitation. Special program materials on this subject may be secured by writing Miss Frances Foster, 614 Arlington Street, Greensboro, N. C.

Free booklets describing the work of our foreign mission board may be secured by writing the Board of Christian Education, Elon College, N. C.

Suggested Hymns—

"Savior, Teach Me Day by Day."
"Rescue the Perishing."
"We've a Story to Tell to the Nations."

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

SPPREADING THE GOOD NEWS.

Lesson X—December 3, 1939.
Scripture: Matthew 10.

Text: *He that heareth, let him say, Come.*—Rev. 22:17.

How many sided was the character and the activities of Jesus? In the opening chapters of Matthew we saw him as a great teacher. In last Sunday's lesson we saw him as a great physician and doer of mighty works. In today's lesson we see him in another role, as the trainer of men.

We often overlook this aspect of the ministry of Jesus. We think of him as the great teacher and preacher speaking to multitudes. We remember him as the worker of miracles, and the great physician. We overlook the fact that perhaps the most effective work he did was the training of the twelve. In quite an obscure way Jesus spent a great deal of his time and lavished a great deal of attention on these humble men, seeking to make known to them his truth and seeking to impart to them his spirit, so that after he was gone they could carry on his work. In like manner the most effective work which a minister or a Sunday school teacher does is not with large crowds or in great mass movements, but with small groups, and even with individuals.

"These Twelve."

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases." What a motley array of men they were—men of all temperaments and dispositions, men from the humble walks of life, men without wealth, without social prestige, without formal education, without political power, without religion in the generally used sense of that term in Jesus' day. They were not the most promising material in the world. They certainly were not saints with halos about their heads. They were just ordinary "run of the mine" men. But they were the best Jesus could find, and they had these important characteristics: they were willing to forsake all to follow him; they were willing to learn; they remembered that he loved them. After all these are the important things. Jesus took these men, and in the short space of perhaps two and one-half years he welded them into a little group that went out and turned the world upside down. The story of what these twelve men did—in fact, only eleven of them stood the ultimate test—is one of the most thrilling and amazing stories in all history.

Learning to Do By Doing.

Jesus never read a book on psychology, but he was a master psychologist. He knew what was in men, and he knew how to bring the best out of men. He knew that one learns by doing. Therefore, in spite of the fact that they were far from being well trained and were quite unprepared to do what ultimately he wanted them to do, he sent them forth on a mission of preaching and of healing. He thus acted upon a principle which is now recognized as the soundest principle in education. One learns to do by doing. A boy learns to play ball by playing ball. A young woman learns to cook by cooking. A teacher learns to teach by teaching. A minister learns to preach by preaching. We can learn to win men for Christ only by going out and trying to win them. The fatal lack in so much of our religion is the lack of action. We do not know as much as we ought to know because we are not willing to do as much as we can.

A Venture of Faith.

Back of all of the instructions and the directions which Jesus gave his disciples, such as providing neither gold nor silver for their purses, no script for their journey, neither two coats, nor shoes, etc., was the fact that it was a venture of faith. They were to remember by experience that those who undertake to do God's work in God's way can count upon God's help. They were to find confirmation of the fact that when they sought first his kingdom and his righteousness the things which they needed would be added unto them. They were to remember that when they set about to do his will they were to have his power. He did not camouflage the situation. He told them frankly that they were going forth as sheep in the midst of wolves. He told them to beware of men; that is, to face frankly the limitations of human nature. He told them that they might experience hardship, and even persecution. But they were not to be afraid. Like good soldiers who had received a command from their leader, they were to go forth, nothing doubting; they were to endure hardship; they were to be faithful even unto death.

An Anecdote of Fear.

In spite of the fact that they were to suffer hardship and persecution, they were not afraid. That is, they were not to be afraid of those who could kill the body but were not able to kill the soul. But they were to fear him who was able to destroy both soul and body. There are sinister spiritual forces at work in the world which can harm men. Every man is to keep his soul on guard lest these unseen forces work their destruction in his own inner life.

The Value of a Man.

As a means of beginning confidence and faith in the hearts of his disciples, Jesus calls attention to the fact that God takes care even of the birds. Even so an insignificant thing as the sparrow does not fall to the ground without the knowledge of God. How much more valuable is a man than a bird, or a sheep, said Jesus. Indeed, man is the most prized possession in all the universe. Therefore, even at the hour of persecution and trial they were to remember that they were within the father's care, and that he would not abandon them in their hour of persecution and suffering.

Christ, the Divider of Men.

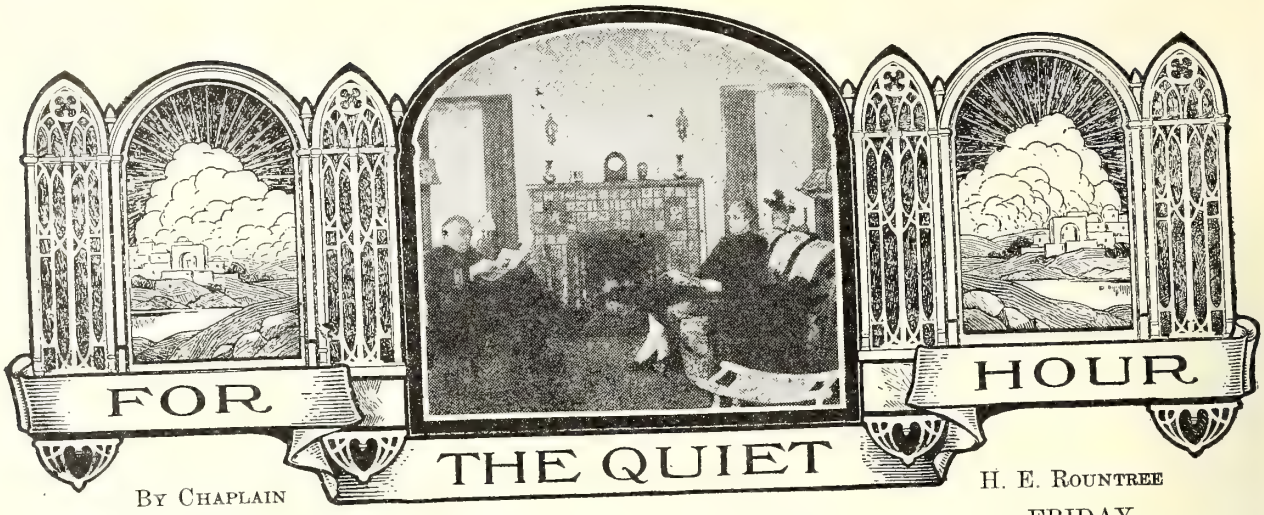
We think of Christ as a Prince of Peace, then the peacemaker, and so he is. But he is also the great divider of men. He himself said that he came not to bring peace but a sword. He does not mean that he came to promote warfare. As a matter of fact, he stands against war, because it is a denial of his law of love. But he did mean that as he stood before men they would be sharply divided from one another by their attitude toward and their relationship with him. Men have to choose whether they will be for or against Christ. And this choice often makes a sharp division even in the members of the family circle. "A man's foes shall be they of his own household"—thus does Jesus show that even the members of a man's family may keep him from living at his best or keep him from offering more allegiance to Christ as Lord and Savior.

Christ First.

Jesus very frankly says that men must love him first, before love of son for father and mother, the love of father and mother for their children must come love to Christ. In other words, Christ must be the Lord of life. All lesser loves must be made secondary to our love for him. Of course, this means that when one loves Christ supremely his love for others is thereby purified and strengthened.

In conclusion, Jesus asserts that if a man seeks to save his life, if he lives for self, if he thinks only of self, he loses his life. On the other hand the

(Continued on page 15.)



By Chaplain H. E. Rountree

MONDAY.

"Repentance Essential."

"And Peter went out, and wept bitterly."—Luke 22 : 6..

Peter, though guilty of denying his Lord, still had a heart affluent with love. The mere look of his Master drove him inward where his spirit was warmed. Judas went out and it was night. Peter went out, found himself, repented and it was day. That one act changed his whole life. He became the Father of the Apostolic Church, and the Church of all time.

The great error of today is that penitence is seen nowhere. There is change of heart nowhere. Humanity seems self-sufficient. "Its eye-lids are sewn together and its ears are stuffed with cement," says Paul Claudel, and we do not like to see humanity's sufferings. Even regimented charities and securities tend to make man a soulless automation. So long as this situation obtains there will be no repentance.

We must see our sins. We must be weeping over them. The nations of the world need weeping over their sins. That is the only hope. Said Woodrow Wilson, "Our civilization cannot survive materially unless it be redeemed spiritually."

Prayer—Our Heavenly Father, convict us of our sins, and help us; and help men everywhere to repent of wrongs committed against Thee and against their fellowmen. Forgive us, and forgive them. *Amen.*

TUESDAY.

"What Makes the Bible Precious?"

"These are they which testify of me."—John 5 : 39.

Answer: The living presence in it, no other book in the world produces a sense of divine nearness. Read it. It is easy to neglect it. Business and the world's affairs crowd it out if we are not persistent with ourselves not to neglect it. It is also easy to continue reading it, for as we read, that Divine Something about it holds us and makes us want to keep on.

Prayer—O Lord, grant us joy in Thy Word evermore, that we by it may embrace and ever hold fast the blessed hope of everlasting life. *Amen.*

WEDNESDAY.

"The Lost Bible."

"Being born again by the Word of God."—I Peter 1 : 23.

The realization of God in our lives is lost, we are afraid, to too great an extent. Nothing will restore that realization but an honest devout reading of the Bible.

We search the world for truth;
We seek the good, the pure, the beautiful,
And, weary seekers of the best,
We come back from our quest
To find that all the sages saw
Is in the Book our mothers read.
—John G. Whittier.

Prayer—O Lord God, give us our Savior, who is our salvation. *Amen.*

THURSDAY.

"Do You Mean It?"

"Forgive us our debts, as we forgive."—Matt. 6 :12.

A conscientious Saul once said, "I am afraid of the Lord's Prayer." Rather shocking at first. But if one thinks seriously, it is not so shocking. For instance, when we say "Forgive us, etc. . . ." that means, as Bishop Cushman puts it "Father grant to me that measure of forgiveness that I am willing to extend to my personal enemies." Are we willing to say this to God?

I do not know why as I pass by,
With careless gaze and hardened eye,
Something within me starts to die!
But that is so, I know, I know.

Prayer—Say the Lord's Prayer, and let its meaning seep into your soul.

FRIDAY.

"A Personal God."

"Give us this day our daily bread." Matt. 6 : 11.

A family of a different nationality moved in next door. One day the neighbor handed a plate of cake over the back fence to the newcomers. A week later they handed some hot rolls. Returning the dishes over the back fence, the stranger said, "I like your cooking — but — couldn't you come over and sit with me sometime?"

Mere faith and moral righteousness is not enough. It takes fellowship.

Come sit at the feet of the Master
And listen as Mary of old!
Most wonderful visions of glory,
The Master to thee will unfold.

Prayer—Eternal God, teach us how to give of ourselves to the Master, to our neighbors, and to the world for good. *Amen.*

SATURDAY.

"Material Security—Result."

"Lean not upon thine own understanding."—Psalm 3 : 5.

It is a fact that cannot be successfully contradicted that times of danger or extreme emergency bring us to our knees. Generally one prays most when he realizes his dependence upon God.

We are told of a Major in the Army who told his Chaplain that he prayed without ceasing on the battle field, and that was the last time he had prayed.

Material security induces self-dependence and thoughtlessness of God. Dependence upon God is a spiritual thing and must be cultivated until prayer lives, not because there is danger, but because one is incurably spiritual. The spirit of daily gratitude, and the taking hold of God's willingness, is the power. *Amen.*

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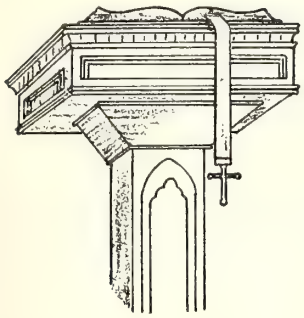

OUR PREACHER FOR THIS WEEK IS REV. ROY C. HELFENSTEIN, MASON CITY, IOWA.

TAKING JESUS SERIOUSLY.

"If any man will come after me, let him deny himself and take up his cross daily and follow me."—Luke 9:23.

People who take Jesus seriously are the only people qualified to comment on the "Jesus Way of Life." The reason that the church has been handicapped in its mission of redemption is the fact that so many of its members have not take Jesus seriously.

All people who take Jesus seriously appreciate the important place that prayer had in their Master's life, and they themselves follow him in the practice of prayer. No person has a right to say he is a disciple of Jesus who is not on praying relationship with Jesus' Heavenly Father, God. We can hardly understand how people can live in God's world and breathe God's air and enjoy the many benefits of God's providence as guests in his Universe, and fail to talk to him in prayer.

People who take Jesus seriously are sincere in their profession of faith in Christ as the Savior of their lives and of the world, and they sincerely seek to lead the good life. Insincerity in religion is blasphemous! Dr. Harry Emerson Fosdick recently declared, "Christianity is supposed to be a builder of character, but too many of those who call themselves 'Christian' give the lie to what we say." The greatest enemies to the church are not those outside the church who deny the fact of God, the truth of the Bible, the power of faith and the value of religion, but those within the church who are supposed to believe in prayer but never pray; those who are supposed to love the church, but never give it a helping hand; those who claim to be disciples of Jesus, but do not take him seriously and whose lives direct people away from Christ and his church.

People who take Jesus seriously are anxious to support the church which bears his name. They are anxious to support the Kingdom enterprises with offerings according to their ability. Our offerings to God are not measured by the size of our gift, but by what we have left. The widow's mite was the largest gift dropped into the treasury, not because of its intrinsic value but because of the love that prompted the gift. Out of her poverty, she gave her all. The small gift to the Lord that expresses a great love means more to him than the large gift which expresses little love.

People who take Jesus seriously are anxious to attend Divine Worship on the Lord's Day if physically able. The only hope for the salvation of modern society rests with people who take Jesus seriously.

Mr. W. H. Baldwin, president of the Long Island Railroad, in days when tunnels were being built under the Hudson River and East River into New York City, was talking with a neighbor on a ferry one morning as they were going to their offices in the city. Mr. Baldwin was responsible for the idea of building the first tunnell under the river. The neighbor said to Mr. Baldwin, "Won't it be fine when the tunnels are finished, and we can ride right into the city on the train?" "Yes," replied Mr. Baldwin, "but for my part I would rather live now while the tunnels are being built, and have a part in making them possible." So people who take Jesus seriously would rather have a worthy part in building a better world today than merely having the privilege of living in a better world tomorrow.

It is one thing to think about the new day which the world should have, else the day that is now will become eternal night. It is one thing to think about the security of life in a new day; it is one thing to think about the new day when crime shall be abolished, when laws shall be respected, when justice shall triumph, when individual rights shall be respected and guarded and when social welfare shall be paramount; it is one thing to think about the new day when honesty shall prevail in business and in politics, when the Golden Rule shall take precedence over the rule of gold—the day when righteousness shall cover the earth as the waters cover the sea; it is one thing to think about the new day when peace among men shall prevail throughout the world—but it is a far greater thing to have a worthy part in ushering in that new day which, please God, must dawn.

The heart-call of those who take Jesus seriously, those who really want to know and to do his will—those who really want to follow him—is expressed in the lines of the hymn which most of our fathers and mothers sang when we were children:

Jesus, Savior, pilot me
Over life's tempestous sea;
Unknown waves before me roll
Hiding rock and treacherous shoal
Chart and compass come from Thee
Jesus, Savior, pilot me.

If any man would follow Jesus, he must seek to pray as Jesus prayed; he must seek to love as Jesus loved; he must seek to serve as Jesus served. He must forget his own whims and fancies, and instead of seeking an easy way, he must be willing and glad to take the hard way when that is Jesus' way. Instead of reaching for a crutch on which to lean as he trudges along life's road, he must take up a cross to carry. "If any man would come after me, let him deny himself, and take up his cross daily and follow me." It is like saying, "If any man takes me seriously and really desires to be my disciple, let him pick up his tools and set to work at my task of building a better world under the guidance and help of God, the Author of life and the supreme Architect of the Universe."

FAMILY ALTAR.

(Continued from preceding page.)

SUNDAY.

"One Woman's Way."

"When thou passest through the waters, I will be with thee."—Isa. 43:1-7.

As old as humanity is the story of a brave young widow, whose affluent home was broken up by the death of a fine husband. Now she is supporting her family by her own labors.

But, she moves among her friends in quiet confidence and cheerfulness, reserves her grief for the solitude of her own heart. She tries to fill the role of both father and mother to her children.

She imparts something to everybody. Religiously, she is a radiant soul in any gathering. In life, she is a gallant soldier of the Lord. God is with her.

Prayer—We thank Thee, Father, for all brave spirits, widows, bereaved parents, orphaned children, who live victoriously and joyously in Thy strength. *Amen.*

"Those persons who have a cinch here, are not so sure of one hereafter."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our financial report this week carries us up one more rung in our ladder. We have reached $13,218.50. We still lack $6,781.50. Will we reach the goal? When we close our books the first of January, the story will be told. At this writing we are more than a thousand dollars short of what we were last year at this time. Are you going to make your Thanksgiving Offering liberal enough to make this up? The Congregational - Christian Church should easily contribute $20,000.00 to help support the orphanage. Other denominations contribute freely and gladly to support their orphanages. One orphanage in North Carolina received from its churches in North Carolina alone the sum of one hundred and fifty-two thousand dollars in the year 1938. That denomination considers its orphanage a big asset to the denomination. Let us open our hearts at this Thanksgiving Season and do big things for our orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 30, 1939.

Amount brought forward		$12,570.90
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Moore's Union	$ 6.32	
Popes Chapel	5.00	
Sanford	1.00	
Special Collection at Conference	25.52	
Shallow Well	10.00	
Plymouth	4.55	
		$ 52.39
N. C. & Va. Conference:		
Pleasant Grove, 3rd Qt. ..	$ 8.48	
Longs Chapel, 3rd Qt. ...	5.24	
4th Qt. ...	2.63	
		16.35
Western N. C. Conference:		
Zion	$ 4.00	
Randleman	6.46	
Antioch (R)	1.40	
Pleasant Ridge	4.83	
Graces Chapel	10.00	
		26.69
Eastern Va. Conference:		
First, Richmond, Oct. & Nov.	$ 9.74	
Holy Neck	5.24	
Waverly	2.25	
Wakefield	2.00	
		19.23
Valley Va. Central Conference:		
Woods Chapel	$ .37	
Bethel	2.00	
		2.37
Singing Class.		
Western N. C. Conference:		
Spoon's Chapel	$ 8.42	
Pleasant Union	10.50	
		18.92
Special Offerings.		
Mr. Godwin	$ 30.00	
Mr. & Mrs. Harold Barney	5.00	
Mr. May	3.00	
		38.00
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Lebanon	$ 6.50	
Amelia	5.00	
Plymouth	8.56	
		20.06
N. C. & Va. Conference:		
Tryon	$ 30.00	
Pleasant Ridge	10.00	
		40.00
Eastern Va. Conference:		
Hope Mills	$ 15.00	
Eure Ladies Missionary Society	5.00	
		20.00
Valley Va. Central Conference:		
Winchester	$ 10.99	
Mt. Lebanon	5.00	
Beulah	3.60	
		19.59
Ga. & Ala. Conference:		
Ambrose		10.00
Thanksgiving Offerings from Individuals.		
Miss Annie Laura Houghton	$ 10.00	
R. T. Neville	5.00	
Mr. & Mrs. C. R. Burke .	15.00	
Mr. Quentin S. Burke ...	5.00	
Master Calvin R. Burke ..	3.00	
J. A. Trollinger	10.00	
Mrs. R. T. Holder	25.00	
Miss Sarah Ellison	10.00	
Mrs. Cameron Morrison ..	25.00	
T. W. Trogdon	5.00	
J. A. Clarke	25.00	
Mrs. J. L. Barksdale	5.00	
Gibsonville Development Company	10.00	
Lawrence Fields	1.00	
John Sprunt Hill	25.00	
James Sloan	100.00	
Junius Parker	50.00	
R. L. Ellis	25.00	
R. O. Browning	10.00	
		364.00
Total for week		$ 647.60
Grand total		$13,218.50

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1169 CHAPTER 2. A.D. 96.

Christ's message to the churches.

UNTO the angel of the church of [a] Ëph'ë-sus write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

a Acts 19. 1; b ch. 1. 16; c Ps. 1. 6.

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

In Memoriam

HEFFINGTON.

On July 15, 1939, our Heavenly Father called from among us our beloved member, Mrs. Rebecca Heffington. We realize we have lost a faithful member. His will was always her desire. She was steadfast and "always abounding in the work of the Lord."

Whereas, in her death, we have lost a loyal, true, Christian member, therefore, be it resolved:

1. That we give thanks to God for the great blessings of her life.
2. That our loss is her eternal gain, and we bow in humble submission to His will.
3. That we extend to her family our deepest sympathy.
4. That a copy of these resolutions be sent to her family, one spread on the minutes of the Berea Christian Church, the Woman's Missionary Society, the Ladies Benevolent and Social Union, and one sent to "The Christian Sun" for publication.

Mrs. W. B. WARRINGTON,
Mrs. R. T. BRADFORD,
Committee.

BALLARD.

Mabel Estelle Ballard, wife of Shelby T. Ballard, departed this earthly life on September 10, 1939, at the First Christian Church, Norfolk, Va. Mrs. Ballard had been in ill health for some years, but was always faithful to the services of the church, attending whenever she was able. She was a former member of First Church choir, and was prominent in other phases of the church's work.

Born in Washington, D. C., in 1899, Mrs. Ballard came to Norfolk as a girl, and with her parents became a member of First Church, Norfolk. Throughout her long illness she was sustained by a living faith in the beauties of Christ, her Savior.

The last rites were held at the church on September 12, with her pastor, the Rev. John H. Knight officiating. Assisting were the Rev. F. C. Lester, former pastor, and the Rev. Beecher Rhodes, local Baptist pastor.

Mrs. Ballard is survived by her husband; a little daughter, Betty Anne; her mother, Mrs. G. B. Randolph; two sisters, Mrs. Joseph Haynes of Norfolk; and Mrs. G. R. Clayton of Silver Springs, Md.; and a brother, Ernest Moulden of Norfolk.

"And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

Rev. JOHN H. KNIGHT,
Pastor.

KAGEY.

The First Christian Church, Norfolk, Va., has suffered a great loss in the tragic passing of Mrs. Bettie Swank Kagey, wife of Jacob Solomon Kagey, deacon of the church.

Mrs. Kagey was born on January 1, 1866, in Rockingham County, and moved to Norfolk with her husband in 1912. They have been active church workers in the First Christian Church since that time.

In celebration of their fiftieth wedding anniversary, Mr. and Mrs. Kagey went to their old home in the Valley to visit relatives. It was there that after reviewing the events of a long life spent in the service of her Lord she heard the final summons.

Our church will miss her faithful attendance and her constant spirit of prayer. Our loss is heaven's gain.

The funeral service was held in Singers Glen United Brethren Church, on September 10, with the Rev. M. W. Mann, pastor of Antioch Christian Church, officiating. Burial was at the family cemetery in Rockingham County.

"In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14: 2, 3.)

Rev. JOHN H. KNIGHT,
Pastor.

MORRIS.

Mrs. Milinda Marshall Morris, widow of the late Mr. Layton Morris, was born August 18, 1880, and passed to the great beyond on November 11, 1939.

Mrs. Morris united with the Mt. Olivet Congregational - Christian Church in early girlhood and remained faithful and loyal to her church until death. She was active in her church work, always willing to do her best. She will be remembered by the many kind deeds to those around her.

She leaves to mourn their loss one daughter, Clarice; four sons, Vernon, Elphis, Wilbur and Fred; two grandchildren, Lola and Glenn Morris; two sisters, Mrs. Josie Vernon and Mrs. George Ed Morris; three brothers, John, Andrew and Robert Marshall.

Funeral services were conducted on November 13, 1939, by the writer.

B. J. EARP.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

man who gives himself to something greater than himself, who subordinates his own selfish interest to higher and larger interests, who gives himself, really finds himself. We live by dying. We die in our true selves if we seek to live for and by ourselves. He only truly lives, the motto whose life is, "I live, yet not I, but Christ liveth in me."

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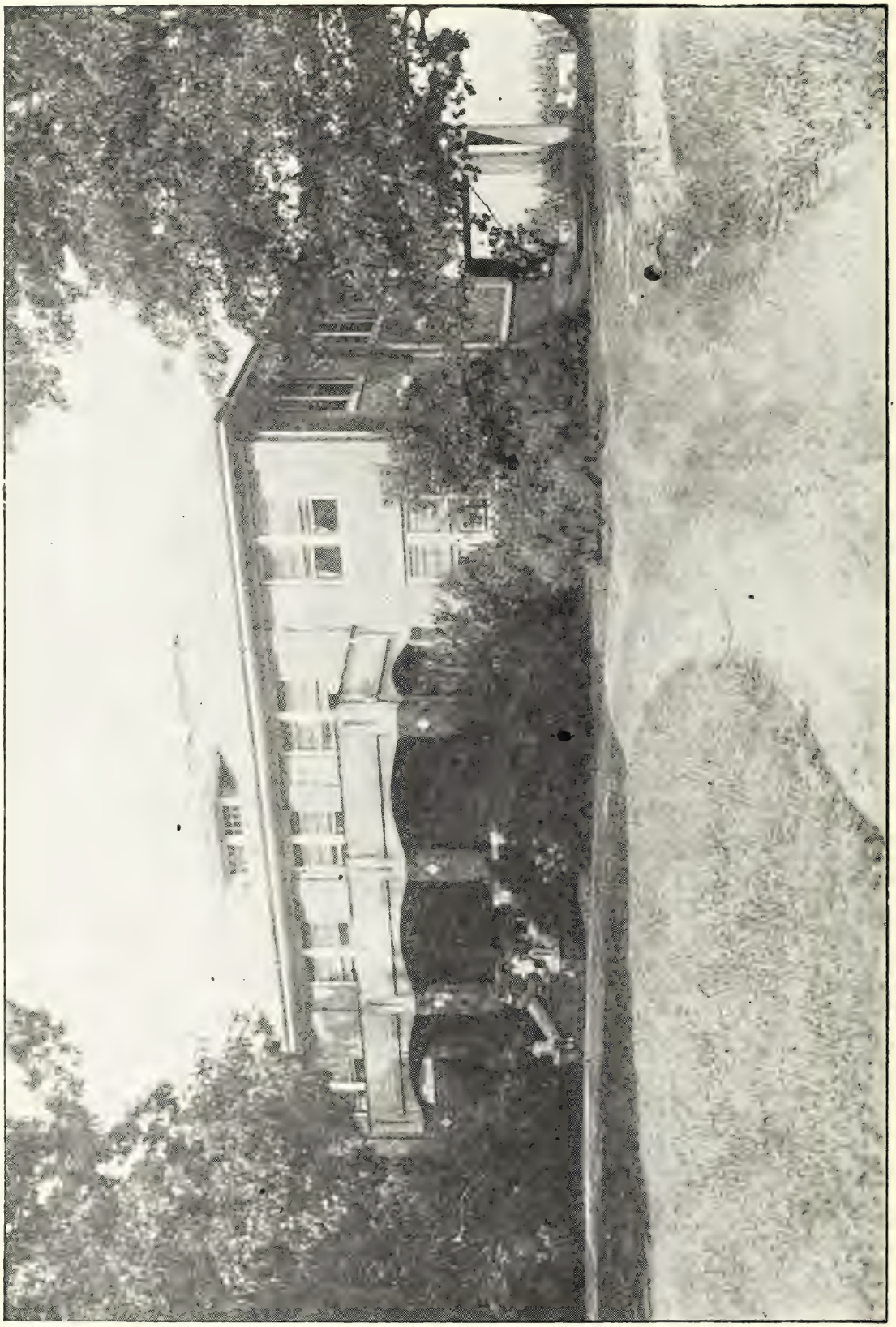

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REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, DECEMBER 7, 1939. No. 49.

The Call of a Hundred Children

AN EDITORIAL

If one hundred children who have no parental care or home in which to live were to pass by you with outstretched hands and pleading voices, you would certainly make a liberal contribution. These boys and girls are in our Church Home at what we call the Christian Orphanage at Elon College, North Carolina. Their needs are just as great as they would be if they could pass by each individual who is a member of the Church and ask for the things they need.

In fact, we have taken them into our Church Home and have promised to feed, clothe and train them. They are now our Church children. Your church delegates to Conference elected delegates to the Southern Convention who, in turn, elected the officials of the Christian Orphanage. These representatives have pledged for you and your church the necessary support so that the Orphanage can render the needed service.

When the calls are so numerous and so pressing as they are in our day, it can easily happen that we harden our hearts to such an extent that even our obligations are not met. It would be cruel, indeed, to take these children into our home and then to fail to supply their needs. The Church must not be cruel. The Church must be considerate, kind and generous.

If every church within the bounds of the Southern Convention will make a special Thanksgiving Offering for the benefit of the Christian Orphanage, the boys and girls in our Church Home will be well cared for. But if only a few of the churches make such an offering, Mr. Johnston and his co-workers at the Orphanage will face the necessity of turning away some of those who plead for home and opportunities. Our good Superintendent Johnston is anxiously awaiting the response of our churches. **The Christian Sun** believes that he will not be disappointed, and to this end appeals to every reader not only to respond personally but to see that the Sunday schools and churches do likewise.

OUR WORK AND WORKERS

The Eastern Virginia Christian Missionary Association met at Waverly on Tuesday of this week.

Rev. Sam N. Hurst of Driver, Va., has recently preached on the Dendron field. This pastorate has had no minister since the first of the year.

Rev. Robert Lee House of Portsmouth, Va., has accepted a call to the First Congregational - Christian Church of Richmond. Mr. House will come to Richmond on February 1.

Rev. Cecil Thomas conducted service for the church at Morrisville, N. C., the first Sunday in December. He preaches at Center Grove, near Pittsboro, N. C., on the second Sunday afternoon.

Their many friends will learn with interest of the announcement by President and Mrs. L. E. Smith of the engagement of their daughter, Rebecca, to Mr. William Frederick Wild of Detroit, Mich.

Rev. Melvin Dollar, a student in the Seminary of Duke University and pastor of Carolina, Concord and Bethel Churches, has recently accepted a call to serve Mt. Zion Christian Church, near Mebane, N. C.

Rev. Kenneth Register preached at Pleasant Hill Christian Church, near Liberty, N. C., last Sunday. Rev. J. C. Cummings and Rev. T. E. Cross are to preach there December 17 and January 7, respectively.

Rev. J. F. Apple began his ministry at Henderson, N. C., last Sunday, with fine audiences at both morning and evening services. Neighboring churches shared in the evening service. He will move his family to Henderson this week.

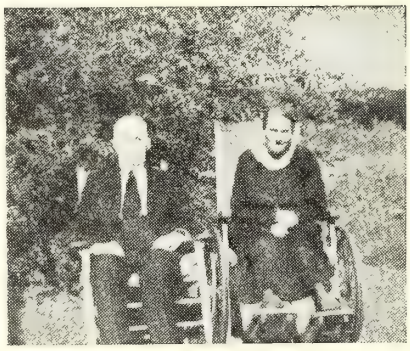
On last Sunday the Promotional Secretary preached at Mt. Bethel and Kallam Grove Churches, and met with the pastoral committee of the Bethany Pastorate. Rev. F. E. Church will serve three of these churches for a while, at least.

The Wakefield, Va., Christian Church will dedicate Sunday school rooms on next Sunday morning. Rev. F. C. Lester will assist the pastor, Rev. B. H. Watkins in this service. Mr. Lester will also be with Mr. Watkins at Barrett's Church on that afternoon.

There were fifty-nine people in the month-old Sunday school in Asheboro, N. C., last Sunday. Their offering amounted to nearly fifteen dollars. About fifty people attended the morning worship service, and their contribution was almost twenty-five dollars. Several members of the church and Sunday school will give to the church the amount usually spent for Christmas presents. The finance committee is conducting a thorough canvass—there are thirty members of the church, thirty pledges have been received and others will received.

TO CELEBRATE GOLDEN WEDDING.

On December 10, 1939, Mr. and Mrs. D. B. White of Pittsboro, N. C., will celebrate their Golden Wedding Anniversary. Mr. and Mrs. White



MR. AND MRS. D. B. WHITE.

were united in marriage at the home of Mr. Tom Petty of Pittsboro, who was magistrate at that time. Since 1889 they have lived in the Pittsboro vicinity and have been faithful attendants of the Hank's Chapel Chistian Church. Mrs. White united with the church fifty-three years ago, while Rev. Atlas Boone was pastor. Mr. White united with the church sixty years ago while Rev. William Long was pastor.

Eight children were born to Mr. and Mrs. White. At the present time all are living near the home of their parents. Mr. and Mrs. White have faithfully reared their children in the Christian Church and they are some of the leaders of the Hank's Chapel Church.

Mrs. White has been afflicted for thirteen years and has not walked in ten years. For three years she was able to move on crutches but she is now confined to her bed. Mr. white has been sick and confined to his home for two years. Through their affliction they have portrayed the spirit of Christ in bringing cheer to those who seen them.

Open House will be held from 2:00 to 5:00 P. M. on Sunday, December 10, in honor of their Golden Wedding Anniversary. Friends and relatives are invited to the home of Mr. and Mrs. White at this time. A brief communion service will be administered at 4:30 P. M. by their pastor, Rev. W. J. Andes.

A CHRISTMAS THOUGHT.

Send "The Christian Sun" to your friends for a Christmas gift. It will bless them all the year.

A check for two dollars will deliver the paper to a friend, or renew your own subscription.

The Christmas Number will soon come from the press. Do not be disappointed by waiting too late. Send check to "The Christian Sun" at Elon College, N. C., while you think of it.

FOR YOUR CHRISTMAS LIST.

I. MAGAZINES.

The Christian Sun—a weekly paper for our church leaders and young people in the Southeast. $2.00 per year.

The Pilgrim Highroad—a monthly magazine for young people, containing stories, articles, worship programs, Sunday school lesson, material for young people's meetings. $1.25 per year.

Advance—a monthly magazine for ministers and church leaders. $1.00 per year.

The Missionary Herald—a monthly magazine devoted to the missionary work of our church. 25c per year.

Children's Religion—a new monthly magazine published by our denomination for parents and teachers of children in our Sunday schools. It is full of helpful material in the development of the religious life of children. $1.00 per year.

II. THE BIBLE.

A. Children—Age Four to Six.

The Bible Stories—Jessie Moore. 60c.

Jesus and the Children—Ethel Smither. 60c.

Six Bible Books for Small People—Chalmers and Entwistle. 25c each.

1. The Song the Shepherd Heard.
2. The Star of the King.
3. Jesus, Friend of Little Children.
4. When Jesus Was a Boy.
5. The Farmer and His Field.
6. The Lost Coin.

B. Primary Children—Six to Eight.

The Story of Jesus—Gloria Diener. 10c.

Bible Stories to Read—Jessie Moore. 60c.

Old Testament Stories—Eulalie Grover. $1.00.

The Little Children's Bible—$1.00.

C. Boys and Girls—Nine to Fourteen.

Old Testament Stories—Eulalie Grover. $1.00.

Tales from the Old Testament—H. W. Fox. $1.00

The Life of Our Lord—written by Charles Dickens for his own children.

The Greatest Name—a life of Jesus for Juniors—Elsie Ball. $1.50.

The Boy and His Companions—Rufus Jones. $1.00.

One Hundred Bible Stories—L. S. Albright. $2.00.

The Junior Bible—E. J. Goodspeed. $2.50.

D. Young People and Adults.

The Bible—King James' Version—wide price range.

The Bible—American Revised Version—wide price range.

(Continued on page 15.)

THANKS TO SUBSCRIBERS.

Publishing a paper like this for a group the size of the Southern Convention is a very difficult job. Sometimes it seems to be almost impossible. Some months the income from subscribers is very low. At such times the workers on the paper get quite low in spirit, and fears that this reflected in the paper itself even though effort is put forth to keep the "Sun" shining when darkness is within.

November brought real sunshine to the office of this paper. The income from subscribers was larger than it had been for any month since the campaign in the spring of last year. There are still quite a large number of subscribers who are a bit behind with their payments, but the tide has turned in favor of paying in advance. If the eighty who were due to pay on December 1, and those who will be due on January 1, will kindly remember the church paper when they are dividing their Christmas joy, the paper may be able to start the New Year with real sunshine.

"The Christian Sun" wishes to thank very sincerely all those who have made recent payments on their subscriptions—and all who will respond this month with renewals. Christmas gift subscriptions will make your church friends happy, and will help your church paper to serve more effectively. Thank you for reading this, and thank you more for doing your best.

OUR CHRISTMAS OFFERING.

The ministers who have served our churches and find themselves unable to continue to do the service of the ministry need, and richly deserve, aid from the churches. We would not turn out old horses to die without care or food. Neither can we allow our ministers to suffer for necessities even though they may not be able to serve effectively.

Sometimes these ministers leave widows and orphans with little chance to get the things they need for happy living. The heart of the church must beat in harmony with the members of the family of those who have served our churches. According to the Bible, religion must busy itself with the needs of widows and orphans.

It is the request of Convention and Conferences that churches make an offering at Christmas and Communion Sundays for the benefit of these ministers who can no longer earn, their widows and orphans. This is the kind of "special" that people like. It really is an offering of love, for we love those who minister, or have ministered, to us in the things that relate to religion. The amount asked from each church (this can be found in the apportionment table in the Annual) is very small. Every church should make adequate plans for raising this amount, probably at Christmas. It should be sent to Dr. J. O. Atkinson at Elon College, N. C. Our money in the Southern Convention is handled by our own Board of Superannuation, and is not sent to the denominational board in New York City.

BEING A PASTOR.

There are several young fellows becoming pastors in our group this fall. They enter a new field of endeavor, and take upon themselves great responsibilities. Most of them have doubtless felt a call to preach, and would say just that. But now they have accepted a work that means much more than just preaching. They are to be the minister for their people, the shepherd of their people, the counselor of their people, the executive of an organization, the agent of a denomination, and a servant through whom God brings His kingdom to earth. No small job, this!

Preaching is important. No man has a right to go into the pulpit to represent the Christ until he has made the best possible preparation. The people look up at him for him to feed them. Their minds need information and their hearts need courage. The soul must be purified in the presence of God. The man of God should be sure that he has a message from God before he speaks.

But preaching is only one part of the minister's work. The pastor of a church should know his people like a shepherd knows his sheep. He can call them by name, and know their characteristics. He will gain this information by seeing them where they live, work, and play. No man can be a pastor unless he knows his people. He will never know them just be seeing them at church. Visiting is a very necessary part of being a pastor. No man has a right to take the money of church members for being their pastor unless he comes to know their needs by sharing everyday experiences with them.

A pastor is responsible for leading the people but has no authority to tell them what to do. His authority comes not from his position but from his wisdom and grace. If he is wise, if he is good (and good for something), then he will have authority among those who know him. His position will be secure because of his worth. He is responsible for directing the thinking and activity of his people. He must train them in service, set standards for living, and secure their cooperation in doing the work that will make the world God's Kingdom.

These ministers become pastors of churches that are already established. They inherit buildings, memberships, and programs of work. They are to take these gifts and make progress. The denomination has sent them out to cultivate the field and to bring back returns. No man has a right to separate himself from the vine (the church of which he is a part) and try to run his church as one man's show. He is part of the larger unit, and so is his church. A minister is the servant of the church and the Christ.

Freedom of thought and freedom of conscience—the twin liberties that are most precious to civilized man—without which no civilization is worthy the name, are children of the Bible.—John A. Mackay.

CONTRIBUTIONS

SUFFOLK LETTER.

On Sunday, November 26, 1939, a marker was unveiled in a private cemetery, near Ivor, Va., to the memory of the late Rev. Mills B. Barrett. Rev. J. F. Morgan, president of the Eastern Virginia Conference, presided. Two hymns—"Faith of Our Fathers" and "Blest Be the Tie That Binds" were sung. Prayer was offered by Rev. B. H. Watkins. An address on the life and work of the deceased minister was delivered by Mr. W. E. McClenny of Suffolk, Va. Benediction by Rev. H. E. Crutchfield.

Rev. M. B. Barrett was the son of the late Rev. Mills Barrett and his wife, Sarah Smith Barrett. He was a grandson of the late Rev. Burwell Barrett. He was born in Norfolk County, Va., September 6, 1828. He was twice married. He first married Mrs. Lucretia Virginia Zills of Sussex County, March 31, 1847, when he was only nineteen years old. He began preaching the same year. His first wife died September 3, 1862, leaving several children. He married Mrs. Adrianna L. Summerell, March 3, 1863, and settled near Ivor, Va., where he resided until his death, April 14, 1891. He went fishing on the day of his death. Upon his return from the fish pond he ate a hearty meal and immediately became violently ill. He lived only a few hours and the exact cause of his death was not determined.

He was ordained October 31, 1850, at Antioch Church, near Windsor, Va., and the ordination sermon was preached by Rev. Isaac N. Walter of Ohio. He served Barrett's, Spring Hill, Union, Liberty Spring, Windsor, and Mt. Carmel Churches, possibly others. He was pastor of Mt. Carmel from the date of its organization, in 1871, until his death. He traveled extensively in his earlier years, doing successful work as an evangelist. During his entire ministry he was frequently called upon to assist other pastors in evangelistic services,

He served on many important Committees in the Eastern Virginia Conference in addition to serving six years as president of the Conference. He was also prominent in the development of the Southern Convention. He served churches also in Georgia and Alabama during his younger years, before locating as pastor of Providence in Norfolk County.

He enlisted in the Confederate Army during the Civil War, as a Private in Company F, 12th Virginia Regiment of Infantry, known as Huger's Grays commanded by Captain Everard M. Field. It is said that he received an appointment as a Chaplain—but the records are not clear on this point. The marker erected and unveiled was secured from the Quartermaster Department, U. S. A., by the assistance of Mr. W. E. MacClenny and Rev. B. H. Watkins, and was placed because of his service in the Confederate Army.

Very few of the active workers in the Eastern Virginia Conference today remember Rev. Barrett. The writer heard his last sermon at Mt. Carmel Church, preached on the first Sunday in April, 1891. His subject was "Heaven." What a timely topic for his last appearance in the church which he organized twenty years before his death, and where he labored so effectively. He was sixty-two years old at that time. He had a ruddy complexion, flashing brown eyes and a strong face. His convictions were deep and firmly fixed. He preached extemporaneously, and usually for an hour. One of his favorite texts in a revival meeting was John 3:16. The words "so loved" were indelibly impressed upon those who heard him. He could be as gentle as a child and as calm as a waveless lake. But when aroused and deeply stirred, his eyes flashed with enthusiasm and his impressive voice moved great congregations. His reading of an ordinary hymn was more impressive than the best sermons of an ordinary preacher. He was a pioneer, without much education, but few ministers in the Southern Convention surpassed him as a preacher of the Gospel. One wishes that every age might have more of his ability and kind. Such a preacher would be a great power today.

I. W. Johnson.

A RADIO ADDRESS.

DELIVERED OVER STATION WBIG.

By Dr. L. E. Smith.

Elon College recognizes with gratitude the courtesy of Major Edney Ridge of Greensboro in making it possible for the college to have two regular weekly broadcasting periods for programs of interest concerning Elon College and its work. From 10:00 to 10:30 Wednesday evening of each week, the Music Department will provide a program. From 2:00 to 2:15 on Tuesday of each week, the literary departments of the college will have the program.

Major Ridge is a native of Greensboro and for the past twenty years has been a leading spirit in the rapid development of that city. It has been his task to find the news of the world and give it first through the press as editor and second over the air to the citizens of Greensboro and to inquiring minds far and near. WBIG has been and is a significant factor in the development of the social, political, religious, and economic life of the Piedmont section of North Carolina. It is affiliated with the Columbia Broadcasting System and daily favors its patrons with varied and instructive programs.

The services of this station have recently been greatly extended by the building of a new broadcasting station located on the Guilford Battleground Road but a short distance from the city, in which is installed the newest and most modern equipment for broadcasting services; and further, under the authority of the Federal Communications Commission at Washington, the power of the station has been increased to 5,000 watts by day and 1,000 watts by night. With this improved and increased power, WBIG ranks as one of the best regional stations in the country.

President Roosevelt in an address at Chapel Hill last year declared North Carolina to be one of the best balanced states in the union. He was referring to her crop rotation, her variety of farm products, her industrial organizations, her political and educational life. The Piedmont region is one of the most rapidly developing section of this country. Greensboro, an industrial and progressive city filled with educational and cultural advantages, is located in the heart of the Piedmont section of North Carolina. Taking a radius of fifty miles with Greensboro as the hub, this is the richest and most prosperous section of equal size south of Baltimore. We manufacture more hosiery, more cigarettes, market more tobacco, purchase more automobiles, buy more life insurance, employ more labor, and pay better wages than any other similar section in the South.

Elon College is located in Alamance County surrounded by prosperous and progressive communities. With Gibsonville to the west, Altamahaw and Ossippee to the north, Burlington and Graham to the east, and the wide open country to the south extending toward Alamance, she could hardly wish more in the way of location. Gibsonville, Altamahaw, and Ossippee are progressive textile centers. Graham is the county seat of

FOR THE CHILDREN

REUBEN BAR-BARUCH.

Reuben Bar-Baruch means the son of Baruch. Reuben was a boy who lived in the land where Jesus lived. Reuben was nine years old. He lived with his father, Baruch, and his mother, Esther, and his brother and sister. Reuben and his brother went to school every day except the Sabbath. His school was held in the church, or synagogue, and the minister of the church was his teacher. Reuben called the minister of his church, Rabbi Joseph. Rabbi Joseph told Reuben many interesting stories about how God made the world, and other stories about Reuben's people, the Jews. Reuben and his brother loved to tell their parents and their sister the stories they had learned at school. Reuben was older than his brother, and could read from the books of his people the things that his teacher had told him.

One day the rabbi told the boys about the wonderful way in which God had made the world and all of the things in it. Reuben thought it a very beautiful story and could hardly wait to tell it to the rest of the family. After they had eaten supper and washed the dishes, they all went up to the roof of the house. It had been a hot day and the roof seemed much cooler than the room down stairs. As soon as every one had found a seat, Reuben began his story.

"In the beginning," began Reuben, "there was no living thing anywhere at all. Everything was topsy-turvy. Then our Father in heaven spoke and everything began to work in order. All the stars and the sun and the moon began to shine in the heavens."

"Look," said Reuben's mother, "the stars have come out since we have been up here. It is just as if the heavenly Father had spoken the words tonight, and the stars obeyed him."

"Please let us sleep on the roof tonight, so we might look at the stars," begged little Leah, Reuben's sister.

"Why, of course, you may," said mother, "if you will go below and get your own mats."

The three children hurried down the steps, got their mats, and hurried back to the roof. Reuben did not tell any more of his story that night. They just lay still on their mats and looked at the stars. Before they went to sleep Mother knelt near them and prayed with them this prayer:

"Thanks be to the Father for his good world, for the sun, and moon, and stars. May all his children love him for the beautiful world he has given them."

Then, without another word being said, the three children closed their eyes and went to sleep under the stars.

SOMETHING TO DO.

This winter, when everything outside is cold and bare, you will want to see the flowers and the green grass again. Wouldn't it be good if we could have something growing in the house? Of course, Mother will have her own potted plants in the house, but I'm sure you'd like to have your own. You can still find some live grasses and mosses under the leaves. Why not get some and arrange them in a box or bowl. Then you can watch them grow all winter. Remember to keep them watered and to put them in the sunshine on warm days.

Now, let me tell you a lovely way to fix some bulbs, so that you can have them in time for Christmas. Get a large sponge, the kind you use for your bath, and cut holes in it just large enough to slip the bulbs in. Put the sponge and bulbs in a bowl and put them away in a dark place until they have sprouted. When they begin growing put them in the light. Please keep them watered yourself, and don't depend on Mother to do it Now, the idea of the sponge is, so that you can have a nice green base for the flowers. Before the flowers are ready to bloom, sprinkle the sponge with grass seed. Then when the blossoms come you will have a sponge that is covered with grass. Don't you think a bowl of flowers like that would make a fine Christmas present to give to a friend?

QUIZZ CORNER.

Fill in the blanks with the names of animals. Look for the answers next week.

1. God gave a ..... for Abraham to offer in place of his son.
2. Moses lifted up a brass ..... in the wilderness.
3. Sampson killed a ..... on the way to get his bride.
4. A ..... bore the sins of the Israelites into the wilderness.
5. John the Baptist had clothes made from the hair of a .....
6. Absalom was caught by his hair in a tree while riding a .....
7. John the Baptist called Jesus the ..... of God.
8. Jesus said he had no home, but ..... had holes in which to live.
9. Jonah was swallowed by a great ..... because of disobedience.
10. The Prodigal Son fed ..... in the far country.

A PRAYER.

I thank you, God,
That you can be
Ruler of lands afar,
Maker of sun and star
And still have kept
A place for me!

—*Children's Religion.*

AN IMPORTANT LETTER.

The following paragraphs are taken from a very interesting and appealing letter. Your editor visited our church and school at Pleasant Hill recently and was delighted with the fine work that is being accomplished. He hopes that others will join with him in making some contribution in response to the following call:

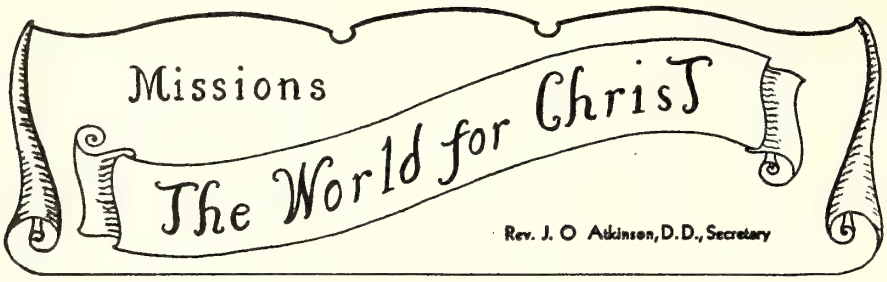
"Sturdy and simple clothing of all kinds for all school ages is needed—coats, sweaters, overalls or long pants, shirts, dresses, underclothes, stockings, and especially, shoes. Boys' things are badly needed. Christmas gifts may be any kind of toys or playthings, dolls, doll furniture or clothes, games, good children's books; any gifts for boys and girls from babyhood to about fourteen years.

"One of the things most needed is money with which to buy shoes. It is getting cold in the mountains; frost lies thick over everything these mornings. Yet children have been coming to school barefooted. One wonders how they endure it. Teachers furnish us the sizes of the children most urgently needing shoes. Those are bought at wholesale from a great manufacturer. Another appealing need for money to buy the "treat" of oranges, nuts, and candy that will make the boys and girls feel that Santa has really arrived.

"We are deeply grateful for the generosity of friends that have made this work possible in the past and shall be happy if you or your friends can help in the Christmas activities this year. Some organizations to which you belong might find it a particularly joyous project to gather, repair, and send playthings or clothes.

"Please address all shipments to the writer, parcel post to Pleasant Hill, Tenn.; freight and express to Crossville, Tenn.

Sincerely yours,
EDWIN E. WHITE, *Minister,*
Pleasant Hill Community Church."



THE GOSPEL OF JOHN.

No doubt many who read the article in last week's CHRISTIAN SUN on the Gospel of John by our good brother, Rev. Aubrey C. Todd, were amused, if not amazed, at the so-called proof that our good brother tried to present that the beloved disciple did not write the Fourth Gospel. The always reassuring fact about such articles is that the writers of them really mean no harm and have the best of intentions. They just get that way, our young men do, as a rule, who go to Theological Seminaries, and can't seem to help it, but they live it down in a few years and then are as much amused, or amazed, at their writings as others of us now are who have reached maturer years. The Gospel of John needs no apology, or defense, in fact not even a word of criticism from good Brother Todd, or from myself, or any CHRISTIAN SUN reader. The Gospel of John stands for itself, and anyone who views it with a critical eye to reflect its authorship is doing that which Gladstone of England said of those who tried to overthrow the Bible, namely; "They were blasting at the Rock of Ages."

How unless, not to say how silly, it is for anyone to try to establish the fact that someone wrote the Gospel of John three, or four hundred years after the time of Christ. From the opening to the closing verses of this wonderful Gospel all the internal evidence is there that none other than the beloved disciple could have given to the world such an exalted view and revelation of the Messiah. Love is always revealing and John seemed to see, even more deeply than the other disciples did, the very heart of the Master and revealed Him as being one with the Father and as the one who promised that the Holy Spirit should come. In other words, the beloved disciple understood the full depth and meaning of the trinity, Father, Son and Holy Ghost, the three in one, and the one in three.

This writer recalls hearing several years ago one of the greatest Bible scholars and teachers he ever listened to, and one of international fame, say that "No book of the Bible had been attacked and criticized quite as much as the Gospel of John. The reason for this," said this distinguished scholar, "was that this Gospel went to the very heart and foundation of the Christian faith and that if it could be overthrown, or faith in the gospel, by critical students could be undermined, then it would be easy to overthrow any other gospel, or any part of the Bible."

Another amazing thing about good Brother Todd's article is that students recently out of Seminary think they have some very new things in mind and that they are really giving something new to the public. Now this writer heard practically all of these things when he was in Seminary more than forty years ago. One day he went to the teacher and asked him why he said so many things calculated to upset minds and the faith of his students. His reply was that he wanted to get us to thinking some on our own account and that if we would be honest with ourselves we would come around all right in due time and could give good grounds for the faith that we had on our own account. I have found it even so.

There is one other fact so well established that it should be helpful to our good brother and to all of us. When a student in Harvard, Professor Josiah Royce, the ablest philosopher I ever knew, said on class one day, "Young men when you get hold of an hypothesis, or a theory, that works, hold on to it until you get another that works better and gives more satisfaction." I recall his illustration: "The fool has said in his heart there is no God." "Now, Dr. Royce continued, "no body but a fool would have said that, because the thought, the hypothesis that there is a great and all-wise God has worked with millions through the ages and gives comfort and consolation to those who accept Him thus, and believe Him." In other words the hypothesis that God is, and that He lives and loves, is one that works. Now applying the same line of thought to the Gospel of John, through the ages millions have believed and do now believe that the Fourth Gospel was written by the beloved disciple, and that it could not have been written by any other person. Such belief has strengthened our faith and given a firmer foundation on which to stand and we will not give up this faith until we have a better hypothesis, or theory, on which to work and to found our foundation. The assertion that the writer of the Fourth Gospel lived some three, or four hundred years after Christ not only fails to carry us anywhere, but it fails to explain the wonders, the glory and really the miracle of this great book. If one wished any testimony to these things one can find it in the the twenty-first chapter of John, which reads as follows: "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

May I close with a petition to our good women that, as they study the Book of John for their devotionals in their Missionary Societies the coming months, they seek to find the real witness that this Gospel establishes, that Jesus Christ is the Son of the Living God, and that it is their privilege and our privilege to bear witness even as John in his Gospel bore witness. I suggest, if suggestions are allowed, that instead of studying in their devotions to disprove the authenticity of the book they keep in their minds the testimony, John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but should have everlasting life."

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 2, 1939.

Sunday Schools.

Apple's Chapel, Gibsonville, N. C.	$	3.20
Belew Creek, N. C.		1.11
Pleasant Ridge, Ramseur, N. C.		6.00
Holy Neck, Holland, Va.		6.00
Ether, N. C.		2.60
Palmyra, Edinburg, Va.		2.19
Holland, Va.		5.13
Happy Home, Ruffin, N. C.		6.20
Lebanon, Semora, N. C.		1.06
Timber Ridge, High View, W. Va.		1.05
Bethlehem, Timberville, Va.		7.91
Ingram, Va.		4.78
Total	$	47.23

Individuals and Churches.

Turner's Chapel, Sanford, N. C.	$	1.70
New Elam, New Hill, N. C.		2.60
Total	$	4.30

Specials.

Burlington S. S., Burlington, N. C.		76.11
Total for week	$	127.64
Previously acknowledged		4,191.83
Total since Sept. 1, 1939	$	4,319.47

With our deepest gratitude to all who had a part in the above contributions and with a devout hope and sincere prayer that the numbers con-

tributing to missions in our churches and Sunday schools may continue to grow and increase, I am

Gratefully and sincerely,

J. O. Atkinson,
Mission Secretary.

MEMBERS TOGETHER IN CHRIST.

By Oscar E. Maurer.
Moderator of the General Council.

The Church is not a religious club nor a mutual improvement society, but the fellowship of salvation, the living Body of Christ.

Local congregations must be organized by human beings, but they should not consider themselves to be detached units without any vivid sense of belonging to the world-wide, corporate body of Christ. The Church is not just a bright idea which came to the apostles. It is more than a convenient organization. The Church is a Divine Idea.

The Church is the extension in time of the Incarnation. As God was in Christ, reconciling the world to himself, so God is in the Church, the Body of Christ, continuing his work of reconciliation. Christ is the head of the Body. The Church is the eyes, the ears, the lips, the hands and feet, to do the will of God in seeking and saving those who are lost.

When people are received into the membership of the Church they should realize that they are becoming part of a spiritual body which is supernatural, which is above nationality or race or class—a body whose mission is to carry forward the work of Christ.

Church membership is not a matter of one-sided choice on our part—like joining a useful society. "Ye have not chosen me," said Jesus, "but I have chosen you and appointed you that ye should bear fruit." Church membership is a triangular relationship in which the three factors are God, your fellowmen and yourself. We will not sacrifice our freedom by schooling ourselves in this larger concept of the nature of the Church. Rather will we find the freedom which comes from a fellowship bearing the mark of eternity.—*Missionary Herald.*

REGIONAL MISSIONARY MEETINGS.

The great Regional Missionary meetings held in St. Louis and Waterbury have spoken on this point strongly and unequivocally. Yet each brought out the truth that after all, our giving depends upon our godliness.

In the St. Louis findings we read this: "The urgently-prayed-for increase in giving will, we believe, be attained, not by artificial standards of advance or by goals of attainment, good in themselves, but by a systematic study and reemphasis of the principles and practices of Christian Stewardship."

At Waterbury—in the realization that there are 10,000 villages in America still without churches and 30,000 churches without pastors, and "great cities presenting complex social problems of over-crowding, insecurity, and organized lawlessness"—the members of the Meeting covenanted with one another and with God to do their utmost to bear witness to their faith in the Lord Jesus Christ, to reconsecrate what they had and were to the maintenance and increase of our Christian service, and to return to their churches earnestly seeking additional support for our colleagues.—*Missionary Herald.*

THE CRUELTY OF BANDITS.

After Suffering at the Hands of Bandits in Manchuria a Chinese Finds Salvation of Soul and Restoration of Sight.

At a meeting out at one of the distant outstations of the North Manchuria field we were caused to rejoice in hearing of the spiritual and physical blessing that had come to a dear old brother Swen.

For ten years he was unable to see well enough to get about, but during the special meetings held by Evangelist Chang and the Bible woman, Miss Liu, at Yantungtwen the Lord restored sight to him. He asked that I walk with him to a village some distance away on my recent visit to this place in order that his friends and relatives there might hear the gospel. Again and again he reminded us of God's goodness as he was able to place his feet squarely in the footprints at muddy places in the road. How he rejoiced, too, in the Light that has come into his heart!

This man has endured over the years much suffering: not however, for Christ's sake, but because of the cruelty of terrible bandits, for so many years a curse in Manchuria. He told us of how he had been in charge of five hundred workmen when the Chinese Eastern Railway was being built some thirty years ago here in North Manchuria, and how at that time he heard the gospel from a Christian laborer for the first time. But he was not saved until many years later, when Evangelist Chang and Miss Liu came. He asked the Lord to restore his sight as a proof that his sins had been forgiven, for, he said, his sight had left him because of anger, and for ten years he has been led about.

His story of how the bandits mistreated him is typical of many that we hear. He fell into the hands of these outlaws twice while in charge of the drying of brine for the making of government salt. The first bandits carried him away, beat him terribly and demanded a ransom which was given. The second time he rebuked the bandit leader, reminding him of the unreasonableness of his demands and of the great hindrance he and his followers were to the people's welfare. "We will listen to no such words," answered the leader, "for such are detrimental to the morale of my followers. I shall now take your life."

Swen persuaded the leader that since what he was after was money, he would give all he had to save his life. The salt works were completely burned. Swen's people had to sell all their property for his redemption. When he returned to his village and found how poverty-stricken all were now on his account, he was overcome with grief and anger, for his property and theirs, now gone, represented the work and savings of a lifetime. This indignation and sorrow caused him to lose his sight.

Surely no human beings in all the world claiming a semblance of cilivilization are so cruel as the bandits of North China and Manchuria. Many of them seem no longer human. We are glad to say that we can now visit some places which previously were altogether unsafe. Many of the soldiers were as bad as the bandits. As one rides the trains in the region visited, one's heart is made sad as he looks out upon villages once built by poor, but honest, farmers who worked hard to erect their mud houses and walls to protect them; but these villages were later destroyed either by bandits or by retreating soldiers. However the binding of souls by the evil one here is greater than that of cruel bandits, for he is indeed a hard taskmaster. Praise be to God that the Lord Jesus has paid the ransom, that we are truly "bought with a price!" Many are coming to know the Redeemer, in the trust of Whom there is eternal life.

Chas. A. Leonard, Sr.

Harbin, Manchuria.

"The glory of the church in past ages was in the maintenance of her sectarianism and denominational integrity, but her glory in the coming years will be her democracy and in the recognition of the brotherhood of man!"

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

"MISS LUCY" IN HOSPITAL.

Word has been received that Miss Lucy Eldredge, director of young people's work for our denomination, had an appendectomy at the Miami Valley Hospital, Dayton, Ohio, on Thanksgiving Day, November 23. Many of the people—young and old—in this area know her affectionately as "Miss Lucy" for she did religious education work in the Southern Convention after attending Elon College. We are sure that many of you will want to remember her with a card or a note—her home address is 121 Marathon Avenue, Dayton, Ohio.

The young people of the Southeast Pilgrim Fellowship take this means of expressing their love and interest for Miss Eldredge and send best wishes for a speedy recovery.

CHRISTMAS IS COMING.

There are many things which young people's groups can do to help others at Christmas. Many of these suggestions you use, others you have heard over and over, probably none of them will be new to you. Yet it is surprising how few of our church groups help others at Christmas. It is not too late to plan some of these activities next Sunday, using as many people as possible in carrying out the plans you make.

Singing Carols.

Have you ever sung carols, not just in your own church services, but for the benefit of others? Many young people's groups go out "caroling" on Christmas Eve, pausing outside the homes of sick and shut-in people to sing for them the lovely Christmas hymns. This year Christmas Eve comes on Sunday night, which seems even more appropriate for this type of thing than usual. Or a young people's group will go to an old people's home, a jail, or a hospital and sing for the unfortunates there—perhaps even put on a whole Christmas program, with poetry, songs, and prayers. Of course, you will want to make arrangements with the people in charge of such institutions so that you will come at a convenient time and give them the most helpful type of program possible.

Gifts for Others.

Many churches have "White Christmas" programs. That is, the climax to their Christmas program in their church comes with the bringing of gifts wrapped in white paper to the manger, or the tree, or the altar, depending on the type of program presented. In larger communities these gifts of canned food, toys, etc., are given to the city welfare groups for distribution, so that one family will not get several baskets and another none. However, in rural areas the gifts brought to the church will be packed in baskets and distributed to the needy people in the community by the church people.

Sometimes a class in the Sunday school will plan for filling a basket for some particular family they know about. Sometimes classes will have Christmas parties and exchange gifts—and then instead of keeping them they will send them to the Orphanage for Christmas presents for the children there. Occasionally we find a Sunday school which secures the names of the children in our Orphanage and each person in that school is responsible for seeing that one or more of the children in our Church Home receive a present. One group found that there were no white children in that community who would fail to have a Christmas tree. So they gave a Christmas party for the tiny colored children. They said that the looks of wonder and awe in the eyes of the children when they saw "Santa Claus" was enough to repay them for their efforts!

For Your Church.

There are many things you will want to do for your church and for people in your church. If no one else is responsible, see that an offering is taken in your church at your Christmas service for our aged ministers, their widows, and orphans. There is no better time of the year than this to make this love gift for those who have served the church.

Present a program in your church that is really worshipful and really carries with it the message of Jesus. There is still time to secure materials for programs from the Board of Christian Education, Elon College, N. C.

(Continued on page 15.)

OUR PART IN THE MISSIONARY ENTERPRISE.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 17, 1939.

SCRIPTURE: Rom. 10:8-15.

Daily Readings—

Monday—Study Paul's Journeys—Acts 13:4, 5; 15:36-41; 18:23.

Tuesday—Pray for More Laborers—Matt. 9:35-38.

Wednesday—Broadcast Substance—Eccl. 11:1, 2, 6.

Thursday—Abound in the Grace of Giving—II Cor. 8:7-15.

Friday—Pray for Missionaries—Eph. 6:18, 19.

Saturday—Lay All On the Altar—Rom. 12:1, 2.

The three topics which deal with missions are varied enough to avoid unnecessary repetition. If you have made the proper approach your interest in missions has surely increased. By this time you are asking yourself what part you should have in the missionary enterprise.

Here are a few things you may discuss in open meeting:

1. Does your Sunday school make a contribution once a month to missions?

2. Does the church take a special offering once or more during the mission period (March, April, May, and June)?

3. Does the young people's class present interesting programs and pageants monthly to help educate people in missions?

4. A young people's missionary society is interesting. Do you have one? Organize; get busy.

"Our Part In Missions"—What May We Do?

1. Promote the study of the missionary work which is carried on by our church and denomination.

2. Promote the study of the history of missions.

3. Promote generous giving to the missionary projects in which our church is interested.

4. Secure from our mission boards literature for distribution among the people of the local church.

5. Arrange missionary meetings in which missionaries speak.

6. Dr. Leger stated at the Eastern North Carolina Conference that at the present "not a single missionary from this area (the Southern Convention) was in China. Pray that some young people may choose China as a field of labor.

It is necessary to have a strong supporting group at home if we expect the missionary enterprise to succeed. Let us do our part regardless of what it may be.

Suggested Hymns—

"Thy Kingdom Is Coming."

"Help Somebody Today."

"Jesus Shall Reign." S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

REACTIONS TO THE GOOD NEWS.

Lesson XI.—December 10, 1939.
Scripture: Matthew 11 and 12.

Golden Text: *"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*—Matt. 11:28-30.

A Doubting John.

We often refer to a person as a "doubting Thomas," but we sometimes overlook the fact that John the Baptist, who himself had proclaimed the coming of Jesus, and who had pointed him out as the Lamb of God who should take away the sins of the world, himself became a doubter. To be sure, John had been cast in prison because he had dared to denounce the king for his wickedness. His inactivity of itself brought on doubt and discouragement. But there was another factor in the situation—Jesus was not meeting John's expectations of what the Messiah should be doing. John, with many other Jews of his day, thought that the Messiah would overthrow the Roman rule and would establish the reign of righteousness. Jesus had done neither and gave no evidence that he was going to do them. John therefore fell into the slough of doubt and despair.

It is difficult for men who have been active to keep up their spirits when they are forced to withdraw from active life. Again, many people are very much disappointed in religion and even begin to doubt God and Jesus when things do not always turn out the way they think they ought to turn out. John's action, however, is significant. He sent directly to Jesus his doubts. The answer of Jesus is also very significant. He simply calls John's attention to the things which he is doing—darkened eyes were being flooded with light by his touch, lame limbs were undoubtedly strengthened, lepers were cleansed, deaf ears heard the voice of the Son of God and their own loved ones, and even the dead were being brought back to life.

Jesus' claim to the Messiahship does not rest upon spectacular works, but upon the healing, illuminating, radiating touch of his spirit in all the phases of human life. He is *the One who should come.* We need not look for another. He is the Christ, God's annointed. Those who still look for the coming of the Messiah are doomed to disappointment, for he is already come.

Sulky Children.

I have a member of my church who says, "Folks are the funniest people in the world." After all is said and done, folks are peculiar. They are now, and they were in Jesus' day. With a deliberate touch of irony and satire, and also with a touch of humor, Jesus likens the people of his day to sulky children playing in the market place. When one group wants to play "funeral," the other group wants to play "wedding." But when the first group wants to play "wedding," the other group wants to play "funeral." In other words, Jesus suggests that you can never satisfy some people. They criticized John the Baptist because he lived apart from men, because he was rather ascetic, because he took no part in the common experiences of social life and fellowship. But when Jesus came entering into those wholesome, innocent experiences of social fellowship, they criticized him. Jesus says that wisdom is justified by her works. He made no apology for or defense of his action. He always tried to do what he thought was the will of God, and then he did not pay any attention to what folks might think.

Judgment According to Opportunity.

In a striking paragraph Jesus calls attention to the fact that the judgments of God, while true and righteous altogether, are perhaps better because they are just and righteous altogether and are according to opportunity and enlightenment. He frankly said that in the judgment day Chorazin and Bethsaida would come to dire woe and that their judgment would be more severe and their punishment more exacting than that of Tyre and Sidon, because they had had superior opportunities and advantages. He had spoken his matchless words and performed his amazing miracles in these cities, and they had remained unmoved and indifferent. So much the more, therefore, would they be liable to the divine judgment.

Unto whosoever much is given of whom will much be required. He who sins deliberately will receive a greater punishment than he who sins through ignorance. In like manner did Jesus condemn Capernaum; for much of his time and many of his mighty works had been done in this bustling city. Here again for the most part the city had been indifferent and unresponsive. Greatness was passing by, and they did not recognize it. God had drawn men in the flesh, and they did not respond to his love. These are serious and solemn words. Those of us who live in a Christian nation, who come from Christian homes, who have superior opportunities and advantages will be judged more seriously than those of lesser privileges and of lesser light.

The Secret of the Lord.

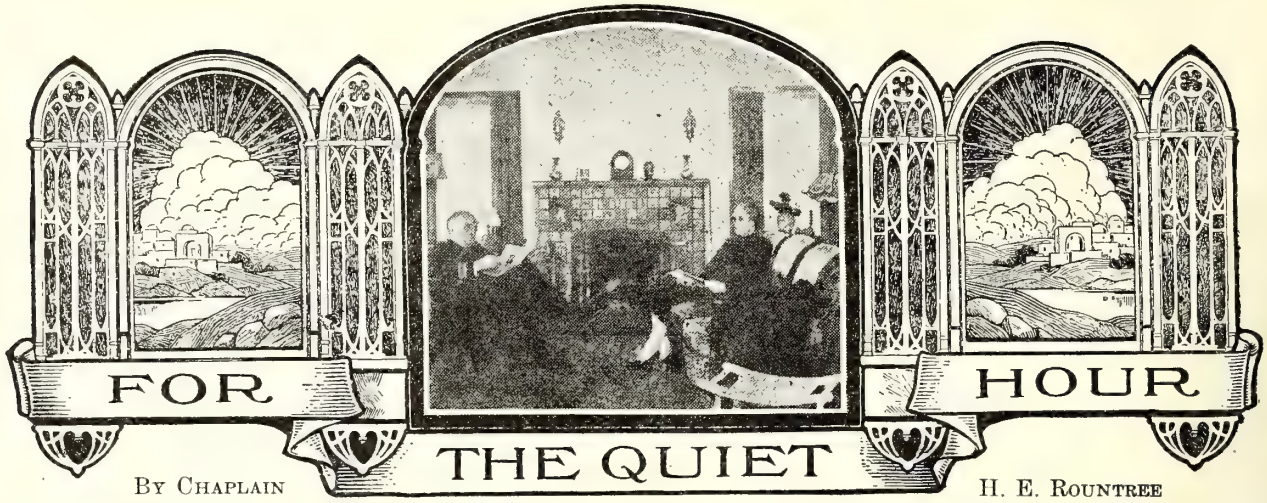
The Psalmist, years before, had said, "The secret of the Lord is with them that fear him." Jesus puts it in another way when he says, "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight." There is a place, of course, for the head in religion. Jesus himself said that we should love God with all our mind. But the organ of spiritual knowledge is not the head, but the heart. Many things are hidden from those who are wise in their own conceits, those who with their heads try to find out God, while many things are revealed to those who are humble in spirit, contrite and obedient in heart.

It is a fact that there are humble Negroes working in Christian homes who know more of the grace of God and who have an intimacy with him which often times their more cultured and more intelligent masters and mistresses do not have. Now, as in Jesus' day, the secret of the Lord is with them that fear him. The child-like mind and the child-like heart are the prerequisites for the true and saving knowledge of God in Christ.

The Burden Bearer.

Standing before the multitude, Jesus invited to come unto him all that labored and were heavy laden, and promised to give them rest. These words have come down through the centuries a source of comfort and courage to all those who had burdens grievous to be borne, and they have found confirmation again and again in the lives of those who in simple terms have taken Jesus at his word. This passage, by the way, is the only incident in which Jesus calls attention to a quality of his character. He nowhere calls attention to the fact that he is wise, or that he is powerful, or that he is unselfish, but on this occasion he does distinctly say that he is humble—"for I am meek and lowly in heart."

He also suggests that we are to find rest in working with him, if we take his yoke upon us, if we learn to work with him, if we set ourselves to tasks with his help—it is time that we find rest unto our souls, for his yoke is easy and his burden is light.



By Chaplain H. E. Rountree

MONDAY.

"Let Your Light Shine."

"Be ye perfect, even as your Father which is in Heaven is perfect."—Matt. 5:48.

A writer to the "Upper Room" gives us a story of an artist looking at the sunset and painting a word picture of the beautiful spectacle, to the delight of his guest. The maid who was serving them begged permission to run and get her mother to see the sunset. "Why?" said he, "She has seen many a sunset." "Oh, no," said she. "I have lived here all my life and I never saw the sunset until you came, and I want my mother to see it."

There are many who will never see Christ until you make Him real.

Prayer—O Lord, Thou art our light. Make us light that we shall see Christ and know Him. *Amen.*

TUESDAY.

"The Christian Laboratory."

"When they were come out of the synagogue, they entered into the house."—Mark 1:27.

Christian experience is a story of church to home. It is a story of the presence of God translated into home life. If we can live Christians at home, it is likely that we will live Christians everywhere else. Let us make our homes the center of Christian living, and our church the center of Christian worship and service.

Prayer—Our Father, bless our homes, and make them little heavens on earth where love dwells, and where the world learns peace. *Amen.*

WEDNESDAY.

"Idle Words."

"Every idle word that men shall speak they shall give an account thereof."—Matt. 12:36.

What are idle words? They are thoughtless and ill advised speech. Our speech should always be "seasoned with salt," the Word says. If we are careful enough to make certain of certain fundamentals in our speech, perhaps we will have less idle speech. Before speaking let us ask, "Is it true?" "Is it kind?" "Is it necessary?" "Will it hurt?" Kindness and courtesy are kingly. Says the old adage "Be careful of whom you speak, to whom you speak, how, when and where."

Prayer—O Lord, our Lord, may we speak today with truth, courage, and faith, as one who must give an account of Thee. *Amen.*

THURSDAY.

"Something Forgotten."

"Beware . . . lest when thou . . . has built a goodly home, and dwelt therein; . . . thine heart be lifted up, and thou forget the Lord thy God."—Duet. 8:11, 14.

People generally are not interested in religion because they do not feel the need of it. Possessions and comforts tend to make one self-sufficient. The bulwarks of religion are important to the man who knows that he is not self-sufficient. But few people know this. It is appalling to note the self-sufficiency of people today. We have multiplied material conveniences and left our homes destitute of spiritual life. "The task of Christian people today," says Paul Barton, "is to restore the home."

Prayer—O Master, who didst sanctify and grace the home with Thy presence, be present in our home. Help us to put Christ here always. *Amen.*

FRIDAY.

"Looking in the Wrong Place."

"Ye will not come to me that ye might have life."—Matt. 5:10.

The most of us want to be something that we are not. We look everywhere for that something and fail. We are looking in the wrong place.

Robert Browning said, "The Truth is within us. It takes no rise from untoward things. There is an inmost center in us all, where truth abides in fullness and to know consists in opening a way for its escape, rather than effecting an entry for its reality from without." Religion gets the best we have in us out.

Prayer—Our Father, we seem so useless. Reveal to us the inner values of soul life, and may we never be content with doing less than our best. Be Thou our companion this day. *Amen.*

SATURDAY.

"Seeing Angels."

"And I saw another angel . . . preach unto them that dwell on earth."—Rev. 14:6.

One of the blessings of Christ in every day life is, seeing God's angels everywhere. He who sees God's angels knows the reality of spiritual things.

Wherever we see the signs of God in the world, we see His angels; and only the pure in heart can thus see. Nevertheless this is the hope of the world.

Prayer—Our Father, open Thou our eyes that we may behold the wondrous things of Thy Law, and of this Thy world. *Amen.*

SUNDAY.

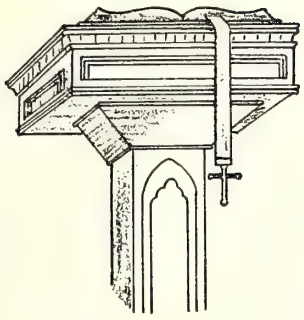
"Is He?"

"Lo, I am with you."—Matt. 28:20.

Prayerfully read the gospels and ask yourselves the question, "How does Christ look?" "If He is with me, how do I know it?" Phillips Brooks said, "He is here. I know him. He knows me. It is the realist thing in the world." No doubt Brooks did so know God. If he did, so can we. But do we so know Him?

Day by day as we go to meditation and prayer, let us try to see Him, and realize His presence. Undoubtedly He will become more real if we do and we will find love, joy and peace flowing through our hearts.

Prayer—Our Father, touch our blind souls until we see Thee, feel Thee and know Thee. *Amen.*



OUR PREACHER FOR THIS WEEK IS DR. JOHN G. TRUITT, SUFFOLK, VA.

PROPER PREACHING.

"Spake he the word unto them as they were able to hear it."—Mark 4:33.

Here is one of the finest of all lessons on proper preaching. I delight to study it, to think about it, to pray over it, and to hope that eventually I may be able to reach forward to it as a goal. It is, like the preaching of Jesus, so easily understood that it would seem that comment on it is unnecessary. "He spake the word unto them as they were able to hear it." There is nothing strange or unusual about that. The unusualness was in the method, and the message. His words were so simple. His illustrations were so definite, so near, so touchable, such a part of their everyday experiences. He and his followers were holding converse. It was like seed falling on soft, fertile, alive soil. "Behold, there went out a sower to sow." "Wayside," "fowls of the air," "no depth of earth," "stony ground," "thorns," "good ground." The listener must have been saying, "Which am I?" They did, you know, once say right in the middle of his speech: "Lord, is it I?"

Again, is a candle brought to be put under a bushel? or a bed? How illuminating! In some situations it might sound ludicrous: Is a candle brought to be put under a bed! but not when Jesus asked it in one of his kind of sermons. A man sows . . . sleeps . . . the seed springs up . . . after that the full corn in the ear! He putteth forth the sickle, harvest is come! Or take the mustard seed. "And with many such parables he spake the word unto them as they were able to hear it."

I.—*"As they were able to hear it."*

He considered his hearers. They were together as friends, and anyway you may put it the Lord's knowledge was great. But he spake to them in the very way and manner in which they could understand it. He considered his hearers. Their understanding, their training, their environment, their experiences, their needs, their comfort, and their future possibilities. "As they were able," to hear, to do, to be, and to become! "And all the multitude resorted unto him and he taught them." Other circumstances eventually separated him from his tremendous congregations, not his teachings, or the people's desire to hear—the common people heard him gladly—but the situations involved in the final purpose of his life. He was so considerate of his hearers. I wonder if we consider our hearers as we ought. Again, and again, I try in my mind, to be the man or the boy, out there in the pew. How about the woman in the pew with almost no dinner at home in her kitchen, or in her pantry! How about the man who had a miserable business week just past, or the other man with no work at all! How about the fellow who intended to do nobly and did just the opposite! How about the little girl wondering how much more there is of the stream of words to which her mother is trying to get her to "sit up, dear, and listen." How different many of our sermons would be if we considered our hearers.

II.—*"Unto them . . ."*

Pleasantly, sincerely, helpfully, unto them he spoke. There was no having somebody away out yonder in mind, and giving vent to some problem hopelessly insolvable with the present distance between. There was no coming up behind, nor obliquely made references. How unkind such, and how insincere! These people right here with me are my friends, and more than anything in all the world, I want to help them, shines right through the messages of Jesus.

Once when I was lamenting the fact that so many people did not come to church, my good friend, Dr. L. E. Smith said: "When I am preaching I never worry about the folks who aren't present, but I am concerned about doing the best I can with the ones who are there. They have come, and it is my business for the present to take care of them." It is inspiring to preach to a large congregation, and it is hard to preach to a number of almost empty pews. I have a chance to experience both myself every Sunday! But I do believe those things did not affect Jesus. A sermon that was mightier than any one of us ever has, or ever can preach, was a sermon of his delivered to one person only, in which are the words, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." He had *all,* but he could be given help by human hands! Yes, I find sermons delivered by Jesus to vast multitudes, and when I read them I think they are greatest; and then again I find sermons delivered to one, or only a very few, and I think they are greatest. So I gather that he was not affected by the size of his congregation, but rather was he considerate of the size of their *understanding.* "To them as they were able to hear it" he spake!

To them, thus, he spake because, on the basis of their understanding it, he expected them to do it. He looked expectantly for results. If he said to Levi, follow me, he meant it to be understood and done. My dear mother used to say to me when I was an eighteen year old public school teacher, and was trying to get the school board to do this or that, or the pupils to do this or that, "Use all patience in making it plain to them, *and when they understand it they will do it.*" Ah! how right she was! Although she had never dealt with a school board, and had never seen inside a book on psychology, nor read "Getting Along with People," she knew a thing or two, *for she had been the people!* She so often looked back at me across the fence and saw me from her side of the fence, and in that way she was able to see herself from my side of the fence. She got me to do things! So many people fail at that point. They are trained and capable, but they can never get the other fellow's point of view. Remember that when you read: "He looked on them with compassion."

III.—*"Spake He the Word."*

Not words, but *the word.* I am not sure I know just how to handle this point, but I know that Jesus had some things in mind that he knew, and he spake them. *He considered his message.* I do not find any rambling, any rationalizing, any doubt, any guess-work, nor any verbosity. "The word" was the content of his message about the Kingdom of God. He experienced the fellowship with the Father which he desired others to know. He acted on the principles he set forth.

His was a message of cheer in uncheering situations; a message of life, and life abundant; a message of forgiveness in love, from God to man, and love from man to God. He *was* the Word. His life and his words were one. And the two were in perfect harmony with the heavenly Father, so that he could say, "He that hath seen me hath seen the Father." He knew God and revealed him, simply, effectively, earnestly. His was proper preaching.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I know you are always interested in our financial reports at this period of the year. I know you are interested in our reaching the goal for the year. You will notice that we climbed up another thousand dollars this week. To reach our goal of twenty thousand dollars for the year (and the Good Lord knows that is small enough), we will have to get more speed on offerings.

For twenty-three years the writer has been setting goals and has called on the churches and Sunday schools and friends to help us reach them. All these twenty-three years you have been generous in your giving and have always seen to it that we reached it. At this writing chances of reaching the goal look a little dark. However, you have never failed us in the past and I know you are not going to let us down now when we need you so badly. We have all confidence in you and fully believe you will see to it that we reach the goal.

The children had a real happy Thanksgiving. The good women from several of our churches sent a coop of chickens for their Thanksgiving dinner. The ladies who have charge of the cooking saw to it that they all had plenty to satisfy their hunger. Everyone seemed to enjoy the day and feel very grateful to those who made it posisble for them to have a good Thanksgiving chicken dinner.

To reach our goal we must have $5,691.45 by the first of January, 1940. If you will do your part, we will reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 7, 1939.

Amount brought forward $13,218.50

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Wake Chapel ..... $ 7.12		
Clayton 2.00		
	$ 9.12	
N. C. & Va. Conference:		
Kallams Grove ..... $ 4.01		
Lebanon ..... .60		
Belew Creek 3.45		
Lynchburg, A. S. Dunn .. 6.00		
Burlington 26.09		
	40.15	
Western N. C. Conference:		
Big Oak	4.25	
Valley Va. Central Conference:		
Concord ..... $ .58		
Palmyra, Aug. through Nov. 5.31		
Bethlehem 1.40		
	7.29	
Ala. Conference:		
New Hope ..... $ 3.86		
Union 2.00		
	5.86	
Eastern Va. Conference:		
Berea, Nansemond ..... $ 5.00		
Liberty Spring:		
Bible Class 1.00		
Senior Boys & Girls ... .50		
Antioch 2.08		
	8.58	

Special Offerings.

Mrs. Hines ..... $ 15.00	
Mrs. Dalton 6.25	
Men's Bible Class, Rosemont 12.50	
W. E. Godwin 15.00	
Mrs. Whitaker 100.00	
Mrs. Phillips 15.00	
	163.75

Thanksgiving Offerings.

Eastern N. C. Conference:		
Christian Chapel 6.56		
Pope's Chapel 2.12		
Damascus 15.00		
Mt. Carmel 3.40		
Morrisville 8.10		
Ebenezer 10.00		
	45.18	
N. C. & Va. Conference:		
Concord ..... $ 19.05		
Bethlehem: Sunday School 4.60		
Church 16.75		
New Lebanon 35.00		
Union Ridge 18.16		
Salem Chapel 5.00		
Union (Va.) 10.67		
Union Ridge Missionary Society 13.75		
Burlington, Grover Moore, Pledge, 1938 ..... 10.00		
Greensboro, Palm Street . 28.33		
Elon College Community Church:		
Miss Hattie Brakefield . 2.00		
Mrs. T. E. Tapscott ... 1.00		
Mrs. Rex Farmer 1.00		
Mrs. W. C. Wicker 5.00		
C. A. Hughes 1.00		
Miss Lila Newman 2.00		
	173.31	
Western N. C. Conference:		
Flint Hill (M) ..... $ 3.64		
Flint Hill (R) 2.05		
Spoons Chapel 11.50		
Sophia 5.48		
Hanks Chapel 20.00		
Pleasant Ridge 19.82		
Bennett 4.97		
		67.46
Eastern Va. Conference:		
Eure ..... $ 9.00		
Isle of Wight, Mr. J. H. Turner 5.00		
Berea, Nansemond 20.08		
Holy Neck 53.09		
Hopewell 2.00		
Johnson's Grove 7.65		
Waverly 20.97		
Newport News 100.00		
Oak Grove: Church 7.30		
Sunday School 3.00		
South Norfolk 25.00		
		253.09
Valley Va. Central Conference:		
Bethlehem: Thanksgiving $ 4.25		
Harvest sale 5.40		
Leaksville 12.36		
		22.01
Ala. Conference:		
Lowell		4.00

Thanksgiving Offerings from Individuals.

Mrs. I. W. Pritchard .... $ 5.00		
H. C. Holt 10.00		
P. O. Carpenter 1.00		
Clyde W. Rudd 2.00		
Miss Ethel Malone 3.00		
Miss Birdie Wilson 1.00		
Miss Alice Wilson 1.00		
Miss Nannie Wilson 1.00		
Miss Sallie Wilson 2.00		
T. M. Stroud 5.00		
A. M. Shrago 5.00		
Miss Anna I. Helfenstien 15.00		
Mr. & Mrs. A. L. Guynn . 100.00		
Horace W. Phillips 25.00		
Mrs. Horace W. Phillips . 75.00		
Alfred W. Haywood 25.00		
Lynn B. Williamson 10.00		
		286.00
Total for week		$ 1,090.05
Grand total		$14,308.55

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THE CHRISTIAN SUN

ESTABLISHED 1844 BY REV. DANIEL W. KERR AT HILLSBORO, N. C.

A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON J. O. ATKINSON

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

FOR YOUR CHRISTMAS LIST.

(Continued from page 2.)

The Story of the Bible—W. R. Bowie. $2.00.

The Story of Jesus—Basil Mathews (illustrated book for young people). $1.50.

The Jesus of History—T. R. Glover. $1.50.

Translations of the Bible in Modern Speech:

The Bible—James Moffatt. $3.50-$9.00.

The New Testament — James Moffatt. 60c-$2.50.

The Complete Bible (with Apocrypha)—Smith-Goodspeed American Translation. $3.00.

The New Testament—E. J. Goodspeed. $1.00.

Weymouth's New Testament in Modern Speech—$1.00-$2.50.

E. Helps for Bible Study.

The Story of the Bible—E. J. Goodspeed (Gives background of each book). $1.50.

The Study of the New Testament—C. T. Craig (Introduction to books of New Testament. Good for Sunday school teachers). $1.00.

Making the Bible Live—Georgia L. Chamberlin (Background book for parents and teachers). $3.00.

The Modern Use of the Bible—Harry Emerson Fosdick (Helps for making the Bible effective in life). $1.00.

The Graphic Bible—Lewis Browne (Contains pictorial maps to aid in following text. Order from Macmillan Company, New York City or Board of Christian Education, Elon College, N. C.). New edition, price $1.00.

A Dictionary of the Bible—John D. Davis. $3.00.

The Abingdon Bible Commentary—$5.00.

Comprehensive Concordance to Holy Scriptures—J. B. R. Walker. $3.00.

III. OTHER BOOKS.

Yuletide in Many Lands—Attractive booklet containing stories of Christmas in many lands, Christmas pictures, poems, and songs. 25c.

Christmas—1939—a lovely book containing stories, poems, pictures, and songs of Christmas. $1.00.

NOTE—Any of the above may be ordered direct from Pilgrim Press, 14 Beacon Street, Boston, Mass., or through "The Christian Sun" office, Elon College, N. C.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

Do something for the young people in your church who are home from school and college for the holidays. Make them feel that they are still a part of your church and that you are glad to have them back. Perhaps this will take the form of a party in their honor.

Give your Sunday school teachers and your minister gifts in the form of something which will help them to develop spiritually and will result in more effective church work. Why not some form of religious literature, perhaps a subscription to THE CHRISTIAN SUN or some other periodical which will come to them throughout the year. You will find a list of such materials suitable for Christmas gifts on another page of this paper.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of December 10, 1939.

Sun.—Why Do the Heathen Rage?—Psalm 2: 1-12.

Mon.—A Goodly Heritage—Psalm 16: 1-11.

Tues.—The Solitary in Families—Psalm 68: 1-6, 28-35.

Wed.—All Nations Shall Call Him Blessed—Psalm 72: 1-20.

Thurs.—Thou Art from Everlasting—Psalm 93: 1-5.

Fri.—Let the Nations Be Glad—Psalm 67: 1-7.

Sat.—For the Lord Is Great—Psalm 96: 1-13.

JOIN WITH US IN READING THE BIBLE

THE ELON CAMPUS.

(Continued from page 6.)

sentation of Handel's "Messiah" took place in the college auditorium. This is an annual affair and the college choir takes pride in striving to make each performance better than the preceding one. The soloists this year were: Helen Maddock, soprano; Eleanor Edwards, alto; Thomas Edwards, tenor; and Walter Vasser, bass. Mr. and Mrs. Edwards are members of the music department faculty at Elon.

In cooperation with leaders in Alamance County, our college expects to put on the finest Concert Series ever to be presented on our campus. Foremost in the series will be the tenor, Nino Martini, who will appear in Whitley Auditorium on February 14. Along with Col. Lindberg, Leopold Stokowski, and Admiral Byrd, he has received the Columbia Medal as "the man, who more clearly than other individual, symbolizes that artistic perfection whereby radio lives and grows." He is the only singer ever to receive this medal for distinguished contribution to the radio art.

Along with the new professors and students who have found their way to our campus, we find, too, a new course—Aeronautics. This class is progressing rapidly. Soon flying lessons will begin at the Burlington airport, where each student will receive thirty minutes of flying instructions a week. The laboratory which is now in process will contain such things as wind tunnels, model airplanes, and all necessary mechanics for flying and navigation.

Each year the American Universities and Colleges Association selects from the senior class those students who have distinguished themselves as leading personalities on each school campus in the country. Those chosen from Elon for inclusion in "Who's Who in American Colleges" are Duane Vore, Frances Bean, Curtis Jones, Flo Wray, Wes Holland, and June Leath. Hats off to these students! We hope that they will continue to be successful.

The campus is in an uproar! Well, why not? The Christmas holidays begin in about a week, and that's the talk of the campus—especially among the freshmen. They look forward to it with great enthusiasm, for it is quite a novelty to them. Those of us who have been here for a couple of years look forward to it with less enthusiasm—but as a couple of week's rest from the weariness of books.

With this I leave you all, hoping that the coming of Yule Season will be a very happy and prosperous one. May God bless you all.

JESUS AND MONEY

A LAYMAN'S MESSAGE

By GARDNER LATTIMER,
Columbus, Ohio.

"Where Your *Treasure* Is There Your *Heart* Is Also---*Jesus*"

A newspaper reporter interviewing Kagawa, the great Japanese Christian leader, asked the secret of his power and influence. Kagawa smiled and with a characteristic shrug of his shoulders offered no answer.

Later in the day one who had heard him speak repeatedly to overflow audiences offered this opinion of the secret of his power. "Kagawa takes Jesus seriously."

And how does Kagawa "take Jesus Seriously" in the matter of money? Although his income from royalties on his writings exceeds ten thousand ($10,000.00) dollars a year, he spends less than six hundred ($600.00) dollars a year on himself and his family, which consists of his wife and three children.

Kagawa goes farther than the "separated portion." With him everything spent for himself or his family must pass the test of whether such expenditure will do more for the Kingdom of God than if spent on needy individuals or worthy causes suffering for lack of adequate support.

A Typical Church Member.

A typical American church member in a mid-western city, with a four thousand dollar income is spending twenty-five dollars a month for a new automobile, another twenty-five dollars a month to run it for pleasure, not for business, five dollars a month for a new mechanical refrigerator, and better than five dollars a month for tobacco, and other luxuries in proportion. He is trustee of his Congregational-Christian Church and gives one dollar a week for the current budget and ten cents a week for benevolences—just about as much for the church as for tobacco. And that man is typical. He is typical. He is satisfied that he is doing his share, for he knows that many with equal ability do not give that much.

Another man who had an income one year during the twenties of over forty thousand dollars gave away ten thousand dollars and was acclaimed a benefactor. Now he says he realizes that no man can be true to Christian principles and spend even ten thousand dollars for himself and his family. He is convinced of the soundness of Sherwood Eddy's proposal that "we subject the money we spend for ourselves and our families to the test of whether such expenditures will do more for the Kingdom of God than if spent for the needy children of our communities or the worthy causes languishing for lack of support."

The Work to Be Done.

The needs of the world require the unselfish devotion of those who would take Jesus seriously. If even a substantial minority of church members would accept the principles of Stewardship of time and money, the whole trend of our times could be changed in a decade.

Setting aside as a beginning, a minimum of ten per cent of our income and ten per cent of our time for Kingdom building projects would solve the problem of current expense budgets in our churches. It would send missionaries back to their stations to continue their life service with the home churches behind them in a way which would multiply their effectiveness many times.

Such a sharing would enable us to minister in a more Christlike way to under-privileged childhood the world around and to ease the distress of the sick and the sorrowing. The workers who represent us would have their hands free to do the work for which we have sent them.

Then, too, opportunity would be afforded to support fundamental programs seeking to remove the causes of our economic and social maladjustments. Organizations for world peace would be able to develop wholesome public opinion effectively as to critical situations constantly arising. Adult education could be organized to meet selfish propaganda. Improved race relations could be cultivated. Better understanding between city and country, employer and laborer, could be fostered.

Most important of all, acceptance of Stewardship principles by even a substantial minority in our churches would release a spiritual power and give to the people a joy which can come only through sharing time, talents and material possessions.

When Will Even a FEW of Us Begin to Take Jesus Seriously?

[Copies of the attractive pamphlet from which the above is taken can be secured from Missions Council, 287 Fourth Avenue, New York, N. Y.]

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

Holy Bible

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THE CHRISTIAN SUN

REPRESENTING

CONGREGATIONAL & CHRISTIAN CHURCHES

"Jesus Christ is the only Head of the Church."

Vol. XCI. RICHMOND, VA., THURSDAY, DECEMBER 14, 1939. No. 50.

O Come, Immanuel, Our King

O come, Immanuel, our King,
Thy law of love establishing;
The nations for Thine advent pine:
Come, claim their fealty, Lord divine.

O come, Thou Wisdom from on high,
Attuning all things, far and nigh,
Beneath Thy firm and gentle sway:
Come, teach us understanding's way.

O come, fair Sunrise, passing bright,
And usher in the day of right;
To darkened minds bring vision clear,
And banish every deathly fear.

O come, Desire of nations, trust
Thyself to man, the child of dust;
Thou art the precious Cornerstone,
Whereon all souls are built in one.

—Latin Prose Antiphons, 9th Cent. or Earlier;
Translated by Henry Slone Coffin.

OUR WORK AND WORKERS

Rev. J. S. Johnson of Dendron, Va., began work as pastor of the First Congregational Church at Waverly, Ill., on December 1.

Dr. Samuel H. Leger and Dr. Erwin L. Shaver report having enjoyed their recent visits to the Southern Convention area, and send greetings to friends.

Rev. Cecil Thomas, a Sophomore at Elon College and a licentiate of the Eastern North Carolina Conference, has accepted a call to Morrisville (N. C.) Christian Church for this Conference year.

Remember the offering for Superannuation in your church on Christmas Sunday. Make a gift of love at this season for our aged ministers, their widows, and orphans.

When Georgia celebrated Thanksgiving, Miss Pattie Lee Coghill was in Florida. When Florida celebrated she was in Georgia. Result: Miss Coghill had no turkey dinner at Thanksgiving. Such is the life of a church worker in a divided world!

Mrs. S. A. Holleman, daughter of Dr. Will Long, first president of Elon College, and wife of Prof. S. A. Holleman, a member of the original faculty of Elon College, passed away in High Point, N. C., on December 2, 1939, after a long illness. She was buried in the family plot at Providence Christian Church, Graham, N. C.

Friends of Dr. Milo J. Sweet, 3011 15th Avenue, Chattanooga, Tenn., will be sorry to learn that he fell and injured his knee severely while on his way to church several weeks ago. At last report he was still in the hospital and progress was slow. Many of our people will remember Mr. and Mrs. Sweet, for they lived at Elon College for several years when Dr. Sweet was pastor-at-large in this area.

The Fourth Annual North Carolina Convocation of Churches will be held in Greensboro, N. C., on January 16-18. This is an inter-denominational meeting with splendid leadership. The vital theme this year is "The Witness of the Church in a Perilous World." More detailed announcements will appear in a later issue of THE CHRISTIAN SUN, but plan now to take the opportunity of sharing in this fine meeting.

The Advent services at the Suffolk Christian Church are carrying out the following topics: December 3—"Worthy to Receive Glory and Honor;" December 10—"Jesus, the Great Prophet;" December 17—"Jesus, the Great High-Priest;" December 24—"Jesus, the King of Love;" and December 31—"Jesus, the Great Savior." At the service on December 3, three young people joined the church and one child was christened. On next Sunday afternoon at 4:30 there will be a White Gift Service and on the evening of December 24 the choir will present its annual program of Christmas music.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

Week of December 17, 1939.

Sun.—Comfort Ye My People—Isaiah 40: 1-8.
Mon.—Behold Your God—Isaiah 40: 9-11.
Tues.—He Hath Borne Our Griefs—Isaiah 53: 1-12.
Wed.—The Anointed One—Isaiah 61: 1-11.
Thurs.—The Brightness of His Glory—Hebrews 1: 1-14.
Fri.—The Word Made Flesh—John 1: 1-5.
Sat.—The Great Light—Isaiah 9: 2-7.

JOIN WITH US IN READING THE BIBLE

ROBERT WHITTEN PUBLISHES POEMS.

THE CHRISTIAN SUN rejoices to learn of the progress of our ministers and churches. It is particularly gratified when some one does an outstanding piece of work.

In this class is Rev. R. A. Whitten of Winchester, Va., who has just recently brought from the press a volume of his own poems. *Along Life's Way* is the interesting title. The little volume of a hundred pages is filled with fine thoughts to be treasured and lived. The first lines are:

Let me live today by life's high road
Where my fellowman struggles along.
When he is discouraged because of his load
Let me cheer him along with a song.

In the foreword, Dr. Henry Russell Stafford, pastor of Old South Church in Boston, says: "I have found in his verses such treasures of the inner man, glinting in God's own sunshine, that I crave a wide reading for these lyrics, not simply because Mr. Whitten deserves a hearing, but chiefly because no reader can peruse his lines without profit."

Anyone interested in purchasing a copy can do so by sending one dollar to the author at his home in Winchester, Va. Church workers interested in making some money for the church may be interested in his proposition to Ladies Aid Societies, etc., for the sale of the book.

NEESE MOVES TO MASSACHUSETTS.

[The following article was unavoidably delayed in publication, and is used now not only to tell of the work of Mr. Neese, but to remind us that many of our young ministers are going north and only a few return. We need to find the reason.—Editor.]

On September 27, 1939, Rev J. Everett Neese moved from Henderson, N. C., to West Boxford, Mass., where he became pastor of Second Congregational Church. Since November, 1936, Mr. Neese and his wife and daughter, Carolyn, had made their home in Henderson where he served as pastor of First Christian Church.

During this time the parsonage debt was paid, the building repaired and painted inside and out, the lawn improved and shrubbery planted, and the church building repaired and painted. A young people's class was organized by Mrs. Neese, and young people's work improved. Forty-nine members were added to the church.

Mr. Neese was active in community affairs such as parent-teacher associations, fraternal orders, and all religious groups. For two years he held a special service annually for the local football squad, at which time the High School Choral Club furnished music and the church was filled to capacity.

In the Eastern North Carolina Conference he was closely related to the Pilgrim Fellowship, was for two years president of the Sunday School and Christian Endeavor Convention, and held important offices in the Conference such as assistant secretary, vice-president, and then acting president. For two years he was historian of the Conference.

With a busy schedule in the local church and conference, Mr. Neese still found time to hold twenty revival meetings with 202 professions of Christian faith, share in the work of the Southern Convention, work with young people in the Southeast and study in the School of Religion of Duke University. He is now studying at Andover-Newton Theological School where he expects to receive the Bachelor of Divinity degree.

OUR SUPPLY OF MINISTERS.

It now appears that all the churches within the Southern Convention can have pastoral service during the coming year. There are a few places where no call has yet been issued, but there seem to be enough men to fill the places. Some of them we are having to bring from other areas of the Church. And some are coming from other denominations.

It will doubtless do us good to receive the new inspiration of those who have worked in other areas and in other denominations. But this tendency, if long continued, will completely change the type of churches we have. In the years that are gone, the fervor of the churches led to the decision of its young men to enter the ministry of the Church, and most of our pastors came from our own churches. They were schooled in the thought, the ideals, and the life of Christian Church homes and church programs. They went out to preach, and to build like churches.

In more recent years a change has taken place, or perhaps it is more nearly correct to say that now a change is taking place. The churches are demanding more from their pastors. They want better trained men, and they want pastoral service rather than just preaching. They want the minister to serve fewer churches and do more constructive work for the community. This means that we need more men, and better trained men. This has left some ministers without work, and has sent the younger generation to the seminaries in search of more learning.

When these younger men finish their school work, they do not always return to the native heath for church work. Why? From the standpoint of the Southern Convention there are three noticeable reasons:

In the first place, our churches change pastors in the fall and the students graduate in the spring. The student cannot wait until fall for work and especially when he is not sure that he will find any then. Two good men have recently been lost to us largely for this reason. It will pay the churches to look ahead for possible graduates before making their call in the fall.

Secondly, our salary scale is too low. A seminary graduate has spent seven years in preparation. Most of them are heavily in debt. Many churches across the country pay much more than we do hereabouts. State Superintendents visit the seminaries in search of good men. We have good men. The call comes to a church that pays a good salary. There is only one choice. The Southern Covention stands to lose many of its best young men unless we raise our salary scale.

The third reason we are likely to lose good young men is a bit more difficult to catalogue, but is none the less effective. It is often felt rather than seen. It is our attempt to keep out of our group any new idea or method of work. Our forms and ceremonies are not classic, they do not go back to the early centuries, but they are very definite. We seem to want no one to disturb our thinking, or to start anything new. The one who does will find pressure coming from many directions, and unless he is very courageous he will soon yield to the call to go where he can express himself without facing so many difficulties.

These are three very great reasons why our Southern Convention is destined to suffer the loss of many of its younger ministers unless those who are the Church in this area find a way to change conditions. All of these difficulties can be overcome. It may take quite a while to do it, but if we want to do so, we can. We can supply all our churches with well-trained men. We must.

NOW FOR YOUR CRITICISM.

Unless the above editorial strikes fire and your editor gets a response he will be greatly disappointed. Write your letter and tell him what you think while you are still "hot under the collar." Out of the heat there may come light. It is light that we need, for we are now definitely in the dark. Unless we can produce ministers to fill our pulpits, train them, and then give them places to work, our churches are headed for greater trouble than we have yet seen.

If we can discover, and we can, fine young people in our churches who will take the needed training for ministerial service, if we can open to them churches that will pay a living wage, and we can, and if we will give them freedom to lead as they are trained to do under the guidance of the Holy Spirit, if we have the will to do these things, the years that lie ahead will find our churches developing and our Church moving forward without apology.

OUR TORN WORLD.

If the Roman world of Jesus' day needed the Incarnation of God in man, the world in which we live needs it none the less. We are now reading the beautiful stories in Matthew and Luke of the coming of the Christ, and we are reading of human destruction on a scale not known when Caesar threw men into the arena for lions to devour.

The body of humanity writhes in pain in our day. Suffering Japan brings death to millions in China. Starving Russians fight friendly Finns. Hungry Germans grab food and supplies from wherever they can get them without regard to the suffering entailed. Disfranchised and depressed classes in America suffer want with but few to hear their cry.

There is no wailing wall in Jerusalem for the Jews of today. Their cries go up to God from every land, and their wailing mingles with that of all nations, races, and clans. Surely their cry is heard by Him who was born in Bethlehem's manger.

When Christmas comes, God will walk the earth again. And when God comes permanently into human experience, Christmas will last forever.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Missionary Association met in 48th annual session on Tuesday, December 5, 1939, in Waverly Christian Church. Rev. Jesse H. Dollar, president, called the Association to order. Rev. Robert Lee House was recording secretary and Rev. Joe French was financial secretary. About seventy-five delegates and visitors attended the session. The report of the financial secretary indicated that sixteen churches were represented by memberships, which was four less than last year. In 1938 the funds received from membership dues amounted to $1,034.00; in 1939 the amount reported was $930.00. Twelve new members were received in 1938, amounting to $99.00; and for that year the memberships not renewed amounted to $95.00. This year ten new memberships were paid in, amounting to $80.00, and eighteen former members failed to pay dues amounting to $155.00. Eleven new members were pledged for payment in 1940.

Appropriations were made by the approval of the report of the committee on plans, to First Church, Richmond; Little Creek and South Norfolk Churches. Two inspirational addresses were made: one by Rev. B. H. Watkins on "The Needs for Missionary Work in the Eastern Virginia Conference," and the other by Rev. W. H. Garman on "The Opportunities for Missionary Work." Both of these addresses were excellent, and were appreciated by the audience. The following officers were elected for the ensuing year: president, Rev. Jesse H. Dollar; vice-president, Rev. T. Fred Wright; recording secretary, Miss Edna Fulcher; financial secretary, Rev. Joe A. French; treasurer, Mr. James C. Jones, Holland, Va.

A motion was offered to change the time of the meeting from December to September, but action was deferred until the meeting of the next session.

One may well inquire: Why are only sixteen of the forty-four churches of the Conference represented in the membership of this Association? Again, one asks: Why are so many of the ministers of the Conference not actively interested, as members, in the Association? Is it not possible for every pastor to be a member, and every church to have an additional membership in the Association? The enlistment of every church, as members, would increase the income next year $260.00, and the securing of one additional membership of $10.00 each in the churches already supporting the Association would increase the total income another $160.00. This total increase, if raised, would be $420.00. Surely this growth is possible.

The Missionary Association confines its work exclusively to home mission work—or the assistance of churches already organized within the Eastern Virginia Conference. Its primary purpose was to establish new churches. In recent years it has departed, in some respects, from that objective, and the major part of the annual contributions has been appropriated to assist churches already established, but needing financial assistance. This should not dampen the enthusiasm, or weaken the support of present or prospective members of the Association. It has done a good work in the past, and it should be continued. The membership should be increased. The annual income should be at least $2,000.00. This amount could be wisely used in building up weak churches, in reducing church debts, in supplementing small salaries, and in establishing new churches.

There should be united support of the Association by ministers, Sunday school superintendents, teachers of organized Sunday school classes and leaders of young people's organizations. Pilgrim Fellowship would find this work a field for profitable investment of time and money. Put this in the program and budget of your local churches for 1940.

I. W. Johnson.

WHAT PLACE CHRIST?

Nearly two thousand years ago Christ was born. At this season of the year we celebrate that joyful event. Believers in Him tell with joy and hope the story of His birth. The whole world joins in the singing of the devotion and faith in Him expressed in song by those who knew Him. There are few things written more beautiful or more sublime than the Christmas carols. They are more universally sung than any other songs. Believers and non-believers alike listen intently. The non-Christian world joins with Christian nations in the observance of Christmas. All correspondence and records today bear dates recognizing His birth. This is in the year of our Lord 1939.

Christ has found a place in the minds of men and women everywhere, and in a certain sense He has found a place in the minds of all men, regardless of class or color, creed or dogma, but how many hearts have made room for Him? He may enter the mind of a man, and the man may live as he has always lived, but if He enters the heart of a man, the life is changed and the fruits of that life are changed. His mind becomes the mind of Christ, and in his life he challenges the world with the revolutionary principles upon which the life of Christ in the flesh was lived. The individual in whose heart Christ has found an abiding place will endeavor to visit the sick, feed the hungry, clothe the naked, care for the needy, and save the lost.

The greatest miracle of the ages takes place in the heart where Christ lives. The world does not understand Him. It never has. The church is constituted by those who have so received Christ. The task of Christian people today is to give Christ to the world. If the world really and truly possessed Christ, the ills of the world would be cured, and the hurt of mankind everywhere would be healed. There would be no occasion for wars. He is the Prince of Peace, and peace would rule supreme in the councils of the nations. Material out of which swords are made profitably be used for implements with which to till the fields. Laborers that build battleships, torpedo boats, and cannons, might be employed to build merchant marines so that food and clothing might be carried to nations in need. Men huddled into training camps, crowded into trenches behind the battle lines, or marching into battle, might be in their homes with their families providing the necessities and comforts of life and adding their song of joy to the chorus of those who sing, "Peace, and on earth good will toward men."

L. E. Smith.

GOOD USE OF BULLETINS.

Rev. Joe A. French, pastor of Berea (Norfolk) and Ocean View, has been doing some fine work with his weekly bulletins. On September 3, when he spoke to the young people on "The Four-Fold Life," the front of the bulletin carried a cross at the ends of which were these words: "Stand Tall," "Think Tall," "Smile Tall," and "Live Tall." The program included Pilgrim Fellowship Purpose, and some good poetry for young people.

Another time the bulletin carried the names of all the church members.

(Continued on page 13.)

A MESSAGE FROM THE NEW ENGLAND REGIONAL MEETING.

[This meeting was held in conjunction with the Annual Meeting of the Board of Home Missions, Waterbury, Conn., October 28-30, 1939.—Editor.]

During these days in Waterbury we have experienced a new awareness of the desperate need of our world for the practical manifold expression of the Christian Gospel. We are thinking of foreign lands, the indescribable suffering of China's distressed millions, pathetically appealing for shelter and food. In our own land there are areas of great need—10,000 villages without churches, 30,000 villages without pastors, great cities presenting complex social problems of overcrowding, insecurity and organized lawlessness, where minority groups are denied equal opportunities, and where the churches of Christ are not measuring up to the challenge of the task before them.

We feel that this situation should be the subject of most earnest study and prayer, and we are confident that deeper understanding of these great human needs and fuller consecration to our tasks will immediately be reflected in greatly increased support of all our Christian work, through the State Conferences, the Home Boards and the American Board.

We know that many individuals and churches are already giving liberally, and that some have made considerable advances in this respect in recent years. But there is a great gap between the worldwide need and the service we render. In the face of this discrepancy we are humbled and penitent. We can and must adopt much higher goals, in order that the entire Christian enterprise may be adequately supported.

We call upon all who have felt this challenge, so ably presented to us by the speakers on this program, to dedicate themselves to proclaim this truth by word and example.

COVENANT.

Therefore, we, the members of this 7th New England Regional Meeting, in the presence of God, covenant with one another and with God, that we will do our utmost to bear witness to our faith in the Lord Jesus Christ.

We pledge again our loyal support to the officers and other servants of our mission boards.

We reconsecrate what we have and what we are to the maintenance and increase of our Christian service.

We return to our churches earnestly seeking additional support of our colleagues that together we may serve our generation more effectively in the spirit of our Master.

A MESSAGE FROM THE MID-WEST REGIONAL MEETING.

[This meeting was held in conjunction with the Annual Meeting of the American Board of Commissioners for Foreign Missions, St. Louis, Mo., October 24-26, 1939.—Editor.]

The Mid-West Regional Committee stands convinced that the time has now come to advance toward a fuller response to the challenge of world need. It regards the proposals of the American Board, the Board of Home Missions and the State Conferences as being modest and reasonable as they set forth to strengthen Christian efforts in difficult places in our nation and around the world.

There is ample evidence on every hand that Christianity has that which our chaotic society needs. Its only weakness is found in its advocates who often lack zeal and urgency in spreading the gospel of Christ.

The times demand self-searching and humble commitment to the Christ's cause in an age of confusion. The response of many Christians to the urgencies of a spiritually hungry world brings them to a more vigorous industry in providing the money required for a more adequate witness of a saving faith.

Congregational and Christian Churches are aware of this responsibility to the world in this hour and will respond, we believe, to the challenge given them. As a part of that response the total gifts to missions must be increased all over the country $500,000 next year. This increase could be secured by lifting the average gift per member from $1.40 to a minimum of $2.00.

The Mid-West Regional Committee, therefore, recommends that the churches of this region in sincere appreciation of this background of need and their resources to meet this need make every effort to bring the level of giving up higher in 1940 by encouraging every church to reach a minimum contribution on the apportionment of $2.00 per member. If those churches above that minimum will hold their positions without decreasing, or advance as much as they are able, and other reach this minimum, sufficient funds will be secured to guarantee the fulfillment of the measure of our responsibility. Churches, we trust, will be approached by the state superintendents and apportionment committees with sympathetic understanding of local problems but with a complete report from the Boards concerning the work needing to be done so that their instincts to share with their Lord the world's burden will lead them to consecrated stewardship.

SOMEDAY I'LL UNDERSTAND.

I know no harm can come to me
In God's kind providence;
The clouds must disappear when touched
By his omnipotence.

Tho now the waves of life are stirred
And tossed by storm and strife—
Someday my spirit will be clothed
With all abundant life.

Someday I'll understand it all
The heartache and the rod;
God's all revealing light will show
The goodness of my God.

—Vivien M. Ogden.

EASTERN VIRGINIA CONFERENCE.

According to the church reports made to the Eastern Virginia Conference, we have on roll 10,220 members, an increase of 227 members over last year. To make this net increase, 613 members were received into the churches of the Conferenc during the year. The average attendance at the main church worship service was 77.3. The smallest average was eighteen persons present, and the largest was 285 average at the morning worship service. The Sunday schools of the Conference enrolled 6,990. The young people's societies enrolled 1,295. Our churches paid to Convention and Conference funds $7,849.67; to foreign missions, $4,188.79; to Elon College, $2,759.05; to the orphanage, $3,495.73; and to other benevolent enterprises, $2,628.83. This makes a total of $20,922.07 paid by the churches of the Eastern Virginia Conference for Missions and Benevolences. This includes the moneys raised by the Woman's Conference, which amounted to $4,856.55. The same churches paid home expenses of their local churches to the sum of $95,704.73, and they are possessing of property valued at $1,227,450.00. If churches reported accurately last year and the preceding year, they raised for all purposes $9,894.28 more this past year than the previous year. The net gain in membership for the 1938 Conference year was ninety-seven members, and for the 1939 Conference year it was 227 members. It would seem that our Conference moved forward in the year just past. Let us set to work to be sure that it does even better this year.

JOHN G. TRUITT, *Sec'y,*
Eastern Virginia Conference.

"The danger when wrong is begun is its rapid multiplication. To hide one sin often requires several more, and sometimes others far more serious in their effects."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our financial report this week carries us above the fifteenth rung in our financial ladder for the year.

We still lack $4,767.43 of being to our goal of $20,000.00. I give these figures from week to week so you may know what progress we are making toward reaching our goal. It is going to take quite an effort to reach it and we want to appeal to you to help us reach it.

If your church has already met its Conference Apportionment and you would like to make a special personal donation to help us reach it, it certainly would be kind of you to do it.

We are very much interested in reaching the goal, because it takes money to buy food and clothes for nearly one hundred children. I know you do not want them to go hungry. Neither do you want me to let them shiver in the cold because of lack of warm comfortable clothing.

We have on our desk at this time urgent appeals from three mothers to take their children because they cannot make enough to keep them. We have the room and could take them if our financial conditions would permit. From the information I have in hand they are worthy cases. Shall we say no? The children suffer for the lack of food and comfortable clothes and the church misses the joy of helping them. Heaven is full of rich blessings for all of us. We miss them because we do not comply with the requirements to get them. The joy of life comes from helping others. The most lasting investment you can make is in some worthy boy or girl.

That is the writer's experience. Thirty-five years ago the writer had the pleasure of assisting a young boy and a young girl through school. I have watched them all these years with a real joy in my heart. Both have made good and both hold splendid positions where they can serve mankind. Strange to say, after more than thirty years I received a real sweet letter from each of them in the last few weeks, telling me how much they appreciated the assistance I rendered them more than thirty years ago. The writer made a wise investment.

Our great joy in this work is in taking dependent boys and girls, training them until they reach maturity, and then see the girls go out as secretaries or nurses and the boys take places of trust and make good.

C. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 14, 1939.

Amount brought forward $14,308.55

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Bethel	$ 4.45	
Damascus	5.45	
		$ 9.90
N. C. & Va. Conference:		
Happy Home	$ 4.95	
Pleasant Grove	5.62	
Lebanon	1.31	
Greensboro, First	15.51	
Durham	16.67	
		44.06
Western N. C. Conference:		
Pleasant Union	$ 1.14	
Pleasant Cross	1.08	
Flint Hill (M)	.54	
		2.76
Eastern Va. Conference:		
Newport News	$ 9.00	
Liberty Spring	7.00	
		16.00
Ala. Conference:		
Roanoke		1.15

Special Offerings.

Mrs. Dalton	$ 6.25	
Mrs. Dalton	6.25	
Mr. Stout	18.00	
Gibsonville Rotary Club	13.19	
		43.69

Thanksgiving Offerings.

Eastern N. C. Conference:		
Henderson	$ 29.95	
Turner's Chapel	10.48	
Shallow Well	30.10	
Hayes Chapel	5.10	
Chapel Hill	7.00	
Oak Level	6.25	
Mt. Herman	10.00	
New Elam	5.75	
Mebane	18.00	
		122.63
N. C. & Va. Conference:		
Mt. Bethel	$ 35.00	
Hebron	8.52	
Ingram	68.42	
Liberty	12.00	
Belew Creek	8.36	
Berea	11.12	
Reidsville	85.00	
Bethel	9.59	
		$ 238.01
Western N. C. Conference:		
New Center: Church	$ 5.50	
Sunday School	2.00	
Pleasant Cross	1.55	
Graces Chapel	50.00	
Zion	28.29	
Graham, Providence - Memorial	13.16	
Flint Hill (R)	2.00	
Hight Point, First	5.45	
Needhams Grove	7.52	
Pleasant Hill	32.22	
		147.69
Eastern Va. Conference:		
Franklin	$150.00	
Windsor	36.50	
Mt. Zion	5.50	
Wakefield	10.25	
Barretts	5.00	
Berea	5.00	
Spring Hill	5.25	
Ocean View	6.00	
		223.50
Valley Va. Central Conference:		
Mt. Olivet (G)	$ 3.00	
Newport	20.25	
Woods Chapel	1.54	
		24.79
Ga. Conference:		
Richland	$ 2.50	
Vanceville	6.00	
		8.50
Ala. Conference:		
Cavers Grove	$ 2.09	
Noon Day	6.00	
Roanoke	8.25	
		16.34

Thanksgiving Offerings from Individuals.

Clarence Fields	$ 5.00	
Mr. & Mrs. L. C. Huffines	10.00	
Mr. & Mrs. J. W. Payne	5.00	
Charles A. Scott	5.00	
		25.00
Total for week		$ 924.02
Grand total		$15,232.57

SOUND ADVICE TO THE CHRISTIAN CHURCH IN TIME OF WAR.

The Methodist Recorder, London, in an editorial says:

"In spite of the earnest prayers of millions and the untiring efforts of statesmen, the dread calamity of war has come upon the world. It seems almost incredible that such a mad crime can have happened at this stage in the world's history. Nearly three thousand years ago a great prophet, living in a warlike age, saw the vision of the day when weapons of war should be changed into instruments of industry, and all nations should "walk in the light of the Lord." But still this vision tarries. Many have seen it and have saluted it from afar, but today, at first sight, its realization seems farther off than ever.

We trust that during the dark and difficult days ahead the Christian Church will attend to its own proper work, namely, Christian witness, consolation and succor. The church's first task is to keep alive the Christian faith and to administer to men its rich resources. We must not let the world forget that the ultimate judge of the nations is God. "He shall judge among the nations." God is still on the throne of the universe; the government is upon His shoulders. He has not abdicated and will not abdicate His Sovereignty. In the long run the issues of the conflict will be determined by the invisible battalions. Our supreme concern must therefore be to learn and to do the will of God. "O house of Jacob, come ye. Let us walk in the light of the Lord." We have walked by our own light long enough. We have often followed the light of pride and selfishness and passion, and it has led us into mires and swamps. Let us try walking in the

(Continued on page 11.)

FOR THE CHILDREN

REUBEN BAR-BARUCH.

"What is this fruit I hold in my hand?" asked Rabbi Joseph.

"A pomegranate," shouted the boys together.

The boys were seated cross-legged on the floor in front of their teacher. They did not have chairs as you have in your school. Samuel, who was only six years old, sat as close to his brother, Reuben, as possible. He wondered why the teacher was talking about pomegranates this morning. Of course, he knew what pomegranates were. All the boys knew. They had picked many of them and eaten them as they played or walked along the road.

"Do you know what is inside this pomegranate?" asked the teacher.

"Many seeds," answered Tobit, one of Reuben's friends, for it seemed to Tobit that pomegranates were just about all seeds.

"There are many seeds," said Rabbi Joseph, "so that we might have more pomegranates. That is the way God planned for things to grow on the earth. But, once there were no living things on the earth, and God caused the waters and the mud to come alive with many tiny plants." Then the teacher continued to tell the beautiful story of the time when things first began to grow on the earth.

When Reuben and Samuel walked home that day it seemed as if they saw every flower and tree and weed along the way. Samuel was for ever running to see what kind of seeds were on the weeds. It seemed as if all living things were lovelier since Rabbi Joseph had begun talking about them.

"Say, Samuel," began Reuben, as they neared their house, "I've got a swell plan for tomorrow. Want to hear it?"

"But we have to go to school tomorrow," said Samuel.

"Oh, no, we don't. Tomorrow is a holiday. Don't you remember that Rabbi Joseph told us it would be the Feast of Lights?"

So Reuben explained his plan to Samuel, and was just finishing when their little sister, Leah, saw them and started to meet them.

A LETTER FOR YOU.

Dear Children:

Would you like for me to tell you of some boys and girls that I know? I promise you I will do that every week, if you will promise to write to me some times and let me know some of the things that you do. And perhaps I can write a letter about you.

I want to tell you today about some boys and girls I taught in the Beginner's Sunday School Class in Tampa, Fla. They were dear little boys and girls and I loved every one of them. They would tell me about the things they did every week. One Sunday just before Christmas they had many things to talk about.

Emily told us about her mother, who had gone to the hospital where she was going to get a sure enough live baby for a Christmas present. Emily was glad she was going to have a little baby at her house, but she was lonesome for her mother. And she and her nurse didn't get along half as nicely as she did with her mother.

WHEN ONE IS A MOTHER.

So many little socks to mend,
  So many curls to brush,
So many lullabys to sing
  When falls the twilight hush.

So many little prayers to hear,
  And clothes to put away,
But mother gives thanks every night,
  For tasks like these, each day.

—Winifred Catherine Marshall.

Ruth told us about her grandfather going all the way to Jacksonville to visit during the Christmas holidays. She missed him very much and wanted him to hurry and come back. In fact, it seemed as if everybody was sad on this day. So I suggested we sing.

Of course, every body wanted to sing a Christmas song, so I taught them a new song. Would you like to know what it was? Well, here it is, and I hope you like it as well as they did:

Under the stars one holy night,
A little baby was born;
Over his head a star shone bright,
And glistened 'til the morn.
And wise men came from far away,
And shepherds wandered where he lay;
Upon his lowly bed of hay,
Under the stars one night.

Under the stars this holy night,
We wait for him once more;
And strive to see that glorious sight,
The shepherds saw of yore.
O baby, born in Bethlehem,
Come to us, as you came to them;
And crown us with love's diadem,
Under the stars tonight!

THE QUIZZ CORNER.

Fill the blanks with the names of birds. Look for the answers next week:

1. The ..... is an emblem of the Holy Spirit.
2. The Psalmist says that "thy youth is renewed like the ....."
3. Jesus, weeping over Jerusalem, said, "As a ..... gathers her brood."
4. The ..... leaves her eggs in the earth and warms them in the dust.
5. The Psalmist watches as a ..... alone upon the house top.
6. In the wilderness ..... were sent for meat to the Israelites.
7. Elijah was brought food by .....
8. The ..... makes her house in the fir trees.
9. The ..... hath found a nest where she may lay her young.
10. A ..... crew when Peter denied his Lord.

Answers to last week's questions: 1. ram (Gen. 22:13). 2. serpent (Num. 21:8). 3. lion (Judges 14:5). 4. goat (Lev. 16:21). 5. camel (Matt. 3:4). 6. mule (II Sam. 18:9). 7. lamb (John 1:29). 8. foxes (Luke 9:58). 9. fish (Jonah 1:17). 10. swine (Luke 15:15).

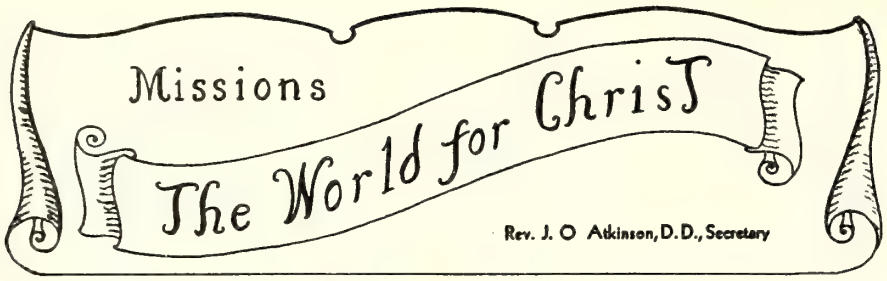
HENDERSON CHURCH INSTALLS NEW MINISTER.

On Sunday evening, December 3, the Henderson (N. C.) Christian Church welcomed their new pastor, Rev. J. Frank Apple, to the church and community. Rev. S. E. Madren of Franklinton, N. C., presided during the installation service and gave the charge to the minister and to the congregation. Rev. J. E. McCauley, pastor at Liberty (Vance), offered the prayer.

The pastors of the First Baptist, Presbyterian, First Methodist, and Christ Methodist Churches were present and welcomed Mr. Apple to Henderson on behalf of their congregations. Rev. E. M. Powell, a member of our Henderson Church, gave the welcome address on the part of the church and received Mr. and Mrs. Apple into the church, pending receipt of their letters.

The evening message was given by Rev. Mr. Apple, who used as his subject, "God Speaks Today."

The church was filled to its capacity—even the Sunday school rooms were filled—for the impressive service of welcome and installation. THE CHRISTIAN SUN wishes for the Henderson Church, under the leadership of Rev. and Mrs. Apple, an ever-growing sphere of service.



THE CHRISTMAS OFFERING.

By vote of the Convention and all the Conferences, it is urged that at the service of the church nearest Christmas an offering shall be taken, every cent of which is to go to the support of our disabled ministers and the widows of deceased ministers, these good women having shared through the years the self-denial made necessary by the small salaries received by their husbands. It is naturally presumed that the pastors will give the people of their congregation an opportunity of expressing their gratitude in this way. It is really "a debt of honor" that we owe these ministers and widows, and certainly there is no more fitting time when we may express this gratitude than at the Christmas Season. While we are making our gifts, numerous and more or less costly, to those from whom we expect gifts, let us also remember this debt of honor to make a gift to carry real Christmas cheer to these who have been such a blessing to us and have done so much for the church and for the kingdom of righteousness. The writer feels quite sure that all our active ministers, who are yet blessed with strength, health and vigor, and permitted, by the grace of God, to go ahead with their work will count it a pleasure and a privilege to take this offering.

I am writing in behalf of our Board of Superannuation appointed by the Convention to distribute these funds where the need seems imperative and where help will carry real cheer and comfort.

Gratefully and sincerely,

J. O. Atkinson, *Chairman,*
Board of Superannuation.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 9, 1939.

Sunday Schools.

Ramseur, N. C.	$ 5.00
First, High Point, N. C.	1.03
Mayland, Broadway, Va.	1.00
First, Greensboro, N. C.	7.10
Antioch, Harrisonburg, Va.	3.76
Newport, Shenandoah, Va.	3.82
Winchester, Va.	5.47
Wakefield, Va.	2.00
Liberty (Vance), Henderson, N. C.	4.49
Franklin, Va.	15.00
First, Portsmouth, Va.	5.50
South Norfolk, Va.	5.00
Bethlehem, Suffolk, Va.	1.98
Total	$ 61.15

Individuals and Churches.

Antioch, Windsor, Va.	$ 1.25
Spoon's Chapel, Asheboro, N. C.	3.35
Erskine Memorial, Tryon, N. C.	115.72
Hank's Chapel, Pittsboro, N C.	8.43
Berea (Norfolk), Hickory, Va.	15.00
Total	$ 143.75
Total for week	$ 204.90
Previously acknowledged	4,319.47
Total since Sept. 1, 1939	$4,524.37

The above is acknowledged with deep gratitude. All who contributed may have the consolation of knowing that their gift was made out of love to their Lord, who finding one woman sufficiently devoted to him to pour out an offering, a precious box of ointment, on him, began to talk immediately in terms of a world-wide gospel, "Wheresoever in all the world this gospel shall be preached, this that this woman hath done shall be told as a memorial of her." Our mission money is given out of love and devotion to our Lord that His name may be glorified in the earth, and that his saving love may be made known to those less favored than ourselves.

Gratefully,

J. O. Atkinson,
Mission Secretary.

WOMAN'S MISSIONARY SOCIETY PROGRAM FOR JANUARY.

Prepared by

Miss Dorothy Williams.

AN HOUR IN THE PHILIPPINES.

Hymn—"Lead On, O King Eternal."

Call to Worship—

God hath not promised
Skies always blue;
Flower-strewn pathways
All our lives through,
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above
Unfailing sympathy,
Undying love.

—Annie Johnson Flint.

Scripture—St. John.

Leader—

Praise waiteth for thee, O God, in Zion,
And unto thee shall the vow be performed,
O thou that hearest prayer,
Unto thee shall all flesh come.

Prayer—(Silently for better understanding—open minds, open hearts—for knowledge that all the world is one).

Business.

Leader — Our Missionaries in the Philippines—

1. Rev. and Mrs. Frank J. Woodward.
2. Proculo Rodriquez.

Beautiful Lanas by Frank J. Woodward—

a. Moro Canoes.
b. Moro Costumes and Customs.
c. The Moro Market.
d. In the Moro Home.

Silliman University, Dumaguete, Negroes. Philippine Islands.

Here is the Silliman University Song. It was originally written to a well-known Princeton tune, but it can be sung to the tune of "Silver Threads Among the Gold":

1.

Where the white sands and the coral
Kiss the dark blue southern seas
And the palm trees tall and stately
Wave their branches in the breeze
Stands a college we all honor
In our hearts without a peer
Silliman, our Alma Mater,
Ever lovely, ever dear.

Chorus:

Loyal sons are we of Silliman
Here's a cheer, boys—three times three
Silliman, our Alma Mater,
Silliman beside the sea.

2.

Happy years of school and college,
Gliding swiftly as a dream
When the things of life and beauty
Are more nearly what they seem
Winning victories in the classroom
On the court, the track, the field
Still we work for Dear Old Silliman
Her honor bright to shield.

3.

When we leave the halls of Silliman
Roam the world o'er, near and far
Still the faith and truth she gave us
Will remain our guiding star;
Or in high place or in lowly,
Fortune sends us joy or pain,
To the love for Dear Old Silliman
Loyal will we e'er remain.

For the closing prayer read a poem prayer written by one of the graduates of Silliman Institute:

My Lord, when evil thoughts and pleasures vain
Allure and lead me astray;
When greed of gold, or love of power spoil me,
Make me remain
A victim of eternal wrath;
Or when some doubts, great tests and bitter tears
So cloud my hope that, heedless to thy call,

I grope alone with weakened faith
Through fears—
Save me! Guide me!
With Thee I shall not fall.

For whence is lasting strength and power divine
If not from Thee? The light that can lead me
Through darkest paths
To victory's realm is Thine.
So guide me through,
From doubting make me free.
Then neither blighted hopes nor death's affright
Can make me shudder; with Thee I walk aright.

AMEN.

NORTH CAROLINA AND VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

Report of the Financial Secretary.

At the time of the meeting of the Christian Missionary Association in annual session, the financial secretary was requested to keep his books open for further membership receipts for the year 1938-39. The secretary has complied with this request and while there are still 1938-39 membership dues unpaid he feels his report should be made and filed. Necessarily this report has been audited and accepted in part only.

Memberships.

The following churches have no memberships: Albemarle, Asheville, Bethel, Carolina, Concord, Danville, Elk Spur, Haw River, Hebron, Hopedale, Howard's Chapel, Ivy Hill, Kallam Grove, Lebanon, Liberty, Lynchburg, Monticello, Mt. Bethel, Mt. Zion, New Hope, Pleasant Grove, Pleasant Ridge, Rocky Ford, Shallow Ford, Tryon—twenty-five churches.

Following are the other churches with the number of membership in each: Apple's Chapel, 5; Belews Creek, 1; Berea, 1 for 1937-38; Bethlehem, 2 and 2 for 1937-38; Burlington, 26; Durham, 4; Elon College, 5; Greensboro, First, 6; Greensboro, Palm Street, 3; Happy Home, 1; Hines Chapel, 4 and 3 for 1937-38; Ingram, 2; Long's Chapel, 1; New Lebanon, 1 and 1 for 1937-38; Reidsville, 5; Salem Chapel, 3; Union, N. C., 1; Union, Va., 1; Winston-Salem, 2; Pastorate One, 1. Total membership—81.

Cash.

Pleasant Ridge Church	$ 1.00
E. B. Rascoe, Burlington	2.00
N. C. & Va. Conference	375.00
Note	50.00

Receipts.

Eighty-one memberships	405.00
Cash	3.00
N. C. & Va. Conference	375.00
Note	50.00
Tototal for 1938-39	$ 833.00
1939-40 memberships	35.00
Total receipts as of 12|1|39	$ 868.00

Disbursements.

Paid to Treasurer, E. B. Rascoe	$ 685.00
Paid to Treasurer, Herman Truitt	100.00
Expense of Financial Treasurer	2.00
Total disbursements	$ 787.00

Summary.

Total receipts	$ 868.00
Total disbursements	787.00
In hands of Financial Secretary as of Dec. 1, 1939	$ 81.00

There are fourteen unpaid 1938-39 memberships.

J. H. LIGHTBOURNE,
Financial Secretary.

The poem on the front page is one of the Advent Hymns found in an excellent new hymnal compiled by Dr. Henry Hallam Tweedy, professor in the Divinity School of Yale University. The hymnal is entitled "Christian Worship and Praise."

I pity no man because he has to work. If he is worth his salt he will work. I envy the man who has a work worth doing and does it well.—*Theodore Roosevelt.*

THE GOLDEN YEARS.

Old age hath yet his honor and his toil;
Death closes all; but something ere the end,
Some work of noble note, may yet be done.
Tho' much be taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find and not to yield.

—Tennyson.

THE VETERANS OF THE CROSS.

Those men and women who have built our churches, blessed our homes, buried our dead, and called our souls to life—those beloved ministers and their loyal wives who have served faithfully as God has given them opportunity—those fine friends of ours whose faces now are shrouded with fragrant memories, those Veterans of the Cross await our Christmas Offering of love.

When the golden glow of eventide settles over those who now serve the Church, when the fires of life burn low for those who now are aflame, when you who live in the morning see the sunset surely coming or feel the after-glow of twilight-time, you may need the loving remembrance of those who are leaders then. If so, it will be a consolation to know that you shared with other Veterans of the Cross in the days of your activity.

Let every church honor itself by making a Christmas Offering of love for those who have served the Church and now must look to it for aid.

Churches and members of the Southern Convention will send their money to Dr. J. O. Atkinson at Elon College, N. C., who is chairman of our Committee on Superannuation. Others will send their gifts to the Ministerial Relief Division of the Board of Home Missions in New York City.

AT CHRISTMAS
SHARE WITH THOSE WHO HAVE SERVED YOU!

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

HAVE YOU MADE YOUR GIFT FOR CHINA?

Here and there reports are coming in of money for the young people's project in Tientsin, China. We hear that the young people in the Valley of Virginia have turned in about seventy ($70.00) dollars, that in Alabama and Tennessee they are organized for definite work on the project, that in Eastern Virginia they are "sacrificing" for this cause, that the Georgia young people are seriously at work, and that young people's groups in North Carolina have secured money for this worthy project.

Where to Send It.

We wonder if all the money has been turned in. The money raised by your young people's society, or given by you as an individual, should go to the Pilgrim Fellowship Treasurer in your conference—who will, in turn, send it to the Treasurer of the Southeast Pilgrim Fellowship. Specify the name of your church, as an accurate record should be kept. In case you don't know who your treasurer is, here is the list: Alabama—Lois Dollar, Shawmut, Ala.; Florida—James Foster, Winter Park, Fla.; Georgia—Woodrow James, Pearson, Ga.; Kentucky—Peggy Powell, Stearns, Ky.; Eastern North Carolina—Odell Arnold, Bunn, N. C.; Western North Carolina—William Dan White, Pittsboro, N. C.; North Carolina and Virginia—Sam Barber, Route 2, Elon College, N. C.; Tennessee—Shirley Hassler, c|o Miss Marguerite Davison, Thorsby, Ala.; Eastern Virginia—Emily Harrell, R. F. D., Suffolk, Va.; Valley of Virginia—Raymond Andes, Route 4, Harrisonburg, Va. Southeast Treasurer — Roland Allgood, 1414 West 27th Street, Norfolk, Va.

Program Materials.

We wonder if all of you have used programs on China in your young people's meetings. The program materials are fine. If no one in your group received a copy, please write to Frances Foster, 614 Arlington Street, Greensboro, N. C., and she will be glad to send you one.

Who Should Make This Gift?

We wonder if you have taken it upon yourself to see that something is done in your church for this fine cause . . . to provide a place for young people in the Tientsin region of North China to go for training along religious lines. It will mean much to you and your group if you will sacrifice—really give up—something for this. There is no more appropriate time than Christmas to make such a gift to the young people of another race on another side of the world. If you are interested, but not connected with any young people's organization in a church, send your gift of love for the young people of China—and as an indication of your interest in our young people in the Southeast—to the above mentioned treasurer of the Southeast Pilgrim Fellowship. No matter how small it is, it will be helpful. The sacrificial gifts of all the young people and any interested adults in our churches are eagerly sought and will be greatly appreciated.

A COLLECT.

Oh God!
At this Christmas season
Give to the Church . . . Wisdom
To the Rulers of Nations . . . Vision
To the women of the world . . . Patience
To the men of the world . . . Steadiness
And to all who bow before Thee
Holiness like of the Christ Child.

—Margaret Southmayd.

MT. CARMEL YOUNG PEOPLE APPRECIATE LEADER.

In many churches the success of the young people's group depends largely on their faithful leader. Mt. Carmel Christian Church, near Walters, Va., has recently lost a member who was always a friend of the young people and anxious to help them. They write the following:

We, as members of the Young People's Missionary Society, regret the loss of our faithful and loyal leader, Rev. Elisha Bradshaw, who died at his home in Walters, Va., on Sunday, November 12, 1939.

He was our dependable leader for four years and we shall miss his guidance. The Bible was a precious book to his mind and heart. It was a source of strength to his soul. He stood firmly upon the precious promises, trusting in Jesus Christ and the guidance of the Holy Spirit.

We, the members of Mt. Carmel Young People's Missionary Society, will hold in our memories a deep respect for his faithful work with us.

MASON HOLLAND,
Secretary.

We hope that the Mt. Carmel group will be able to find another consecrated leader who will lead them "onward and upward" during the coming years.

"No man can read with profit that which he cannot learn to read with pleasure."

"GOOD TIDINGS OF GREAT JOY."

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 24, 1939.

SCRIPTURE: Luke 2:1-11.

(A CHRISTMAS PROGRAM.)

Daily Readings—

Monday—Joy of Knowing God—John 14: 7-11.

Tuesday—Joy of Salvation—John 3: 16, 17.

Wednesday—Joy of Adoption—Rom. 8: 14-17.

Thursday—Joy of Brotherhood—Matt. 23: 8-10.

Friday—Joy of a Divine Mediator—I Tim. 2: 3-6.

Saturday—Joy of Hope of Eternity—Titus 3: 4-7.

May this Christmas be a day that will, indeed bring to memory "Good tidings of great joy." The birth of Christ was the happiest event in human history. The fact that Jesus became the Light of the world stirs in our hearts the emotion of deep and abiding joy.

Christmas has become so commercialized in America until we hardly recognize it as a religious festival. Certain religious groups do, but the mass of people do not. The vast majority of those who keep Christmas year after year do not have the proper regard for Him whom the day is supposed to honor. In the midst of all that goes on in the name of Christmas it is easy for us to lose sight of the true meaning and purpose of this altogether holy day, and turn it into a secular holiday.

Plan a public program or give a pageant which will deepen the Christian conception of the meaning of Christmas.

Sing Christmas carols. Let a group go caroling in the community. This will bring joy to heart of the aged and infirm.

Give the history and story of such Christmas hymns as "Silent Night." Then sing the hymn. Have "echo" singing. Have Christmas Eve night candle light service.

Prepare baskets or gifts for the underprivileged in your community.

S. E. M.

Sunday School

Rev. H. S. Hardcastle, D. D.

PARABLES OF THE KINGDOM.

Lesson XII—December 17, 1939.

Scripture: Matthew 13:1-53.

Golden Text: *Incline your ear, and come unto me; hear, and your soul shall live.*—Isaiah 55:3.

Jesus Was the World's Supreme Story Teller.

This was probably one reason why the common people heard him gladly. He spoke in simple, picturesque, graphic language, and he put great spiritual mysteries in simple every day speech. In many instances he put them in story form, such as the story of the Prodigal Son or the story of the Good Samaritan. In today's lesson we have a series of such stories, or parables, by which Jesus illustrates various phases of the Kingdom of God. The word "parable" comes from a Greek word, "paraballo," which means "to put one thing by the side of another for the sake of comparison." In these parables, Jesus tells an earthly story with a heavenly meaning.

The Important Business of Hearing.

In what we call the Parable of the Sower, but which might more correctly be called the Parable of the Soils, Jesus emphasizes the importance and the responsibility of hearing. In a few swift and deft strokes he paints a picture of a man going out to sow some seed. Some fell on the hard-beaten path, some fell in shallow ground, some fell in rich ground but in ground which was heavily overgrown with thorns and weeds, while some fell on good ground. When called upon to give an interpretation of this parable, Jesus said the different types of soil represented different types of hearers—the stolid hearer, the sentimental hearer, the sordid hearer, and the sincere hearer. In every instance the sower is the same and the seed is the same. The difference is in the soil, in the heart of the hearers. It is significant to note also that even the seed which fell on the good ground did not bring forth always the same quantity—some was an hundredfold, some thirtyfold. This story emphasizes not only the importance of how one hears, and the response which one makes to the truth, but also our responsibility for sowing the seed. We are not responsible for the harvest, but we are responsible for sowing the seed. It is God who gives the increase.

Large Things From Small Beginnings.

In the story of the mustard seed, Jesus shows how even from small beginnings great things may come. There is a proverb to the effect, "Mighty oaks from little acorns grow." The growth of the kingdom of God illustrates this in a very striking way. Beginning with a humble Galilean peasant who had the kingdom of God in his own heart, the movement has grown until now in every nation of the world his gospel is preached, his church is established, and the things of the spirit are given recognition. Let no one therefore despise the day of small beginnings, either as concerning goodness in his own life or in the lives of others, as concerning the little church or the little Sunday school class to which he belongs, or as concerning the movements of righteousness in which he believes and to which he would give himself.

The Kingdom of God As a Power to Transform Things.

Several interpretations have been given to the story about the kingdom of God being likened unto leaven, or yeast. So great a scholar as Dr. G. Campbell Morgan believes that leaven is a symbol of evil. But there are others who believe that Jesus was thus putting in a graphic and vivid way how the kingdom as a silent, invisible, powerful, pervasive factor, slowly and gradually transforms either the individual, or the society into which it is introduced.

The Supreme Value of the Kingdom.

Jesus told two stories which emphasized the supreme value of the kingdom of Heaven. The first was about a man who while working in the field discovered a buried treasure. Out of sheer joy he sold all that he had and bought the field so that he might possess the treasure. The second story was about a merchantman who loved fine jewels and who found one that was surpassingly beautiful and precious. He sold all his other jewels and bought this one of great price.

It is to be noticed that there is this difference between the two stories. In the first case the man stumbled upon it. In the second instance the man was deliberately seeking it. Here again is a parable of life. Some men stumble, as it were by accident, into the Kingdom. But God uses them, and perhaps in some moment of silence, or through some great experience he makes himself known to them. Then they discover him to be life's supreme value. On the other hand, there are those who set themselves definitely upon the quest of the highest. With sincerity and persistence they give themselves diligently to seeking him who is also seeking them. As they find him they also find him precious unto their souls, life's highest and most supreme value.

The Kingdom of God a Divider of Men.

In a final story Jesus emphasizes again the final separation of the good from the evil. He does this by referring to a commonplace experience in the lives of those who heard him. Again and again they had seen the fishermen casting their nets into the Sea of Galilee, carefully hauling it to shore with its load of fishes of all kinds, and then sitting down and carefully sorting the good fish from the bad. Thus, said Jesus, would it be in the final judgment, at the end of the world. Ordinary life is such a mixture of good and evil that it is difficult, indeed it is impossible, for mere human beings to make the distinction. But at the great day of judgment, when the hearts of all men shall be revealed, this distinction will stand forth in sharp contrast. One ought to think soberly about the very frank way in which Jesus talked about this final division of men. Again and again in his teachings he referred to the wheat and the tares, the good and the evil, the light and the darkness, everlasting life and everlasting punishment. And it is significant that as he finished this group of stories he said, "He that hath ears to hear, let him hear."

ADVICE TO THE CHRISTIAN CHURCH.

(Continued from page 6.)

light of the Lord. If only, during these coming days of strife, the nations would give Christianity a fair and honest trial, what a transformation we should see. It is not enough to defeat Germany in the field. By God's grace we must do that; but even more important is it to exorcise the evil spirit from Germany's heart and from our own hearts.

There is a patriotism that is sub-Christian, and there is a patriotism that is Christian. To seek selfishly our own national interests, regardless of those of other peoples, is to violate the spirit of Christ. But to see in our country the means whereby we may serve the whole human race—that is to share the patriotism of Jesus."

"Human nature is so constituted, that all see and judge better in the affairs of other men than in their own."

By Chaplain H. E. Rountree

MONDAY.

"An Object of Christianity."

"Ye are the salt of the earth."—Matt. 5:13.

It is natural that our influence has a seasoning effect on our environment. It is natural to spread that which is within one to whatever one touches. If it is evil, what hope is there? If it is good, what happiness there is!

It is a boon beyond measure to live in a house in a neighborhood where only wholesome, decent, friendly and God-fearing standards grow. The blessing is beyond comprehension.

This truth is an impelling challenge to all parents and to every home. What chance has a child brought up amidst profanity, drunkenness, ill-speech and harshness, dishonesty and criticism of neighbors? The writer sees a lot of this. The Christian home is God's hope for the world. This hope challenges the Church today.

Prayer—O Bountiful Father, save us from the poison of sin. Rule Thou our homes, and lives. For Jesus' sake. *Amen.*

TUESDAY.

"A Fresh Redeemer."

"By His stripes we are healed."—Isa. 53:5.

The fifty-third chapter of Isaiah brings us into a fresh baptism of the graciousness and loveliness of the sufferings of our Savior. It is a satisfying comprehension of the deep things of our religion. It embraces the consideration of salvation by grace. It is a marvelous thing that a sinner can be saved by grace.

I have not much to give Thee, Lord,
For the great love that made Thee mine;
I have not much to give Thee, Lord,
But all I have is Thine."—Amen.

WEDNESDAY.

"Unnecessary Whimperings."

"I put away childish things."—I Cor. 13:11.

As we sail the Southern Seas, we have on board about twenty-five children from one to twelve months of age. These are children of officers and enlisted men's families. There are a great many types, of course, and they furnish a good cross-section of family life and child nature.

Jackie's toy auto got broken. He wept about it. In fact he "raised cain," as we say, and made it miserable for everybody, by his whimperings. He had another auto but he wanted this one.

In the little child we have a picture of the perversity of adults—grieving, complaining, whining over trifles, petty worryings; it means that we simply have not grown up. If we must fret, let it be over something worthwhile.

Prayer—Our Father, forgive us for the sin of gloom and unhappiness we shed about us over trifles. Teach us, O Holy Spirit, how to forget the trifles and put emphasis on the important things. *Amen.*

THURSDAY.

"Behold how great a matter a little fire kindleth."—James 3:4.

It was only a match but it destroyed a widow's wheatfield. The horror and the enormity of the sin needs no description to an intelligent mind.

Such are the insiduous habits of life. Hidden thoughts, unclean imagination, vengeful purposes, unholy desires, may all seem very small and insignificantly harmless; but in the divorce courts, juvenile courts, prisons, unhappy homes, in the crimes committed we see the deadly conflagrations of soul that have started from so small a thing.

Prayer—O Lord, deliver us from these hidden sins, though so small, that they threaten our souls. Help us to keep our hearts with all diligence. *Amen.*

FRIDAY.

"A Christian's Liberty."

"Every man that striveth for the Mastery is temperate in all things."—I. Cor. 9:25.

Paul's Christian liberty was, that any abuse of that liberty is an offense to others and annuls the good that one may try to do. He who would be holy must live by the laws of holiness and not by his own standard of what pleases him. "He who waits at the altar must be partakers of the altar." Christianity sets one free indeed; free from the law because he does right without the law; free from guilt of sin, because he has no intentional guilt. Though free from men, says Paul, yet one must make himself not better than others, but the servant of all. Sinners cannot be won to Christ by hypocrisy; only by honest and true Christian living; and that takes a lot of self-denial.

Prayer—Our Father, baptize us with the Holy Spirit and make us willing to live sincere Christians. *Amen.*

SATURDAY.

"Remember the Future."

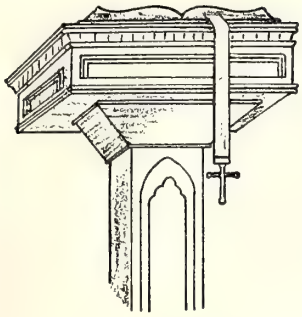
"Remember the Lord thy God."—Deut. 8:11-20.

We recently celebrated Armistice Day. What did it mean to you? What, in your opinion, does the celebration mean to most of the people?

First of all, Armistice Day is a memory. It brings to mind the unforgettable sacrifice of brave and loyal manhood of our country, from which loss and damages of that sacrifice they have not recovered; and it admonishes us to do our part to recover from that damage.

It also admonishes us of the preciousness of peace and invokes a sort of life that abolishes war. This can be done only by personal dedication to do our part in the great struggle

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS REV. T. FRED WRIGHT, WAVERLY, VA.

READY FOR THE FEAST.

"What think ye, that he will not come to the feast?—John 11: 56.

As we approach Christmas and hear the Christmas story, we think too much about the stable where Jesus was born, and not enough about the inn where he was refused entrance. There was no room in the inn. It was filled with good people, comfortably fixed, respectable people who had paid for their lodging. Their conversation was according to their interest. They were unaware of the great event taking place in their midst. They missed a great opportunity. Jesus might have been born in the inn, in a room made vacant by some who cared. Joseph and Mary and Jesus found no place in the comfortable inn. They could sleep with cattle.

The text comes from a period many years later. There was a crowd in Jerusalem for the Passover feast. The discussion turns to Jesus of Nazareth. Will he come to the feast? He has come on other years, but will he come this time? What think ye? Do you suppose that anyone had invited him? Had any scribe, Pharisee, or Sadducee sent him word that they would like for him to be sure to come to the feast?

This year at Christmas time there will be feasts in thousands of homes where Jesus will not even be mentioned. Many friends will be invited, Christmas cards and expensive presents will abound, but Jesus will not be invited. He will not be wanted. Some of these homes will contain members of our churches. But what think ye, will Jesus come to the feast?

The Christmas spirit may be there, but not the spirit of Christ. "Spirits" are often used at Christmas time, but such "spirits" do not invite the spirit of Jesus, and those who drink the "spirits" do not want the Master to attend their feast.

Perhaps it is not sinful to commercialize Christmas. But what a pity to miss the things that would come with the presence of Jesus at the feast! Money and pleasure can never take the place of that divine presence that might have been in the inn on the first Christmas, and that can be in your home and mine at every Christmas feast.

"If a child asks for bread, will we give him a stone?" If he asks for Christmas, will we give him Santa Claus? We are celebrating a Birthday. Let us not forget the honored guest. What a pity that Christ has so little part in our everyday living.

Religion is two-fold. On the one side man is reaching up in search of God. We call that faith. On the other side, God is reaching down to help man. We call that Grace. The true meaning of Christmas is that God at Bethlehem revealed himself and his love to man.

There are three words that stand out in the drama of the Incarnation.

The first is love. Without love Christmas has no meaning. The heart of Christmas is love.

The second word is sacrifice. What did God hope to gain by giving his Son. What did Jesus hope to gain by coming? Nothing. It was an act of sacrifice.

The third word is service. Jesus came to seek and to save, to give sight to the blind, and to lift up the fallen. He came not to be ministered unto, but to minister.

Christmas is a challenge. It challenges us to love, sacrifice, and serve. God came to earth in human flesh and put meaning into these words. We are to follow the example of Christ.

It may seem strange that no one ever asks us at Christmas, "What did you give?" Instead the question is, "What did you get?" We do not say, "Did you give anyone a nice Christmas?" We do say, "Did you have a nice Christ?" Christmas challenges us to deny ourselves and to meet the needs of others.

What think ye, will Christ come to the feast, to the party, to your home, to your heart at Christmas this year? What think ye?

GOOD USE OF BULLETINS.

(Continued from page 4.)

Another program is a consecration service for church school workers. This bulletin contains the list of officers for the church, Sunday school, and all church-related organizations.

At the end of the Conference year the bulletin not only carries a fine message on stewardship, but gives the pastor's report, from which these sentences are taken: "During the year your pastor prepared and preached 102 sermons; made 1,306 pastoral calls; posted 1,289 pieces of mail to church people; distributed 3,391 pieces of religious literature; attended 112 group meetings other than regular Sunday services; drove his car more than 10,000 miles doing pastoral work; received 13 members into the church; performed four marriage ceremonies; and conducted nine funerals. . . . You have shared in the work by making it possible for your pastor to give his time and energy in the service of the church."

Such use of mimeographed bulletins is certainly helpful. The Promotional Secretary will gladly aid churches that do not have such bulletins in getting started to use them. The cost is probably less than you think. They tone up the service of worship, put into permanent form the history of the church as it is being made, show what preparation has been made for the service of worship, and make it possible for the message of the church to bless those who were not in the service (shut-ins and absentees should always be sent a bulletin).

FAMILY ALTAR.

(Continued from preceding page.)

for a world that shall be ruled by righteousness and brotherhood.

Prayer—O Lord, Thou art able to make the most of the world praise Thee, rule Thou our hearts, and make us a part of Thy Kingdom to come. *Amen.*

SUNDAY.

"Ready Prayer."

"Continuing instant in prayer."—I Cor. 12: 12.

Did it ever occur to you that one cannot pray instantly, and do well, without having back of him a well disciplined life of prayer?

Peter sinking in the water with no time for formal petition, could only throw up his hands and cry for help. But Peter had in his soul a prayer-life that continued in an emergency.

To such a one prayer is an involuntary turning of the spirit of the Father. It is attitude. It is a slant of soul. It is a life lived daily Godward. Thus we pray when we go about our work as well as when we are on our knees. Without this continued living sort of prayer life the soul starves and goes dry. Such a one has but a dry well to draw from in an emergency.

Prayer—O Lord, all our expectations are in Thee. Whatever we do, we would keep the windows of our soul open toward Thee always. *Amen.*

Marriages

AYSCUE-WHEELER.

Friends will learn with surprised interest of the wedding of Miss Elizabeth May Wheeler and Mr. Marvin Ayscue, which has been announced only recently.

The wedding was solemnized June 5, 1937, at the parsonage of Rev. W. L. Burks, Methodist minister, at Boydton, Va. The bride is the daughter of Mrs. Nannie Gordon of Henderson, N. C., while the groom is the son of Mr. and Mrs. L. W. Ayscue of Epsom. After a delayed wedding trip the couple will make their home with the groom's parents.

In Memoriam

COOPER.

Linwood Cooper was born near Franklin, in Southampton County, Va., August 27, 1903, and died September 16, 1939. He joined the Sunday school and Franklin Christian Church when a boy and remained a faithful member until his death.

Brother Cooper lived in Franklin practically all his life, and was a very industrious man, a good plumber, devoted to his loved ones, kind-hearted and generous, and an excellent neighbor. He leaves to mourn his departure a mother, wife and daughter and two sisters besides a host of friends, who are deprived of his fellowship.

Therefore, be it resolved:

That we extend our sympathy to his loved ones.

That a copy of these resolutions be recorded on the minutes, a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

Mrs. J. A. WILLIAMS,
E. L. BEALE,
E. P. JONES,
Committee.

BRINKLEY.

On August 1, 1939, the death angel bore away from our midst one of our beloved friends, and neighbor, Mrs. Ida Brinkley. She was a loyal member of Cypress Chapel Christian Church and Ladies' Aid Society, a consecrated Sunday school and church worker. She was one who was ever ready to lend a helping hand to the needy in the community. She was a true friend who always went about her task with a smile, a devoted wife and mother. We commend her example of faith and love for Christ's works to all who knew and loved her.

Therefore, be it resolved:

1. That we deeply mourn the loss of this dear friend and member of the Ladies' Aid Society, but being assured that our loss is heaven's gain we bow in humble submission to the will of Him who doeth all things well.

2. That we extend anew our deepest sympathy and love to her family, and commend them to Christ who alone can bind up broken hearts.

3. That a copy of these resolutions be sent to the family, a copy spread on the minutes of this society, and a copy sent to "The Christian Sun" for publication.

Respectfully submitted,
Mrs. CLARENCE BUNCH,
Mrs. G. C. MANN,
Mrs. FRANK HARRELL,
Mrs. F. E. PARKER,
Committee.

BYRD.

On November 30, 1939, Mr. O. T. Byrd of Suffolk, Va., was hit by an automobile. He died of his injuries on Sunday, December 3, 1939. He is survived by his widow; two daughters, Mrs. J. W. Brinkley of Suffolk and Mrs. J. H. Duke of Nansemond County; one son, Delaney C.; two grandchildren; his mother, Mrs. A. T. Byrd of Suffolk; three sisters, Mrs. O. L. Holland of Suffolk and Mrs. James Bonds and Mrs. Frank Spady of Portsmouth; two brothers, N. H. Byrd of Chuckatuck and J. A. Byrd of Suffolk.

Funeral services were conducted by the writer Tuesday afternoon at 3:00 o'clock. May the God of all mercies bless and keep those left behind.

JOHN G. TRUITT.

CORBITT.

Damascus Christian Church, Sunbury, N. C., during its more than one hundred years of history has rarely lost a more valued and esteemed member than Deacon J. Richard Corbitt who died after a long illness on August 25, 1939.

His place in the affectionate regard and esteem of the church and community was manifested by the multitude of friends who came long distances through an incessant downpour of rain to assemble at the church to do him honor on the day of the funeral. He leaves to mourn their loss his widow, Pearl; three sons, Fletcher, Russell and Otis; two brothers, J. Benjamin Corbitt of Hertford, N. C. and John E. Corbitt of Sunbury; a sister, Mrs. D. S. Rountree of Drum Hill; two half-brothers, Otho L. Corbitt of Miami, Fla. and H. E. Corbitt of Newport News, Va.; two half-sisters, Mrs. Irvine Howell of Hilton Village, Va. and Miss Gladys Corbitt of Richmond, Va.; besides a large group of nephews, nieces, and other relatives.

The memorial service at the church was in charge of his pastor, the Rev. C. Rexford Raymond, assisted by his former pastor, the Rev. J. M. Roberts of Windsor, Va., and his warm personal friend, the Rev. O. D. Poythress of South Norfolk, Va.

"The remembrance of the just
Shall flourish when he sleeps in dust."

C. REXFORD RAYMOND,
Pastor.

HENTON.

Mrs. Mary Elizabeth Byrd Henton, 81, widow of Robert A. Henton and a beloved resident of Harrisonburg, Va., died on October 16, 1939. She had been in ill health for nearly a year.

In early life Mrs. Henton became a member of Antioch Christian Church and remained a faithful member until death. The

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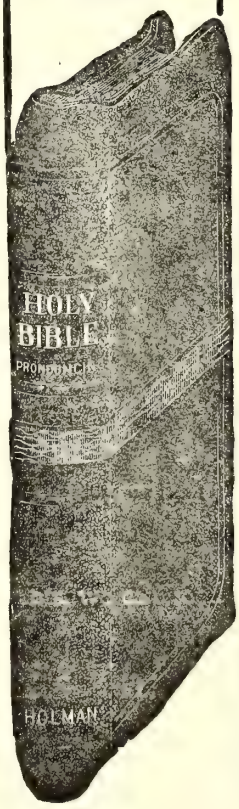

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UNTO the angel of the church of [a] Ĕph'ĕ-sŭs write; These things saith [b] he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.
a Acts 19. 1.
b ch. 1. 16.
c Ps. 1. 6.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom of God as represented by the Congregational and Christian Churches in the Southeast.

F. C. LESTER, *Editor and Manager* Elon College, N. C.

E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

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One obituary notice and one set of resolutions, each of 150 words or less, will be printed free. Extra words and additional notices must be paid for at 2c per word before publication.

Entered as second-class mail matter at the Post Office at Richmond, Va., July 25, 1922, under the Act of March 3, 1879.

funeral service was conducted at the church by Rev. M. W. Mann.

She was a daughter of William Perry Byrd and Catherine Burkholder Byrd. She is survived by one sister, Miss Maggie Byrd, and a brother, Joseph Byrd, both of Harrisonburg, Va.

Mrs. Henton was of retiring and unassuming disposition and will be missed by her many friends, especially the members of Antioch Christian Church, for she was always eager to help her church in any way possible.

JONES.

Mrs. Sarah Jane Williamson Jones, 78, a member of Nansemond (Va.) County's oldest families, died December 1, 1939. She is survived by her daughter, with whom she made her home, Mrs. Jack R. Shryer, Suffolk, Va.; four grandchildren, Sarah, Robert, James, and Jane Jones, of Denver, Colo.; and a half-brother, Paul Hosier, of Mississippi.

Mrs. Jones was for many years a faithful member of the Suffolk Christian Church. Her funeral was conducted by her pastor, assisted by the Rev. H. N. Tucker, rector of St. Paul's Episcopal Church, Suffolk.

JOHN G. TRUITT,
Pastor.

BRADSHAW.

It is with deep sorrow that we, the members of the Woman's Missionary Society of Mt. Carmel (Va.) Christian Church, record the passing of our much loved member, Rev. Elisha Bradshaw, on November 12, 1939.

Mr. Bradshaw was an honorary member of our society, and was loyal to it as long as the Lord permitted, always willing to help in anything pertaining to the church and missions.

Therefore, be it resolved:

1. That we are grateful for what his life has meant to us, for the peaceful, kind, and happy life that seemed to be his.

2. That we realize that God doeth all things well, and while we mourn the loss of one who has meant much to his church, home, and community, we bow in humble submission to His divine will.

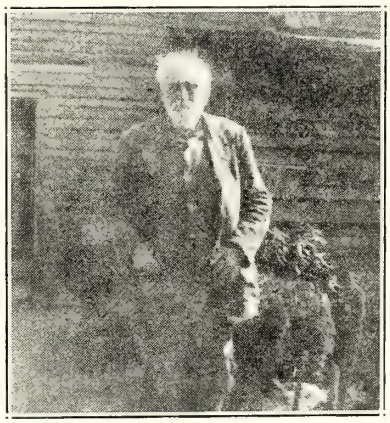
3. That we extend to his wife and family our deepest sympathy, realizing that they have lost a good, kind, and loving husband and father.

4. That a copy of these resolutions be sent to the family, one sent to "The Christian Sun" for publication, and a copy be entered on the records of our society.

Mrs. E. W. BEALE
Mrs. LILLIAN UZZELL,
Committee.

EDWARDS.

Brother George Washington Edwards, Fancy Gap, Va., was found dead in bed on



GEORGE WASHINGTON EDWARDS.

November 24, 1939, at the age of 81. His body was laid to rest the next day, beside that of his daughter "Victoria of the Hills," after services had been conducted at the Elk Spur Church by Rev. C. D. Crouch of the Moravian Church.

"Wash," as he was called in the local community, was a deacon of the Elk Spur Church and loved his church and pastor very much. His widow, Jane, two daughters, and five sons survive him. He worked hard the day before he died and seemed to have passed away quietly in his sleep. He will be missed by his community, church, relatives and friends. May the love of Jesus comfort the bereaved.

B. J. EARP, Pastor.

VINCENT.

John Edward Vincent, 83, one of Suffolk's prominent citizens, a loyal and devoted member of the Suffolk Christian Church, died December 1, 1939. He is survived by two daughters, Mrs. E. E. Rawlings, Capron, Va., and Miss Elizabeth Vincent, Suffolk; three sons, John A., Suffolk; William S., Baltimore; and Harvey L., Washington; two grandchildren, William V. Rawlings and Mrs. Darden W. Jones of Franklin; five sisters, Mrs. E. P. Lankford, Mrs. T. E. Williams, and Mrs. E. P. Downing, Salisbury, Md.; and Mrs. M. V. Bounds and Mrs. John R. Wyche, Weldon, N. C.

Brother Vincent was known, honored, and loved as one of the noble men of his community, both in Suffolk and in the Holy Neck Community where he lived many years. Funeral services were conducted by his pastor, the writer, and Rev. A. L. Franklin of the Methodist Church.

JOHN G. TRUITT,
Pastor.

LOTZIA.

On Monday, November 27, 1939, Mrs. Eudora C. Jones Lotzia, 90 years of age, was called to her heavenly reward. Mrs. Lotzia was born in the city of Suffolk, Va., and lived here more than seventy years. She was at the time of her death the oldest member of the Suffolk Christian Church. Praises of her life, and her labors in her church are many by the older members of the congregation, who so well remember the active and leading part she took in the work of the church. She died at the home of her daughter, Mrs. M. L. Leet, Norfolk, Va.

Her funeral was conducted in Suffolk on November 29, 1939, by her former pastor, Rev. H. S. Hardcastle, and the writer.

JOHN G. TRUITT,
Pastor.

BARKER.

Brother J. Manley Barker died on November 1, 1939. He was a faithful member of the Bible Class of the First Christian Church, High Point, N. C., as long as his health would permit him to attend. We miss his presence, but we know that those who doeth all things well are with God. We miss him greatly, but we hope to meet him in that beautiful home on high some day. Although our class is sad because of his passing, he left a lot of love and sunshine to brighten up our way as we think of him. We are thankful to have had such a member in our class.

W. R. BRAY, Supt.,
High Point Sunday School.

THANKSGIVING SUNRISE SERVICE.

The young people's missionary society of Cypress Chapel Christian Church, near Suffolk, Va., held a sunrise service on Thanksgiving morning. Thirty-five of the forty members were present to give thanks to God as the sun rose on that day. Their pastor, Rev. R. E. Brittle, gave an appropriate talk, they sang Thanksgiving songs, and they gave thanks to God in prayer. Each young person was asked to bring fruit as a gift for others. As a result eight baskets were packed and sent to sick and shut-in people in the community. Mrs. W. L. Harrell is the superintendent of this young people's society.

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Representing the Congregational-Christian Churches of the Southeast

RICHMOND, VA., THURSDAY, DECEMBER 21, 1939.

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"There is born unto you this day . . . a Saviour, who is Christ the Lord."

By Margaret Tarrant — Courtesy Hale, Cushman & Flint

O come, all ye faithful, joyful and
triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the
King of Angels;
O come let us adore Him,
Christ, the Lord.

Christmas, 1939

Vol. XCI. No. 51.

"Mother and Child"—A Chinese Interpretation.

His Name

WONDERFUL

Wonderful! Wonderful!
Ring out the Name, O Christmas chimes!
Wonderful! Wonderful!
Echo the word to farthest climes!
May the splendor of this great Name
Shine and glow with a mighty flame,
Filling thy life with its glorious rays,
Filling thy spirit with Christmas praise.

COUNSELLOR

Mist and cloud and darkness veil the wintry hour,
But the sun dispels them with his rising power.
Mist and cloud and darkness often dim thy day,
But a Christmas glory shines upon thy way.
May the Lord of Christmas, Counsellor and Friend,
Light thy desert pathway even to the end.

THE MIGHTY GOD

The Christmas bells proclaim
His glorious Name,
"The mighty God!"
God manifest indeed,
And yet the woman's Seed,
To whom we sing
All glory, praise, and laud!
Divinest Lord and King.

THE EVERLASTING FATHER

O Name of gentlest grace,
O Name of strength and might,
Meeting the heart-need of our orphaned race
With tenderest delight!
Our Everlasting Father! This is He
Who came in deep humility
A little Child to be!

THE PRINCE OF PEACE

O Name of beauty and of calm!
O Name of rest and balm,
Of exquisite delight,
And yet of sovereignty and might!
Let it make music in thy heart today,
And bid thee go rejoicing on thy way;
For Jesus is thy Peace, thy Prince of Peace,
Whose reign within thy heart shall evermore increase.

—*Frances R. Havergal.*

THE CHRISTMAS MESSAGE FOR TODAY.

Christmas is a challenge to our thinking. Business and pleasure may claim our attention through most of the year, but when Christmas comes there are new (yet old) questions that come to our minds.

Religionists have thought on these things for centuries and have not come to a unanimous conclusion about many of them. All of us must give some thought to things that are above and beyond us. The wise thing for each of us is to accept the values that come to us from antiquity, whether we can answer all the queries raised or not. Use all the intellect you have, then follow the gleam by faith.

The world into which Jesus came was much like our own. Economically, some people had too much, and many had not enough. Politically, Rome ruled much of the world and held multitudes in subjection. Religiously, people kept to forms and ceremonies, but thought little of human values. Law stood far above love in the minds of men and of nations. God was far away and entered but little into the affairs of men.

God Becomes Man.

In the Gospel of St. John we are told that the Word (meaning Jesus) became flesh. This philosophy found in the first chapter of the Fourth Gospel falls strangely upon the ears of those who have never heard of Christmas or the Christian Church, but it has in it the wisdom of God and the music of angels for those who know and believe the Christmas story and the life of Him who was born of Mary in Bethlehem the night the shepherds came to see the new-born Redeemer. Unless God comes into human flesh and shares in human problems, God has little place in the thought and conduct of men. If God is far removed and cares not what happens to us, then we know Him not and love Him not.

But Christmas tells us that God has come to earth in human flesh. He walked among men, and was known of them. He was the light that shineth unto the perfect day. He was the friend who brought joy to those who sought Him. He was the life that all men should live. Whatever Jesus was in the days of his flesh, He is now. And He is more than that to all who love Him.

A Saviour Is Born.

When Dr. Luke gathered the facts and wrote down the things that were surely believed among the followers of Jesus, he told the marvelous story of shepherds watching their flocks by night, of angels speaking and singing, and of a visit to Bethlehem where they found the Babe in a manger, just as the angel had said. For nearly two thousand years people have told, read, and re-told that beautiful story. About a manger crib multitudes have gathered annually to sing praises to the Father (God) and the Son (Jesus), and have gone back to their places of business with rejoicing hearts.

They have found a Saviour, who is Christ the Lord. It is salvation that brings real joy to the human heart. It is salvation that we need, and that our world needs. We need to be lifted out of our narrow, warped, sinful selves into the bigger beings that God intended us to be. Nations need to renounce war and selfishness not merely by signing a paper, but by all the processes of government. Those who are responsible for the leadership of the Church need to be saved from narrow views and personal ambitions. We all need to find a Redeemer who lifts us up into the presence of the God who lives in human flesh.

Christmas tells us in music and story of the redeeming love of the eternal God whose Son came to earth and made for us Christmas.

Wise Men Worship.

The second chapter of the Gospel according to St. Matthew tells of wise men of the East journeying far to find the Babe of Bethlehem to whom they presented offerings costly and sweet as part of their worship. Wise men worshipped Christ at his birth, and wise men still worship Him.

When we have done our best with our philosophy we cannot explain all about flowers, man, or God. When we have done our best with our lives, we bring them into the presence of God in Christ and leave them there. With songs of praise, with service sacrificial, and with offerings costly, we worship our Redeemer and Lord.

Into a world of conflict, of doubt, of despair, and of death, comes the quiet Christmas message. Silently the dawn breaks, beauty lights the eastern sky, music sings in the hearts of men, and those who are wise leave their selfishness and find renewal in the presence of the Christ Child who was both man and God.

The Christmas message is exactly what the world needs today. Man is too little, ignorant and selfish, to live without God. We need the Incarnation. We need to be redeemed, to be purified, to be saved by the power of God's grace. And we need to know that wisdom leads us to the place of worship. All of this is the message of Christmas, and the need of our world. This is the way for the fulfillment of the hope of the human heart and the message of the angel who spoke for God: "Peace on earth, good will to men."

THANK YOU, ONE AND ALL.

This good year will soon close. With these lines your editor completes his job until the New Year begins. There will be no paper issued next week. The workers all take holiday and join with you in celebrating the Birthday we all love.

The past year has not been perfect. But there is much for which we are devoutly grateful. Thanks to all who have had a part in making this paper, and our Church. God bless you every one. May your Christmas be happy and your New Year bright.

Christmas, a Holy Day.

By I. W. JOHNSON, D. D

Christmas is a great holiday. It should be a great religious festival. Childhood welcomes the day; middle life should honor its significance and respect its history. It commemorates the birth of a Child. On that day the Lord Jesus Christ should be crowned King of kings and Lord of all the earth. Christmas Carols and great Anthems of Praise are a sacrilege when offered in the name of an ordinary child of human parents. The Child Jesus is either an idol or the Lord. In the lowly manger He was as Divine as when He hung upon the cross. Lifted from the bed of straw He was the Son of God as truly as when He arose from the dead. He did not *become* the Son of God by a process of growth, education and development, He *was*—and He *is*—the Son of God by birth.

Christmas should not humanize Jesus; it should magnify His Divinity. Jesus was more than the Son of a Jewess; He was the Son of Man. He was more than a Son of God; He was the Son of God, the only Begotten of the Father. God was watching that stable while that mother was in travail, comforted and encouraged by Joseph, her devoted husband. The angelic choir was waiting for that first cry of this Holy Child. Suddenly the Judean hills echoed a new song. Such a song had not been heard on earth by human ears. Sweet harmony, beautiful words significant message! The world was tired of war-cry, glittering swords, sharpened spears and flying javelins. It is weary of war today. Then humanity wanted peace. Today people desire rest from conflict. In the stillness of that historic night the message came: "Fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And then this heavenly "Call to Worship" was followed by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Is that story the poetic creation of ignorant minds under the spell of mystic, religious enthusiasm? Bethlehem was a city, located in a part of Palestine well known, even in this far distant day. The land was real, the city was real, the shepherds were real, the Child was real, the words were real. We have everything, in that event, except a picture of the angels and a record of the tune to which these words were sung. Nothing could be more convincing that this story is based upon fact, and not upon fancy. The record is satisfying to clear minds and believing hearts. Jesus was born. The angels did sing. The shepherds and the wise men saw Him. They worshipped Him. Parents and children, old age and youth, should unite in songs of praise and exchange of gifts, if they believe in Him, and should open their hearts to let Him reign as Lord and Master of all life.

Do not rob children of the joy of Santa Claus, when such a spirit opens their hearts to appreciate the gift of God, when Jesus came as a little Child. Santa Claus, when properly understood, is the personification of good cheer, liberal giving and happy living. Jesus can make children happy. He wants them to sing and play. He wants them to love Him, more than they love Santa Claus and the gifts they receive at Christmas. Put more of Christ in our Christmas cheer and festivity. Keep out the bad and bring in the good. It is not a time for revelry, but rejoicing and praise. It is a Holy Day.

ALL MY HEART THIS NIGHT REJOICES.

All my heart this night rejoices,
As I hear, far and near,
Sweetest angel voices;
"Christ is born," their choirs are singing,
Till the air everywhere
Now with joy is ringing.

Hark! a voice from yonder manger,
Soft and sweet, doth entreat,
"Flee from woe and danger;
Brethren, come; from all doth grieve you
You are freed; all you need
I will surely give you."

Come, then, let us hasten yonder;
Here let us all, great and small
Kneel in awe and wonder.
Love Him who with love is yearning;
Hail the Star, that from far
Bright with hope is burning.

Thee, dear Lord, with heed I'll cherish,
Live to Thee, and with Thee
Dying, shall not perish;
But shall dwell with Thee forever,
Far on high, in the joy
That can alter never.

—Paul Gerhardt, 1656.

A YOUNG MINISTER LOOKS AT CHRISTMAS.

By DUANE VORE.

Christmas has become a time of giving and receiving gifts. We have permitted ourselves to make it a time of commercialized merry-making, buying and selling. Haven't we forgotten the admonition to place "first things first?"

Christmas should be a time of thought, thought not of what we have done for others but thought of what others have done for us. It should be a time in which a clear vision shows us the importance of brotherhood, peace and love. It should be a time when all men strive to make more useful the teachings and laws of the Master, rather than a time when men seek to place others in subjection to their power. Christmas should be a time when men think not of duty, but of opportunities to do good, to bring joy, to act kindly. Christmas should be a time of giving—not just the giving of material gifts, but the giving of self to make a better world, as God himself gave His Son on a Christmas long ago. This is what Christmas should be for Christian men; a time in which they know the Master more closely than ever before and allow their lives to be ruled completely by Him.

Perhaps some would say, "But how are we to make Christmas mean this?" We have seen one example of absolute consecration and dedication of a life, that of the Master Himself. Ours can never be as complete as His, but at this Christmas season let us make one gift, that of our lives to His guidance and care. Let us dedicate and consecrate our lives to His service. We will be placing "first things first." We will then be making Christmas truly a time of birth, the coming of Christ in our own lives.

Children's Page

Dear Friends:

Last year at this time I was having great fun with my Primary boys and girls in Chicago. Their church was very large and as beautiful as it was big. My boys and girls were children of Chicago's wealthier parents. But they were not spoiled and they were having as much fun as I. We were getting ready for Christmas!

In another part of the city was a Neighborhood House where poor boys and girls went to Sunday school and church. Most of my boys and girls had visited that House. They had seen the little boys and girls who came there to learn about Jesus. So when we asked our boys and girls what they wanted to do for Christmas they said that they wanted to help the boys and girls at the Neighborhood House to have a happy Christmas. We teachers visited the teachers in the House and talked with them about what our boys and girls wished to do. They gave us the names and ages of all the boys and girls in the childrens department. We told them that we would see that each boy and girl would get a gift that Christmas.

Three weeks before Christmas our boys and girls had brought toys, books, dolls, skates, and almost every kind of a gift that you could think of, which they had been given on other Christmas days. On each package we put a slip of paper telling what was in the package and the age of the boy or girl who would like a gift like that.

About this time last year we all met at the church one afternoon after school. Some of the boys wrote names on the cards. Other boys punched holes in the cards to put the string through so that it could be tied with ribbon to each gift. Girls were busy sticking Christmas greetings on one end of the cards. We finished the cards that afternoon. Then two other afternoons we came back and wrapped the gifts in white tissue paper and tied them up with bright colored ribbon. Some of the boys and girls could wrap up the gifts so nicely. I could not do as well as they. When our gifts were all ready to take to the Neighborhood House they looked lovely. But we were sorry that the work was all finished because it had given us so much joy to work together on those gifts which were to help others to find happiness at Christmas.

Now may I wish for each boy and girl who reads this page a very happy Christmas? I shall write you again on the first week in the New Year—So until then, as Tiny Tim said, "God bless you every one."

DOROTHY TODD.

REUBEN BAR-BARUCH.

On the first day of the Feast of Lights, Reuben awoke just as the sun was peeping over the hills. He had told Mother of his plan to visit the big road that led to the city, and she had said that she would fix a lunch for him. Of course, Samuel was going with him, but before they could go they must watch their father light the first candle for Judas Maccabeus. He would light one each day until eight candles were burning.

As they sat down for breakfast, Baruch, Reuben's father, lit the candle. Then he read from the Bible. He read in the book of the Maccabees how the great Judas had led his people in battle and won back their Temple that had been taken from them. Then he asked the children if they had questions they wanted answered. He always let each of the children ask one question.

"Why don't we have the Temple now?" asked Reuben.

"Because it was not God's plan," their father answered. "Our people thought that Judas was the Messiah who would give to us our Kingdom, but he was not and that which he won for us was taken again."

Leah wanted to know why her father had to light so many candles. She asked her question before Samuel had a chance. Father always let Samuel as k his question before Leah. But, Father answered Leah's question by reading these words from the fourth chapter of the book he had read from: "And Judas ordained that the days of the dedication of the altar should be the space of eight days."

Samuel wanted to know if they would ever have another Temple.

"We may some day," replied Baruch. "That is, when the great and true King comes to us."

After breakfast Reuben and Samuel started their long walk to the hill beside the big road. As they walked they thought about the day when the true King would come to his people.

AWAY IN A MANGER.

Away in a manger, no crib for His bed,
The little Lord Jesus lay down His sweet head,
The stars in the bright sky looked down where He lay—
The little Lord Jesus asleep on the hay.
Be with me, Lord Jesus; I ask Thee to say
Close by me forever, and love me I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.

—(Martin Luther.)

QUIZZ CORNER.

Fill the blanks with the names of people:

1. The mother of Jesus was named .....
2. .....was his father.
3. The angel ..... told Jesus' mother about his birth.
4. King ..... tried to kill the baby Jesus.
5. .....was also born about the time of Jesus' birth.
6. An old man by the name of ..... took Jesus in his arms when his parents carried him to the temple.
7. A prophetess by the name ..... was also in the temple.
8. The ruler ..... made all the people to be taxed.
9. Bethlehem was called the city of .....
10. Mary visited ....., her cousin.

Answers to last week's questions:

1. Dove (John 1:32). 2. Eagle (Psalm 103:5). 3. Hen (Matt. 23:37). 4. Ostrich (Job 39:13-18). 5. Sparraw (Psalm 102:7). 6. Quail (Exodus 16:13). 7. Ravens (I Kings 17:4). 8. Stork (Psalm 104:17). 9. Swallow (Psalm 84:3). 10. Cock (Luke 22:60).

THE MOST BEAUTIFUL CHRISTMAS STORY.

This writer trusts that at this Christmas season all CHRISTIAN SUN readers will enjoy the pleasure and privilege of reading the most beautiful Christmas story ever written. I refer, of course, to the story given us in Luke, the Third Gospel, second chapter, eight to twentieth verses included. Almost every tongue and nation now has its Christmas carols, but no carol ever written equals this one by Luke, the faithful physician. The fact is, as readers generally know, this story of the Advent and Nativity by Luke has been the inspiration of most of the Christmas carols that the world now has, and that we get from various sources. We do not quote what Luke says, trusting and believing that sometime during the Christmas period CHRISTIAN SUN readers of their own accord will turn to this wonderful message about the first Christmas, telling as it does of the beginning of Christmas and the birth of the Child, who has given us Christmas and all the good things and great joy that the Christmas Season brings to us.

And then to give us further joy and satisfaction we should turn to the wonderful words of the Prophet Isaiah written several hundred years before the first Christmas Day and the birth of the Christ Child. I refer to that passage in Isaiah found in the second chapter beginning with the third verse: "For out of Zion shall go forth the law and the word of Jehovah from Jerusalem. He will judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." At this time when the world is up-set with war and the rumors of war and many nations are engaged in bitter conflicts that result in death and untold destruction of property, it is well for us to comfort ourselves with the words of the prophet as we remember Christmas and the beginning of Christmas.

The good Book tells us that "A little child shall lead them." Well, a little child is leading us, for none but children can put on such a holiday and festive occasion and happy period as that of Christmas. It is the children's season, for it was a Child, the birth of a Child, that instituted Christmas, and its influence has broadened as the years pass. More and more people celebrate Christmas year after year and this is because it is the celebration of the birth of a Child, a Child whose life, very humble indeed in its origin, here on earth, has had and is having, as we have pointed out before, more influence on the lives of men and women than all the armies and all the navies of all the nations on earth combined. Christmas is the period of the merry prattle of childhood and the effort on the part of adults to make children happy. Those homes will have the happiest Christmas in which there are children and in which homes an effort is made unselfishly to make the children happy. The brilliant lights of the Christmas tree in millions of homes will delight the gaze of children and the gifts on the Christmas tree for the children will carry joy and happiness to millions of happy children. All of this we shall bear in mind has grown out of the story told by Luke and others of the brilliant star that the shepherds on Judean hills saw on the first Christmas Eve, and the story so beautifully told of the Wise Men coming from the far East to inquire into the mystery of the star and to make their offerings in answer to this mystery of gold, frankincense and myrrh. Our hearts will be warmed and rejoiced afresh by reading again the story that has grown in interest, in pageantry and in power through the centuries.

A Merry, Merry Christmas to all who may chance to see these lines.

J. O. A.

Christians at Christmas

By LEONARD M. OUTERBRIDGE.

"For there is born to you this day in the city of David a Saviour, who is Christ the Lord."

Journeying swiftly, silently, through the long hours of darkness, the Three Magi of the East traveled twelve nights under the quiet stars.

"And they came into the house and saw the young child with Mary his mother and they fell down and worshipped him; and opening their treasures they offered unto him gifts."

What shall we give this Christmas? Christians turn the world upside down to give gifts to one another. The joy and gladness of it all is like the warm sunshine upon a glorious garden. Yet, too much of our giving is really very selfish. We give generously to those who we expect will give to us, and often give sparingly or not at all to those unlikely to think of us. Thus we make a travesty of Christmas.

But Jesus said, "When the Son of Man shall come in his glory, and all the angels with him . . . before him shall be gathered all the nations. . . . Then shall the King say unto them on his right hand, 'Come, ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me' . . ."

On birthdays it is customary to give to the loved one whose birthday it is, a gift. Christmas is the birthday of our Lord. We can only give to him as we give to others. Gifts to missions are gifts of love in the name of Christ the Lord, giving healing to the suffering, comfort to the sorrowing, courage to the heavily laden, and peace to the anxious. Loving even the unlovely for the sake of what they might become if only God's love could be shed upon their lives is ever the ministry of Christ's Church. Christmas will be even more joyous if we give gifts that are creative of joy to others, who, through our gifts, may discover the Christ Child as their Lord.

CHRISTMAS CUSTOMS AND TRADITIONS.

[Adapted from "Christmas—An Anthology of Literature and Art."]

ICELAND.

Since there are not many trees in Iceland, the people there make their own Christmas trees by tying the branches of a cedar-like shrub onto a skeleton tree made of poles. Prune cake and bread fried in mutton tallow are special delicacies for Christmas.

CZECHOSLOVAKIA.

In countries like Czechoslovakia and Poland, what have been Christmas customs may this year be only traditions that can no longer be followed. One custom of this country was for a girl to place a twig of cherry blossom in water on December 4. If it blossomed by Christmas Eve, she would be married during the next year! Between Advent and Christmas Eve, the women and girls make feather beds. On Christmas Day there is a ceremony or song or saying for almost every hour. On Christmas Eve one of the customs is to set tiny candles in nut-shells floating in a pan of water. The person whose candle stands up and burns the longest is going to have the happiest and longest life. The day after Christmas is the day for carol singing, from house to house. On January 6, the "Three Kings" sing carols in the streets, stop at their friends' homes and bless them, and leave their initials on the door.

POLAND.

The celebrations in Poland center almost entirely around Christ's birth. From every home you will hear ancient carols—dating back to the fifteenth century—being sung on Christmas Eve. These were originally sung by priests and their choir boys among the villages, and have been memorized by the people.

FRANCE.

In some sections of France, on December 4, grains of wheat are placed on water in plates. These are put in a sunny place. If the grain sprouts and grows well, there will be a plenteous harvest, it is believed. They also believe that the twelve days before Christmas foretell the weather for the twelve months to come.

The whole family will take part in bringing in the yule-log, which is usually taken from a fruit-bearing tree, often an olive. If you are able to get a log which will last from Christmas Eve to New Year's Day evening, that is best. This log is reverenced, cut down, brought to the house, placed in the fireplace with care.

Most French homes will have a "creche," a word which is becoming familiar in this country now. That is, they will have a miniture manger, with all the figures associated with it. On Christmas Eve candles are lighted around it.

SPAIN.

Spaniards never go to bed before twelve o'clock on Christmas Eve. Every person is supposed to do at least one good deed on that day. After the "Cock-Crow Mass," when the Babe's birth is celebrated, the people go out into the streets and make merry the rest of the night. It is believed that the Virgin will bless every home in which she finds a picture of her Son on Christmas Eve. On January 6, the children place their shoes filled with straw, for the horses, on their balconies, expecting that the "Wise Men" will fill them, in turn, with sweets.

ENGLAND.

In England we find customs much the same as ours—Christmas trees, Christmas cards, gifts, and a family dinner on Christmas Day. Also there is carol singing on Christmas Eve. They, like the French, have the tradition of a yule-log, lit on Christmas Eve and kept burning, if possible, until New Year's Day. In England, as in many other countries, the festivities connected with Christmas last until "Twelfth Night" in commemoration of the visit of the Wise Men and the giving of the Gospel to the Gentiles.

WHAT MAKES CHRISTMAS.

It was not the angels' singing
Gave the Christmas thought,
Not the precious gold incense
By the Wise Men brought;

Not the shining Star that led them
On their unknown way;
'Twas the Christ within the manger
Made the Christmas Day.

So 'tis not the tree and presents
Make OUR Christmas Day,
'Tis not what we get that counts,
But—what we give away.

'Tis the joy of loving service
Makes the glad hours bright,
Thinking first of others' pleasure,
Self put out of sight.

We need never mourn that Christmas
Comes but once a year,
Since the blessedness of giving
Brings the Christmas cheer.

If we keep the Christmas spirit
In our hearts alway,
Through the whole year we can make it
Christmas every day.

—Annie Johnson Flint.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The children are all looking forward to Christmas. Of course, they are looking forward with expectation of being remembered by "Old Santa." It takes a lot of time and work to check and double check to see that each child is remembered and no one disappointed. When a package is sent in with a child's name on it, we do not open it, but give it to the child whose name appears on the package. We then try to see to it that all the children get as near an equal number of presents as possible.

We do our best to see to it that all are made happy, so they can enjoy the Christmas season. They are also looking forward to a Christmas dinner with chicken and cranberry sauce. The good women have always made it possible for the children to have a good dinner on Christmas day, and the ladies who have charge of the dinner see how nice and inviting they can make it.

Our good friends always send in candy, oranges and apples to help us in making the children happy. You may not realize it, but the greatest joy you will have this Christmas will not be in what you receive, but what you give to make others happy. A little toy will make a little boy happy. It need not be a costly toy.

Just to be remembered at Christmas brings happiness. It is a time when every girl and boy should remember father and mother (if living) with some little gift, so they will feel that they are not forgotten. It may not be a costly gift. The joy comes to them from being remembered.

But let us all remember, in all our joy and happiness during the Christmas season, that the birth of Jesus made it possible. When the Wise Men found the Christ Child they fell down and worshipped Him. Let us not forget to worship Him.

CHAS. D. JOHNSTON,
Superintendent.

NOTE.—As the last form of this Christmas issue goes to press, we learn from its good superintendent that the Orphanage has raised $18,113.12 to date. This means that it is still short of its goal of $20,000.00 by an amount $1,886.88. In order to reach that goal, this amount must be in the superintendent's hands before January 1, 1940. Surely our people will not "let the Orphanage down" at this Christmas season.

THE PRINTER.

How Far to Bethlehem?

"How far is it to Bethlehem town?"
Just over erusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying.
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.

And so we find the Shepherd's field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

—Madeleine S. Miller.

☆ ☆

Brightest and Best of the Sons.

Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Savior of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

—Reginald Heber, 1811.

☆ ☆

A Christmas Prayer.

My son rejoices in his gifts.
I would not check his childish mirth;
But give him, Lord, the grace to feel
Sweet reverence for his Savior's birth

I have a duty, Lord, to him
To make of this a sacred day.
My son may learn to keep it so,
But I must show him first the way.

As he grows tall, my little son,
I pray that he may always care
To lay aside his worldly gifts,
And greet Christ's birthday with a prayer.

—Alice Cowles Morris.

St. Nichola

By the Late S.

Many of life's finest souls are hidden from our eyes or lost in recesses of the past. Some individuals sheltered themselves behind benevolent deeds. Others existed so remotely or obscurely that we k them only by the continuous beneficence flowing from their car Saints who taught the great to mingle with the lowly, the wise with simple, the rich with the poor, seldom reeeived the homage the fel men offered to poets, statesmen, kings. Their reign is an invisible do ion; they distribute God's gifts throughout the earth. To them we ow defeat of tyranny and cruelty, the freshness and fragrance of peace and will. Their hearts leapt like flames to greet the Christ. They sharec riches of His grace with the needy and the desolate.

Such a saint was Nicholas, bishop of Myra, whose day of celebr dates from December 6, 326 A. D. His various names indicate the spac ness of his influence. In Latin, Sanctus Nicholaus; in Italian, San Nic or Nicola di Bari; in Germany, Der Heilige Nicolaus, or Niklas; in D St. Nicholaas or Niclaes; in English, plain St. Nicholas; and her America we have come to call him good old Santa Claus. He is the pa saint of children, especially schoolboys, of portionless maidens, of sai travelers and merchants. He is also the protector against thieves and l by robbery or violence, the chief national hero of Russia, the patron of of Venice, of Freiburt and of numerous other towns and cities, particu those located on the coast, seaports and places engaged in commerce knighthood had its St. George and chivalry its St. James, serfhood ha St. Nicholas. He is emphatically the leader of democracy, the joyous of the people, the bourgeois "holy one" invoked by the peaceable citizen the laborer who toils for his daily bread, by the merchant trading f shore to shore, by the mariner venturing on stormy sea. The captive, prisoner, and the slave in many lands beyond our own, unite with orphan and the widow in his praise.

Effigies of St. Nicholas, that benign ecclesiastic, with his embroid robes glittering with gold and jewels, his mitre, crozier and three atten youths, meet one at every turn in some of the countries mentioned. saint in the calendar has so many churches, chapels and altars dedicate him. He is honored as the representative of humanism rather than natio ism and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verification of his career. His is as famous as his origin is unrevealed. Many of the accounts given of are mainly legendary. Yet beneath them is the usual core of truth. bishop bearing his name and venerable for his piety and generosity loved and esteemed in the Eastern Church during the sixth century. claimed that this bishop held the see of Myra during the reign of the Ro emperor, Diocletian; that he had been a wealthy young man many y before this. Marriageable maidens who cast coy glances at Patra's yo patrician received no encouragement from him. After much reflectio entered the ministry, was ordained a priest. He gave his substance to poor, his service to the people, his life to his God. In furtherance of piety he made a voyage to the Holy Land during which a violent st arose. The ship's master implored his help, whereupon he prayed so e tively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residenc Myra where he pursued a retired life of humility and service. But the of the devout were on him and when the bishop of the city died they insi

New World

ADMAN, D. D.

e should be elected to succeed him. Time would fail to tell of the rs of his episcopate; how he fed the hungry, saved Myra from famine scued its innocent citizens from unjust penalties. Yet none of these outions could defend him against the anger of reviving Paganism. oliticians plotted; the populace gave vent to its passions, and men like beasts. Meanwhile the bishop tended his flock and communed he Good Shepherd. When a drunken reveller asked him in what he contentment during such troubled days, he answered, "I have the ne happiness." "What is that?" inquired a cynical bystander. "The ness that comes of joyous giving," replied St. Nicholas; whereupon tics protested that he was mad.

ne does not have to reconstruct at length the details of his career. It be clearly understood that no one of his high rank could be a holy under Diocletian without exposing himself to the tyrant's vengeance. esotted Romans supported the emperor's reprisals. Hence arose the every town and city: "The Christians to the lions!" The jails were ed with them: the public concourses were lit up at night with their g bodies. We who sit in quiet and safety awaiting Christmas as the ay of the King of kings cannot easily apprehend the terrible persecu- which Nero, Domitian and Diocletian inflicted on our spiritual ances- They died to make us free in a larger liberty than our political charters estowed. St. Nicholas is numbered among them. He became, as we een, Bishop of Myra, because his brethren recognized his superior . His fortune was placed at their disposal for the spread of the faith e relief of the poor. Henceforth he trod a path beset by countless es. The majority of his countrymen would have been glad to hear death. When it overtook him he was remote from all earthly cares. ed in soul by his privations and sufferings he calmly awaited the call Master.

robably not all the youngsters who hang up their stockings on Christ- ve and reluctantly march off to bed to dream of fairylands filled with ng reindeers and the jingle of the sleighbells know that the well-fed whose scarlet and befurred coat and baggy pants are in evidence December is the modern representative of an ancient bishop of the ian Church. His outlines are well nigh lost in the mists of antiquity, nta is very much alive and the spirit of that beloved bishop could o finer embodiment.

efore the last change in his name, travelers invoked his protection and tarted on their journey. When he hitches up for his annual trip he is passed by more invocations than the recording angel could gather up. could gather up into one great supplication all the faith, prayer and on lavished on Santa's yearly trip they might transform the world's nd selfish living.

he mere mention of his name thrills one's heart. December is as nt as May when Santa is near. In his presence everlasting Spring with never withering flowers. Let us have done with the useless about forbidding him to visit us. Before we imitate those Roman and turn our guns on venerable Santa, what about ignorance, preju- ant, hate, lies. Why not give them a short shrift? Why not have a igh house cleaning inside as well as outside? Then he will be doubly me and the Christ he subserves shall see of the travail of His soul and sfied.

Come, My Heart, Canst Thou Not Hear It.

Come, my heart, canst thou not heart it,
Mid the tumult of thy days?
Catch the old sweet song of angels,
Join thy voice to swell their praise!
Hast thou never shared the blessing,
Never known kind Heaven's gift?
Bethlehem thy Savior cradled!
Heart of mine, a song uplift.

First to hear were watching shepherds,
Sore afraid that winter's night;
Soon their Bethlehem's low manger
Changed the song to wondrous sight!
Ever since, all they who hear it
Find a Savior where they dwell;
Sing it, heart! Who knows what toilers
Thou the Christward way shalt tell!

Long ago the angels vanished,
But their song is sounding still!
Millions now with hope are singing,
"Peace on earth, to men good will."
Sing, my heart! Tho' peace may tarry,
Sing good will mid human strife!
Till that old sweet song of angels
Shall attune to heav'n our life.

—William Allen Knight, 1915.

☆ ☆

In the Lonely Midnight.

In the lonely midnight, on the wintry hill,
Shepherds heard the angels singing, "Peace, goodwill."
Listen, O ye weary, to the angels' song,
Unto you the tidings of great joy belong.

Though in David's city angels sing no more,
Love makes angel music on earth's darkest shore;
Though no heavenly glory meet your wondering eyes;
Love can make your dwelling bright as paradise.

Though the child of Mary, sent from heaven on high,
In His manger cradle may no longer lie,
Love is King forever, though the proud world scorn;
If ye truly seek Him, Christ your King is born.

—Theodore C. Williams.

☆ ☆

A Christmas Prayer.

By Mrs. J. EVERETT NEESE

O God, this prayer I breathe to Thee
At this Yuletide make men to see
The folly of their greed for pomp and power on earth.
Instill within their sinful hearts
The message of that Holy birth.

May peace on earth, good will to men
Be heralded over all the world, and then,
O God, make foolish hate and war to cease,
Make all men everywhere to long for peace.

Help me, hear God, to catch the gleam of His bright star,
And to Him, as men of old brought royal gifts afar
May I remember a rugged cross and give myself anew.
May His own words be heard this day,
"My peace I leave with you."

Pilgrim Fellowship

"Youth at Work in the Church"

Emily Carleton Lester, Editor

MY CHRISTMAS WISH FOR YOU.

I wish it were possible for me to send greetings to each of you personally. How much I would like to know each young person who reads this page!—but that is impossible. Therefore I am taking this opportunity of sending my greetings and best wishes to all of you.

My Christmas wish for you is that you will be able to recapture some of that spirit of God which is represented in His gift to the world in the form of the Babe of Bethlehem.

This may be done in many ways. Some of you will find it in service to others. As you make others happier, whether it be by singing carols, by a gift, or by a smiling "Merry Christmas," you will know some of the joy which was expressed in the gift of a Babe long ago. Others will take some time out for meditation—whether it be in church, on a walk through the woods, or alone in your room on Christmas Eve or Christmas morning—and will seek to discover the true meaning of Christmas in your own lives, throughout the year that lies ahead. And still others will find through fellowship that realization of the "brotherhood of man" which leads to the "fatherhood of God." Whatever your method may be, I trust that you will sincerely try to express the true spirit of Christmas in a way that will grow and develop through the coming year.

EMILY CARLETON LESTER.

DON'T FORGET.

By the time this paper comes out, many of you will have your preparations for the outward expression of your Christmas spirit completed. However, just this word—don't forget those people whom others may neglect. Remember those who serve you, as well as those who will give you a lovely present. Remember the needy in your community as well as your friends. Remember those who are in the hospital or at home sick, or homesick. (This list might well include Margaret Earp, Biltmore Hospital, Asheville, N. C., and Miss Lucy Eldredge, 121 Marathon Ave., Dayton, Ohio.) Remember those who have helped and inspired you, even though you do not personally know them. (Such a list might include Dr. Samuel H. Leger, 108 East College Street, Oberlin, Ohio.)

THE SPIRIT OF CHRISTMAS.

However many times it may have been said before: The season of joy and gaiety which is Christmas does seem to bring with it this year a keener realization of its deepest significance! On this anniversary of the coming of the Prince of Peace, we can but look upon our world with dismay and remorse—and yet with that same faith in humanity which characterizes His life and ministry. In celebrating any anniversary we always seem to catch at least a bit of the same feeling that first made it an occasion worth remembering. And it seems that we most nearly recapture the spirit of the event when we most nearly re-enact that spirit.

So at this Christmas season—out of love for our fellowmen and with gratitude for our own increasing opportunities for knowledge of "life abundant"—let us every one have some part in the China Friendship Project of the Southeast Pilgrim Fellowship. Through this gift of a Laymen's Training Center to the Kang Wei Lu Church in Tientsin, China, we believe that we are making some contribution to a World Christian Community of peace and good will.

Send your gift to your Conference Pilgrim Fellowship Treasurer, who in turn will send it to the Treasurer of the Southeast Pilgrim Fellowship.

FRANCES FOSTER, *President,*
Southeast Pilgrim Fellowship.

A CHRISTMAS PRAYER.

Oh, blessed day, which giv'st the eternal lie
To self and sense, and all the brute within;
Oh, come to us, amid this war of life;
To hall and hovel come: to all who toil,
In senate, shop or study; and to those
Who sundered by the wastes of half a world,
Ill-warned, and sorely tempted, ever face
Nature's brute powers, and men unmanned to brutes.
Come to them, blest and blessing, Christmas Day.
Tell them once more the tale of Bethlehem;
The kneeling shepherds, and the Babe Divine;
And keep them men indeed, fair Christmas Day.
—Charles Kingsley.

CHRISTMAS GREETINGS.

For nearly two years I have endeavored to write the Christian Endeavor Notes for this page. During this time I have had the joy of knowing that I have been making contacts with young lives, many of whom I do not know, but whom I count as my friends. I want to be of service to you in your Christian Endeavor. If you have suggestions to make, I will appreciate your writing me.

Let me express Christmas greetings to all who read this column. May this Christmas bring much happiness and joy to your life. You have a great opportunity in sharing this Christmas spirit with the aged, the infirm, the unfortunate, the underprivileged, and many others. May the spirit of the Christ, whose birthday we celebrate, possess your life and make you radient in His service.

S. E. MADREN.

Franklinton, N. C.

HOW HAVE WE USED THE YEAR?

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 31, 1939.

SCRIPTURE: Matthew 25:31-46.

Daily Readings—

Monday—Walking in the Way of Wisdom—Prov. 3:13-24.

Tuesday—Following in Footsteps of Faith—Heb. 11:32-40.

Wednesday—Growing in Grace and Goodness—Eph. 4:11-16.

Thursday—Living the Life of Love—Rom. 13:8-14.

Friday—Pursuing Profitable Practices—I Peter 4:7-11.

Saturday—Serving the Saviour Sincerely—Col. 3:23-24.

This program can be made a very worth while one if it is properly planned. You may want to plan a "Watch Party"—if so, fine. But you should also plan an inspirational program in which you will discuss the topic for consideration.

Let us make an inventory of what the past year has meant—its opportunities and how they have been used, or neglected, etc.

Have someone talk on Dr. Fosdick's statement, "Not so much what life brings to us in her hands as what we bring to life in our spirits, makes the difference between people."

For Discussion.

No one ever finds life worth living; one must always make life worth living.

When a person has faith in Jesus Christ and what he represents, a spirit is born in him which makes life worth living.

The things that happen to us are not as important as the spirit with which we meet them. S. E. M.

Sunday School Lession

By Rev. H. S. Hardcastle, D. D.

Merry Christmas and Happy New Year

As Editor of the Notes on the Sunday School Lesson, I take this means of expressing to my readers, to the readers of The Christian Sun, *and to our larger Church fellowship my best wishes for a Merry Christmas and a Happy New Year. May the Christmas Season bring into your homes and into your hearts a deep and rich sense of His peace and joy. And may the New Year bring you a stimulus to growth, an opportunity for service, and an abundance of the things that make life truly rich.*

May I add a word of thanks for the many expressions of appreciation which come to me from time to time from the users of my Notes. I shall try to make them better and more useful during the coming year.

H. S. H.

THE CHILD AND THE KINGDOM.

(CHRISTMAS LESSON.

December 24, 1939.

Scripture: Matthew 1:18-25; 18: 1-14; 19:13-15.

Golden Text: *"A little child shall lead them."*—Isaiah 11:6.

The lesson for the Sunday before Christmas has a most appropriate title—"The Child and the Kingdom." The lesson committee should consider not only the birthday of Jesus, but perhaps also two incidents in the life of Jesus which show the high regard which he had for children and the central place which they had in his teachings concerning the kingdom.

A Baby's Birthday Changed the Calendar.

There are some people who find it difficult to accept, or not possible to understand, many of the things which are recorded in connection with the coming of Jesus. There are to be sure many strange and many mysterious things in the story—an angel appearing unto the mother, a child being born without a human father, angels appearing in the skies and singing songs to humble shepherds on the hillside, a heavenly host singing a hallelujah chorus, a strange star appearing in the sky and wise men from a distant country making a long journey to find the one whose birth it seemed to signify.

All of these things seem strange and mysterious in our modern world and in our materialistic-spirited age, but if the Gospel records are all trustworthy they are an integral part of a historic record. And they are to be interpreted in the light of the One who came, and in the later record of his words and works. Because Jesus was the Son of God as well as the Son of Man, we might well accept all of these stories, poetic as they may be, as the attempt of the inspired writers to put into human language things which after all cannot well be said in mere words.

Shepherds there were who in the field by night
Kept watch, not wisting that a chorus bright
Of angels would to them the news convey—
The dawning of the world's most potent day.

Countless the nights of darkness and of fear
The world has watched through, but the message clear
Of prophets, martyrs, saints, of poets brought
The healing word for which it blindly sought.

Visions from God—through men must come the word,
Till the whole earth to action deeply stirred
From war and dread and hatred wins release
And hails once more as King the Prince of Peace.

—Helen Wieand Cole.

There is one sober fact that cannot be pushed aside. The very date at the head of these notes is a silent tribute to the influence and power of that babe who was born in Bethlehem. The calendar of the world is based upon whether things happened before or since he was born. We say that Christmas will come this year on Monday December 25, 1939. We are thus saying that it has been 1939 years since Jesus was born in Bethlehem. That is something to think about.

The lesson for today comes from Matthews' Gospel. Matthew writes from the story of Joseph, and we do not have the fascinating story of the prophecies concerning the coming of Jesus and the beautiful and poetic description of the event itself as recorded in Luke. Matthew tells of how an angel appeared unto Joseph in his confusion and extremity and made known to him the fact that Mary, his espoused wife, was to give birth to the Saviour of the world, who had been conceived by the Holy Spirit of God himself. He dismisses the actual birth with one sentence. But in keeping with the general character of his book, he shows how all of this was in accordance with ancient prophesy. The story as recorded in Luke is too familiar to need repetition here. But every Christian would do well to read again and again these stories as recorded in Matthew and in Luke.

The Word Became Flesh.

The significant thing to be kept in mind in the Christmas story is that through this baby God took upon himself human form. In Christ God himself came down to dwell among men. Through Christ the invisible God was made known. In Christ we see the character and purpose of God drawn out in flesh and blood. This after all is the supreme miracle, and this after all gives Christmas its abiding spiritual significance.

The Child in the Midst.

On one occasion the disciples came to Jesus and asked him who was greatest in the Kingdom of Heaven. With his uncanny insight, which was so characteristic of the Master, he placed the child in the midst of the group and said that whosoever should humble himself as a little child was greatest in the Kingdom of Heaven. Furthermore, Jesus said that unless a man became converted and became as a little child he should in no wise enter into the Kingdom of Heaven.

Jesus put the child in the midst. That is where the child belongs. Home life and the life of the community should center in its children. Jesus identifies himself with children and he issues a stern warning against those who would do anything which would cause a child to stumble.

One of the greatest contributions which Christianity has made to civilization has been the new value and the new status which it has given to childhood. Christ has lifted womanhood to new levels. And practically all of the movements and the institutions which are devoted to the training and care of children are the result of His influence in the world.

Jesus and the Children.

On one occasion they brought little children unto Jesus that he should lay his hands on them and bless them. The disciples thought that the Master was too busy with so called weightier matters to be bothered with children. As a matter of fact they over-

Continued on page 15.)

By Chaplain H. E. Rountree

CHRISTMAS DAY.

"The Heavenly Stairway."

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

Our caption is the title of a book written by Paul B. Kern. In this book he sets forth the growth of creative processes in which he states that from the beginning "God set His hand to the task of building a universe that should eventuate at last in Godlike personalities." Slowly thereby we have grown from the primitive and bestial to a higher order of men and good will. We have thus grown not by our own power or desire, but by our untoward power of a Supreme Being advancing us toward the good, the beautiful and the true. That power is God.

In this process of development He sent His Son into the world as a visible representative of Himself, and as an example for us that His plan of goodness, beauty and truth, might be consummated. Jesus, with the Father and with heaven in Him, touching the eternity which the Father hath hidden in his heart, has given man the lift and set his feet on the climbing stairway from earth to heaven. Thus Christ's coming is indeed the supreme step in God's dealings with man, by which the lesser man, in "earth's sorrows, must pass, his weakness turn to strength, and God's dream come true."

It is the Christian's high privilege to begin a season of worship, holy celebrations, and merry-making, in honor, esteem, and devotion to Him the Author of our faith; and by whom we are made God-like.

Prayer—O Lord, our Father, in the name of Jesus Thy Son and our Savior, we bow at the beginning of this week to offer ourselves to Thee in sincerity and truth; to make us Thine own acceptable in Thy sight. In all our doings may we honor Thee. *Amen.*

TUESDAY.

"The Music of the Stairway."

"When He, the spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come."—John 16:13.

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by and by.

(Author Unknown.)

Prayer—Our Father in Heaven and yet with us on earth, we pray for Thy strength with us to lift up daily with the lovliness of the Christ life, until we shall abide with Thee at the end in perfect bliss and celestial good. *Amen.*

WEDNESDAY.

"The King Enters."

"Behold your King."—John 19:14.
"He gave gifts unto men."—Eph. 4:8.

The earth is resonant with the praises of heavenly choirs. Let us hope that it is with more of the Spirit of the living God than ever before. After all, the glory of His Wisdom, beauty and goodness, depends on us. The power of His Spirit in us to lift us up more and more on the "Golden Stairway," follows our appreciation of His love. The wells of joy which we so often pray for and look for, come only after we receive His Spirit and give ourselves in tender ministries to our fellowmen. He gave Himself. What have we given?

Today our King is with us. Shall we see Him, the Lord of life? Not unless we cherish, with tender prayers and loving touch, His own life; and dedicate our lives to His lifting up the "Golden Stairway" of service.

Prayer—O Lord, our Lord, have mercy upon our unworthy souls. Forgive us of all our sins, and make us Thy humble servants, to serve Christ and Thee forever. *Amen.*

THURSDAY.

"The King Enters."

"And she brought forth her first born . . . and the angels of the Lord came upon them, and the glory of the Lord shone around them . . . and they said . . . unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:7, 11.

How silently, how silently, the wondrous gift is given!
So God imparts to human hearts the blessings of His heaven.
No ears may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.

—Phillips Brooks.

Prayer—Father, we pray that we may see the King now and always, and may we understand Him in ways we have never seen before. We pray that our lives may be ever be a revelation of Thy love. In Christ's name we ask it. *Amen.*

FRIDAY.

"He Shall Reign."

"The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."—Rev. 11:15.

We fear that the Christ does not reign yet. Hate, fear, lawlessness and violence seems to reign. And it is worse nowhere than where the song of the Angels was first heard. The Christian's message seems strongly out of tune with the sounds of the world today.

Nevertheless, through it all and in spite of it all, God is prosecuting His plan for lifting us out of the mire. The influence of Jesus must grow. There must be an awakening sense of His Spirit in all the turmoil. The way is dark, indeed: but the strug-

(Continued on next page.)

"The Christmas Spirit."

A Sermon by Prof. D. J. BOWDEN of Elon College.

[Preached at Elon College on December 10, 1939, the last Sunday before the Christmas vacation.]

Our text as stated in the message of John the Baptist, is found in the third chapter of Luke: "Prepare ye the way of the Lord;" and in the same breath allow me to announce that there are only twelve more shopping days before Christmas, and that gift specials may be found in all the stores, both large and small. If these two subjects seem not to fit together, is because our own ideals and practices are not consistent. For while we speak of Christmas as a celebration of the birth of our Savior, our "Preparation for the coming of the Lord" is largely a matter of buying and selling, of haste and worry about material things. American business has "prepared the way." Shop windows are filled with beautiful and attractive things to buy. Our cities' streets are flooded with lights of red, of blue, of green, of yellow, and everyone has a long shopping list.

Hence, whether rightly or wrongly, "twelve more shopping days 'till Christmas" appears to have a real bearing upon our Scripture for the morning. We are reminded of the story of the little girl whose parents, being ultra-modern, hesitated to send little Mary to Sunday school for fear she might learn something which was not true; but the Christmas season came. Mary was five or six years old and the mother felt that surely Mary should know the Christmas stories for their beauty if for nothing else. And so she dressed her little girl in her prettiest clothes; Daddy took her to Sunday school, and went back to bring her home. Little Mary was most enthusiastic in telling her mother of the stories she had learned and in describing the visit of the shepherds said, "And Mother, when they opened the door of the barn, what do you guess they saw?" The mother, not wanting to spoil the story, said, "I don't know, Mary, what did they find?" "Oh, Mother, they saw the cutest little baby Chrysler." Many of us are more concerned about "baby Chryslers" than about the baby Christ! Christmas has become a season of gift giving and celebration, and whereas gifts originally were a means of expressing, between friends, their mutual confidence, mutual love and understanding, they are too often conceived now, not as means to this end, but as an end in themselves. You know some people, perhaps, who prefer either through carelessness or through intention, to spell Christmas "Xmas" which again, it seems to me, is pathetically expressive of our modern Christmas spirit in which Christ is often omitted.

"Prepare ye the way of the Lord." What preparations have you made for Christmas? Think a moment . . . and the first things that pop into your mind probably are your unfinished shopping list, your decorations, and the wrapping and mailing which always goes with Christmas. Yes, it is natural that we give attention to these things; and our immediate thought is that in all this material preparation we pre-suppose a spirit of love behind it and within it, and yet, this is too often a weak rationalism. The Christmas season has become institutionalized and commercialized to the point that we are so busy with material things that we forget to be kind. You who are students will soon be leaving for your vacation at home, with the so-called Christmas spirit of joy and anticipation, and at the same time enthusiasm and haste. But do you even pause to say to the bus driver or to the trainman, "Merry Christmas?" Are we not so busy expressing the Christmas spirit in material things that we forget to express the *real* Christmas spirit? Christmas has become an institution and it is thereby in danger of losing its real meaning.

In our celebration, therefore, we often unthinkingly reject the Christ. I asked one of our ministerial students this morning what he would preach about today, and he said he was presenting the story of the rich young ruler rejecting Christ. It dawned upon me that here, too, was a point for my sermon; for not only did the rich young ruler reject Christ, but those in his own home town rejected him also. Those in Nazareth who knew Him best, who had been associated with Him for years, rejected Him. Is it not true that those of us who have inherited Christmas as a celebration, those of us who supposedly know Christ best, are most likely to overlook the significance of this glorious season? In the current issue of the *Christian Century* (December 6) a Jewish rabbi says, "Thank God for Christmas . . . for years I denounced with all the oratorical fervor and fury at my command this celebration of Christmas by my own people. . . . (but) I no longer censure my people because of it. I concede that a Christmas Jew may be a good Jew, that he is drawn by a cheer and love in Christmas which have made it a day open to all creeds, and colors and races. I say then, as a rabbi, thank God for Christmas! May it, in the spirit of its Judeo-Christian founder, bring forth in ever fuller measure the love that is hidden away in the hearts of men." This Jewish rabbi has discovered the real meaning of the Christmas season, as an expression of the spirit of love. Shall we who are Christians reject Jesus because of our familiarity with Him? He was rejected again, you recall, in Jerusalem, having been tried before Pontius Pilot. "Whom shall I release

(Continued on page 14.)

Love's Offering.

What shall I bring Thee, O little Stranger,
Cradled with straw in a Judean manger?
No gold nor myrrh, nor incense rare
Have I, dear Babe, with Thee to share;
But Thou dost treasure the gift I bring,
My heart, love's dearest offering.

—Phillip Gregory.

FAMILY ALTAR.

(Concluded from preceding page.)

gles of the good must be towards the light. It will be, if we will do our part.

Prayer—O Lord, our Father, may His reigning Spirit abide in our hearts steadily, despite the strife of the peoples. Give us peace and good will, both now and forever. *Amen.*

SATURDAY.

"Better Than Carols."

"Good tidings of great joy."—Luke 2:10.

We have heard of a Christmas service where there were no speculative carols sung. The songs were positive affirmations of the birth and life of Jesus our Lord.

There is something about Christmas that permits no doubt of His truth. Life itself seems to affirm Him as the source of all true joys.

Prayer—O Loving Father, we praise Thy Holy Name for the great fact of Jesus and Thy eternal plans in Him to eventuate at last mankind into God-likeness. Help us to be numbered as Thy true disciples. *Amen.*

SUNDAY.

Note: Forgive us for omitting a Meditation for Sunday. We hope you will enjoy worship in His Sanctuary.

"THE CHRISTMAS SPIRIT."

(Continued from page 13.)

unto you?" and they cried, "Barabbas." Then they might have gone on to say, "He is a man after our own hearts, he knows the worth of the dollar, he has been around, he's one that knows how to have a good time. Give us Barabbas." Again, is not our Christmas celebration too often spent in company with Barabbas rather than with Christ?

"Prepare ye the way of the Lord," but not with material gifts alone. John the Baptist came from the desert crying, "Prepare ye," but he was not wrapped in scarlet robes nor did he present expensive gifts. He came in simple garb but in a spirit of devotion and dedication. The city of Bethlehem prepared no royal birthplace for the King, and the shepherds who came brought no shining gifts. It was a simple worship of the Christ Child. The three wise men? Yes, they came bringing gold and frankincense and myrrh, but have you heard the story of the other wise man? Henry VanDyke tells the gripping story of a fourth man, a native of Persia, who, with his three friends knew of the prophecy of Daniel, and who planned to come with them, when the star was sighted, to Judea. It was the evening before the star was destined to appear when he called together other friends in his community and told them of his mission, asking them to accompany him and the three Magi from another land. "I have sold my house and my possessions," he said, "and bought these three jewels: a saphire, a ruby, and a pearl, to give them as tributes to the King." And from his girdle he drew forth three gems. "One blue as a fragment of the night's sky, one redder than a ray of sunrise, and one as pure as the peak of a snow mountain at twilight." But not one of his friends would accompany him. He must ride alone, a ten-day journey to the temple beyond Babylon where he was to join "The Three Wise Men." Ten days he rode, and as night fell he entered the walls of Babylon. As they moved slowly through the dark streets of the city, his horse suddenly was frightened and Artabon, our "other wise man," saw lying there in the shadows the form of a man. Dismounting, he found a Jew unconscious and hot with a raging fever. Should he stay and minister unto him or press on, for his friends would not wait beyond midnight of this tenth day. Resolving to nurse the fallen man to consciousness, he remained and the midnight hour was nearly past when he resumed his journey. Dawn was just breaking across the hills when he approached the temple, and in the early dawn he read the note which was left for him: "We shall expect you to follow us across the desert," but Artabon had no caravan, only a horse weary with ten days' hard riding. He must return, therefore, to Babylon and there, by selling his saphire "blue as a fragment of the night sky," he was able to prepare for the journey. Arriving in Bethlehem at nightfall he wandered through streets. The men had left the village and the streets were empty. Before an open door, he heard a mother singing to her babe, and he paused. Perhaps here was the King whom he sought, but no, the mother told him of three rich travelers from the east who, several days before, had come and gone, and of Mary and Joseph fleeing with their babe; some said to Egypt. Suddenly there was a furor in the streets and women cried, "They are kiling our babies." Artabon stepped hurriedly to the door and there he stood while the mother crouched in the corner hiding her infant child. "I am all alone in this place," said Artabon to an approaching soldier, "and I am waiting to give this jewel to the prudent captain who will leave me in peace." The captain's eyes glistened. He placed the ruby in the folds of his garment and departed. Only the pearl remained. Twice, now, Artabon had sacrificed his precious jewels prepared for the King, that human lives might be saved.

We find him some time later in Egypt still seeking the King, and for years he wandered through Alexandria, back to Jerusalem, back to Egypt; and finally we see him as an old man, gray of hair and feeble, entering into Jerusalem. It was the time of the Passover. Vast throngs were moving in one direction. "Do you not know," they said to him, "that on Golgotha there are executions today? Two robbers and a third who calls himself the Son of God and the King of the Jews." "Ah," he thought, "it is He for whom I have sought all these years. Even now, perhaps, I may purchase his freedom with my one remaining treasure." But hardly had the thought come to his mind when there called to him a young girl being dragged through the streets by Macedonian soldiers. "Have pity on me," she cried, "I am of your religion. My father, a merchant, is dead, and I am seized to be sold as a slave."

Artabon trembled. Twice he had sacrificed for man that which he had prepared for God. Placing the pearl in the hands of a soldier he said, "This is thy ransom, daughter, it is the last of my treasures which I kept for the King." While he spoke the earth trembled, the heavens became dark and the walls of the houses shook. A tile shaken loose from the roof of a building struck Artabon, and he fell dying with his head resting on the shoulder of the young girl. She heard him say quietly, "Not so, My Lord: For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked, and clothed thee? When saw I thee sick or in prison, and came unto thee? Three and thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King." There was a pause and then she seemed to hear a voice gently in reply: "Verily I say unto thee, Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

His journey was ended. The Other Wise Man had found the King.

DAILY BIBLE READINGS FOR THE CHRISTIAN SUN FAMILY

By Rev. J. H. Lightbourne, D. D.

FOR THE WEEK BEGINNING SUNDAY, DECEMBER 24, 1939

Sun.—Blessed Art Thou Among Women—Luke 1:26-33.
Mon.—The Birth of Jesus—Luke 2:1-7.
Tues.—Visit of the Shepherds—Luke 2:8-20.
Wed.—Visit of the Wise Men—Matt. 2:1-12.
Thurs.—Simeon's Song—Luke 2:21-40.
Fri.—My Father's Business—Luke 2:41-52.
Sat.—My Beloved Son—Matt. 3:13-17.

FOR THE WEEK BEGINNING SUNDAY, DECEMBER 31, 1939.

Sun.—In the Days of Thy Youth—Eccl. 12:1-14.
Mon.—Our Dwelling Place—Psa. 90:1-17.
Tues.—For All the Year—I Cor. 13:1-13.
Wed.—Sacred Duties—Rom. 12:1-21.
Thurs.—Our Constitution—Matt. 5:1-16.
Fri.—Our Source of Strength—Jno. 15:1-17.
Sat.—Our Sonship—Rev. 21:1-7.

JOIN WITH US IN READING THE BIBLE

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THE CHRISTIAN SUN

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F. C. LESTER, *Editor and Manager* Elon College, N. C.
E. C. GILLETTE, *Associate Editor* Jacksonville, Fla.

CONTRIBUTING EDITORS

ELISHA A. KING, D. D. W. T. SCOTT I. W. JOHNSON
J. O. ATKINSON

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INTERESTING PEOPLE

Biltmore Hospital, Asheville, N. C.,
Sunday, December 10, 1939.

Dear CHRISTIAN SUN Readers:

The other day a woman ran in to see me. Her eyes were kind, but showed that suffering had played an important part in her life. She hadn't long to stay, she said.

From her purse she took out a small box and opened it for me. Half hidden beneath the soft white cotton lay a small pin, shaped like a heart with a lily of the valley design inside. I looked up at her and waited eagerly for the story: "After my husband's death I continued to wear a string of pearls which he had given me. Although styles changed, the pearls were always in style because they had a meaning—they were sacred." Once more I looked down at the box, and I realized that this pin contained one of those sacred pearls. But her story had not ended. "Every woman should have a pearl in her life," she told me. Her eyes became moist, and then she hurried away. Long after she was gone, her words lingered in my mind. *"Every life should have a pearl!"* And then it came to me that those words held something much deeper than is realized by merely hearing them repeated.

Another interesting person came my way recently. She is a very charming brown-eyed girl who is a supervisor at a hospital in Asheville. One of the young ministers of our denomination told her I was here. Our CHRISTIAN SUN readers will be delighted to know that she is easy to like, and her personality would certainly be an addition to our number, should the young minister change his mind about being a bachelor.

Mr. M. J. W. White visited me not so long ago. He certainly is young looking to be telling that he is actually in his eighties. I do hope that every father is as proud of his family as Mr. White is. I shall remember this visit as one of the happier hours I have spent in the hospital.

Oh! How could I forget that spry little lady whom I met through THE CHRISTIAN SUN? She used to work with the churches of the Eastern Conference, but now she is here in Asheville. She is a very intelligent conversationalist; constantly recalling Elon happenings and quoting directly from THE SUN. She recounts many things which the usual person easily forgets.

The joke seems to be on me about where Santa Claus will come this year! Thanksgiving, my mother laughed and said, "We'll be back, if you are still here!" My father wisely predicted that my holiday would be spent at Biltmore. Youth is impatient. At Thanksgiving time, it seemed ages till Christmas. I knew that by Christmas time I'd be at home and almost have forgotten my hospital episode. But my reckless imagination ran wild! Surely, the doctor knows what Christmas at home would mean to me; he would not prolong my stay were it not necessary.

Selfishly, I had forgotten that many other people will also be compelled to spend their holiday season within the hospital—cannot the spirit of Christmas prevail here as well as elsewhere? Perhaps those of us who are to be away from our homes will come to have a better understanding and a deeper appreciation of Christ who made possible the wonderful Christmas time!

MARGARET EARP.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

looked the fact that Jesus had so often tried to impress upon them—that there was nothing in the world more important than a little child. Jesus appears to great advantage in many instances in the Gospel stories. But there is no occasion when he reaches more sublime heights than when he stoops and takes children into his arms, lays his hands on them and blesses them. Here is revealed one of the major concerns and major endeavors of the human race—that of bringing into the lives of children a consciousness of divine love and to awaken on their parts a response to that love.

" . . .I have always thought of Christmas . . . as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar year, when men and women seem by one consent to open their shut-up hearts freely and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it never put a scrap of gold or silver in my pocket, I believe it has done me good, and will do me good; and I say, God bless it."—Scrooge's Nephew, in Dickens' immortal *Christmas Carol.*

Our next issue will be dated January 4, 1940. At that time we shall be delighted to come to your home with a message of courage for the New Year. Until then, in the words of Dicken's immortal Tiny Tim, "God bless us, every one!"

BELLS

By C. B. RIDDLE.

During the Christmas and New Year seasons no sound is more familiar than that of bells. They express cheerful thoughts for old and young, rich and poor, and make music that speaks a universal language. Bells are known and used by every nation and tribe.

Symbolized in literature, mythology, music and art, bells have rung in new chapters in history, as in the case of the Liberty Bell. Unaware that the sounding of bells was a signal for their massacre, 8,000 Frenchmen in the thirteenth century listened to the ringing of Sicilian vespers before being put to death, and in the sixteenth century, bells in France cried out the beginning of the Huguenots' slaughter.

Bells have been in use for various purposes since the remotest days of antiquity. Aaron and the high priest in Jewish ceremonies used them in camp and garrison, and the Romans announced by bells the hour for the famous baths. In the early days of England, when timepieces were few, bells were used to signal the time of day for villagers. The use of bells as musical instruments was in the service of the medieval church, but the organ displaced them.

France introduced church bells about 550 A. D., Greece in the ninth century, and Switzerland and Germany in the eleventh century. Christianity has carried bells into all parts of the world. Early settlers in the New World equipped their churches with bells, and the bell is still an important part of the equipment of most houses of worship.

The early manufacture of bells is sometimes attributed to Tubal-Cain's artifice, mentioned in Genesis 4: 22, but this is only a surmise. Bells are known to have been made, centuries before the Christian era, in Asia, Europe, and the Americas. King David, dancing before the Ark in his rejoicing, was accompanied by tinkling bells, and ancient Ninevah, when excavated, yielded up strings of small castmetal bells.

Bell-making is an ancient art. In the most famous bell foundry in the world, located in Croydon, England, the artisans are descendants from families of bell founders. There is probably nothing which requires more patient skill and craftsmanship than the molding and finishing of a bell, and it is the small bell which is the most troublesome.

Russia made the largest bells of history. It began casting in the sixteenth century, and before the next there were said to have been more than 5,000 bells in Moscow alone. Russia's largest bell weighed 128 tons. However, the anti-religious procedures of the Soviet Government have ruined many churches and their bells—some of them melted for their bronze; others sold. So the land that once overwhelmingly loved bells now sweeps them out.

Time was when bells brought terror to the hearts of the people of The Netherlands, warning them of the approach of invaders or that a dyke had broken. Ships now plow through choppy seas while their masters listen to the sound of bell bouys which warn of danger.

Bells are recognized in Tennyson's "Crossing the Bar," Longfellow's "Bells of San Blas," Milton's "Il Penseroso" and "Comus," Shakespeare's "The Tempest," in Grey's "Elegy Written in a Country Churchyard," Poe's "The Bells," Brethart's "The Angelus," Kipling's "Bell Buoy," and Thorp's "Curfew Shall Not Ring Tonight."

Paul Revere, who on the night of April 18, 1775, waited on the Charlestown shore, "booted and spurred and ready to ride" from Boston to Concord so that the Minute Men could be warned of the advancing British, was a member of the society of bell ringers, then popular in New England. Christ Church, of which Revere was a member, still retains its official bell ringer.

The carillon had its beginning in Antwerp about 1480 and has developed throughout the world. A church in Worcester, Mass., was the first in the United States to use the carillon. The first concert was given in 1922.

There are fewer than 250 carillons in the world, and approximately thirty of these are in the United States. The best known carillon in this country is the Singing Tower at Mountain Lake, Fla., built by the late Edward W. Bok as a gift to his adopted country, and in honor of his parents. The tower, constructed of Georgia pink marble and coquina stone of Florida, rises to a height of 205 feet, and its seventy-one bells vary in weight from seventeen pounds to eleven tons. It was dedicated in February, 1929, by the late President Coolidge who accepted the gift in the name of the American people.

During Christmas and in the New Year season, bells vibrate their messages of goodwill and breathe their spirit of peace on earth. The tones of bells are heard around the world and enjoyed by rich and poor.